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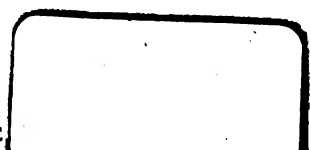
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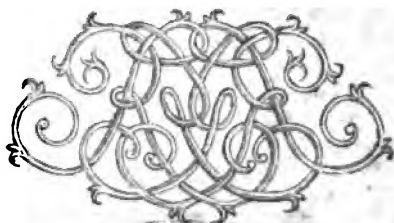
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O R,  
LITERARY JOURNAL.

BY SEVERAL HANDS.

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VOLUME XVIII.

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A

T A B L E

TO THE

TITLES, AUTHORS NAMES, &c. of the BOOKS  
and PAMPHLETS contained in this Volume.

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T H E

# MONTHLY REVIEW,

For J A N U A R Y, 1758.

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*Continuation of the Account of the Compleat Body of Husbandry;  
with Remarks. See Vol. XVII, page 406.*

**M**ANY of our Readers may, possibly, think us somewhat tedious in the consideration of the Treatise before us; but when the vast importance of the subject, and the high expectations which have been artfully raised, as to the merit of this *compleat* work, are duly considered, we flatter ourselves, any further apology will be deemed unnecessary.

We are now arrived at the sixth book of the *Compleat Body of Husbandry*; which treats of *Tillage*, in six parts, viz.

- 1st, Of Plants, and their Nourishment.
2. Of the Advantages of Tillage.
3. Of the Implements of Husbandry, and their several Uses.
4. Of the different Manners of Sowing.
5. Of Drill and Horsehoeing Husbandry.
6. Of the Benefits of Drill and Horsehoeing Husbandry.

The first part treats, 1st, of *Roots*. Their sorts (1); the extent to which they sometimes run; either perpendicularly (2),

(1) Which are two; spreading roots, and tap roots.

(2) They say, that the first roots of every seed are always of the perpendicular kind; and in soft deep soils will penetrate many yards into the earth, if *undisturbed*: which we really believe, if they are not too short.

or horizontally; their tendency towards the surface of the ground (3); the advantage which the often stirring that surface produces, in increasing their quantity, and causing them to spread to a great extent (4): and that 'heat is a great article in the process of roots of plants obtaining their nourishment.' For, by its constant variation, contracting and expanding, it gives motion and pressure between the roots and the small particles of earth continually,—and is, indeed, the true source of the nourishment and growth of vegetables.'

2dly, Of *Leaves*. We are told that these are the organs of transpiration, and are so necessary to the greatest part of vegetables, that they cannot subsist without them; for if all the leaves of a flourishing tree are pulled off, it will commonly die. That, from the number of vesicles filled with air contained in leaves, many have concluded them to be the lungs of plants; and Mr. Papin's experiments, it is said, seem to favour this doctrine. 'Plants transpire only in the day:—during the night they revive, and' by their leaves, 'imbibe the dews and rains,' which 'contributes greatly to their growth.'

There are many more curious observations here, collected chiefly, it seems, from Grew, Papin, Tull, and Du Hamel.

3dly, Our Authors treat of the *Nourishment of Plants*; and bestow five chapters in endeavouring to prove, 'that all plants are nourished by the same substance: that this substance is no other than earth in very fine particles, carried into their vessels by water:' that it there 'undergoes that change which gives it the particular taste, colour, and form, which belong to the plant;' which 'is evident from the common effects of grafting trees.'—An instance of Mr. Du Hamel's in the Memoirs of the French Academy proves this, it is said, 'in a very particular manner. A young citron, of the bigness of a pea, was let in by the stalk to a branch of an orange tree. The citron grew to its full bigness, and became perfectly ripe, but was, to all intents and purposes a citron; having nothing of the orange at all in its nature, form, taste, or appearance.' Further, 'that every plant will exhaust the earth of its [that] nourishment which would be fit for others of the same growth.' And that a 'piece of land which was once fit for the nourishing and supporting of a crop of any plant,

(3) Caused by the effect, they say, of the rains, and dews, and influence of the sun's rays: which also makes them grow to a greater length.

(4) This is illustrated by an experiment from Mr. Tull.

'will

### *Complete Body of Husbandry.*

‘ will continue to support and nourish crops of that plant for ever, if it be properly tilled and managed, &c.’

These opinions are acknowledged to be Mr. Tull’s; and our Authors not only approve; but have farther supported them by experiments and authorities; from Mr. Hales, from Du Hamel, and from common observations(5); and, to our apprehensions, with great truth and reason. This very curious subject, is here largely discussed, and well explained.

#### *4thly, Of Changing Crops, and of the Distribution of the Nourishment of Plants in the Earth.*

Here our Authors observe, that though ‘ there is a great advantage in sowing successively different species upon the same land,’—yet ‘ this is not owing to the commonly supposed cause, that each exhausts the earth only of its peculiar nourishment, leaving the proper juices for the others.’ But the good effects of changing crops is, by them, attributed to three causes; 1st, the different quantity of nourishment different plants require; 2d, ‘ the different constitution and formation of’ parts in plants, ‘ some being much more delicate than others;’ 3d, ‘ the different quantity of tillage which each kind —requires’(6). Thus poor land will nourish rye, but not wheat,

(5) One of our Author’s observations is, that *Wheat*, requiring a great deal of nourishment, succeeds better after *Oats* than after *Barley*; because *Oats* exhaust the ground less than *Barley*. Now here, if we appeal to experience, we believe our Authors will be found mistaken, in supposing that *Wheat* succeeds better after *Oats* than after *Barley*, and that the former exhaust the ground less than the latter. For generally, in the compass of our knowledge, where *Wheat* is sown on stubbles, they are almost always either bean or pea stubble, on heavy land; or *Barley* stubble, on light dry land; but rarely, we had almost said never, *Oat* stubble on any sort of land. For it is the general opinion of Farmers, that no grain impoverishes ground like *Oats*: and it is a general rule with them, when about leaving a farm, to sow a great many *Oats*, to get, as they say, their pennyworths out of the ground.

And the nature of the *Oat* seems to confirm the truth of the Farmers opinion, for it is a hot, hardy plant, which is seen by its growing, and even delighting, in cold climates, as the Highlands of Scotland, &c. and wet soils, as the Fens, &c. And it is the most fibrous rooted plant of any common grain that grows: by which it is properly qualified to gather the great quantity of food its hot constitution, strong digestion, and situation in such cold climates, and wet soils, requires.

(6) These three causes seem to be needlessly wire-drawn out of each other; for, to our understanding, they appear to be no more



wheat, nor, they say, oats(7). And "oats will penetrate hard land better than barley, and, therefore,—will grow with less tillage," &c.

Take a small specimen of our Authors manner of accounting for the infertility of soils. "When the pores [of a Soil] are in too small number," they say, there is, frequently, no communication between them; and the roots are thus "stopped in their passage, and cannot get at the nourishment that is ready for them in other places, nor obtain enough for the support of the plant: this is the fault of too stiff soils. On the other hand, when the pores are too large, the roots go through them almost without touching the earth, they, therefore, can take no nourishment from it: this is the fault of too light soils. These are the defects of the generality of soils, and these may be remedied by culture properly conducted: for the earth contains so great a quantity of nourishment, that there is no need to fear exhausting it; the only business is to put the roots in a condition of getting at it." Well, Gentlemen, and when you have "remedied those defects by culture," that is, when you have increased the pores of *stiff soils*, and made those of *light soils* smaller; and thus "put the roots into a condition of getting that great quantity of nourishment," you say, "the earth contains; you will still have only slow, inactive, earth; which will do but little towards vegetation, until a proper degree of heat be introduced, even according to your own account, in Chap. III. of this part, that 'heat is the true source of the nourishment and growth of vegetables.' Nor yet, will fire and earth of themselves suffice for vegetation; the other two elements, air and water, must join their good offices, or nothing can be done, after all. In fine, to forward vegetation, in the highest degree, it seems requisite, there should be a proper conjunction of all the four elements(8), in such due and proportional quantities, as the peculiar nature and constitution of the particular species of plants require. And that land is the richest

than this, that different plants having different constitutions, and texture of parts, require different quantities of nourishment, and, of course, different degrees of tillage.

(7) We cannot agree with them in this, because we know that the worst land, if it will bear any thing, will bear Oats: which, by their constitution, and by the structure and make of their roots, as observed before, are better fitted to live on the poorest soils, than any other common grain.

(8) We have, here, nothing to say to the artificial elements of the Chemists, and Cartesians: we want only those plain simple ones of Nature, *Fire, Water, Earth, and Air*, to explain the principles and phenomena of vegetation.

which has the greatest share of all these four elements, in such due proportion to each other as the nature of the particular species of plants to be nourished, requires.

Therefore, land may be poor, i. e. afford but little nourishment to plants, in two respects. 1<sup>st</sup>, It may have a large share of all the four elements conjunctly, but in such an *undue* proportion to each other, as is most *unsuitable* to the particular species of plants to be nourished. So clays have a large share of earth and water; but too little heat and air: and gravels and sands, have a large share of heat and air; but too little water and earth. 2<sup>dly</sup>, Land may have too small a share of all the elements conjunctly. As chalk has too little of *fine earth*; for it is composed of a coarse dry earth that will not enter the vessels of plants; for plants will not grow on it: too little of *air*; too little of *fire*, for it has no heat in it: too little of *water*; for it lets that through like a sieve. Such, we apprehend, with due submission, is the nature of chalk (9).

Now a due proportion of manure (10) actually supplies plants with these elements, and conveys them to their roots. For the fermentation of the manure causes a *heat*, or gentle fire (the first element) in the earth, which divides and pulverizes it (11), in the same manner with tillage, tho' in a much greater degree; and thus produces *fine earth*, (another element) which our Authors call, and which is, indeed, the *primary* part of the food of plants. Again, this heat and fermentation occasions a rarefaction of the air contained in the earth, and in the roots of the plants;—this causes the internal air to expire, and the external to inspire, and thus produces a circulation which supplies the plant with a continued succession of fresh *air*, (a third element). Lastly, The salts contained in manure, that are lodged at or near the surface of the ground, attract the dews, by cooling the ambient air, which condenses and precipitates the vapours floating in it; and thus, perhaps, in no small measure, supplies the

(9) These are, we believe, all the entire pure soils we have; and, we humbly conceive, that most of our other soils, are only a compound of some, or all of these. But our confined limits will not allow us to pursue this theory any further at present.

(9) This due proportion is well known to the experienced Husbandman.

(11) It is probable, that the fermentation, by its agitation and intestine motion, breaks and divides the earth into a great number of small congeries of parts; and that the heat, by rarefying the air contained in each, again subdivides every part; so that their joint effect in pulverizing the ground, is, no doubt, much greater than that of tillage can be.

plants with (the other element) *water* : but this we offer only as a conjecture. If this reasoning however, is just, it shews how greatly manure exceeds tillage, in promoting vegetation : the end for which both are used.

Before we quit this part, we have one caution to offer, with regard to the eleventh, twelfth, and some following chapters; viz. that by the words *dress*ing, and *dress*ings, which very often occur in those chapters, they are to understand *plow*ing, and *plow*ings; even Mr. Tull is represented as thus misusing the term: but we are well satisfied, he was too great a judge in those affairs, thus to put *the cart for the horse*.—By the way, this hint is intended only for those Readers who are so unacquainted with husbandry, as, like these Authors, not to know *dress*ing from *plow*ing.

In the second part, *Of the Advantages of Tillage*, Dung is represented, from Mr. Tull, as of ‘ ill effect, in spoiling the taste of the products of the earth in some degree;’ for ‘ tho’ it increases their growth, it weakens their qualities, and even their tastes.’ Dung also ‘ draws insects together, it is said, which eat the produce.’ The roots of trees in dunged ground, always suffer by insects (12), and for the same reason, it is said, the Florists have banished it from their practice. To remedy this evil, it is proposed, to mix lime with the dung ‘ in making up the heap.’ A layer of quicklime first, then a layer of dung; and this, they say, will destroy the mischievous insects; and kill, in great part, the seeds of weeds,

The experiment, from Mr. Evelyn, of pulverizing and exposing earth, to render it fertile, without manure, is more than once or twice recited in this book; and Mr. Du Hamel, we are told, to prove the truth of it, ‘ powdered a quantity of clay, and sifted it through a fine sieve,’ but afterwards watering it, ‘ it became as tough and stiff as it had been originally;’ from whence

(12) As all manures are, we apprehend, fermenting substances, and as insects, invited by their heat and moisture, when in a fermenting state, may resort to them,—dung, as a fermenting substance, is no worse, we suppose, in this respect, than other manures; and if that is rejected on this account, so may all other manures. But, in truth, there is very little in it that is worth regarding, in comparison with the great advantage attending the use of dung. This we assert from experience; if that will not satisfy our Authors, we will shew them that we are not destitute of reason. For, if they will please to reflect, how great a quantity of fixed salts there is in dung, especially the urinous part; and how pernicious those salts are to insects, we presume they will allow, that (besides experience) we have some reason in *Recreus Natura*, for this opinion of ours.

he concluded, that this assertion of Evelyn's was not true of all kinds of earth. But our Authors say, Mr. Du Hamel did not fairly try the experiment, because he did not expose it to the weather during the time Mr. Evelyn directed. For we have seen, say they, in the preceding part of this work, that the effects of fire, in a proper degree of calcination, renders clay fertile. We have observed also—that the sun and air have, in these respects, the effects of fire, only more gradually (13). And as the powdering the clay, would, it is said, have made it fitter to receive the influence of the sun and air, and the continual stirring would have exposed every part of it to their effect, it is not, we are told, easy to say, how much the process, fairly tried, would have done towards the rendering even clay fertile (14).

Yet, nevertheless, this may be seen from it, (say our Authors) that the horsehoeing husbandry is more proper for light and loamy soils, than for stiff and clayey. These last require both manure and much tillage; a great deal of tillage to break them, and sand, and proper manures, to keep them in order. By this means they become some of the best soils we have. For that manures are necessary to clays, to keep them in good condition, after they have been divided by tillage: and to—light soils, because they want matter of nourishment. They enrich these, and divide the other. But where manures are scarce, the horsehoeing husbandry will, on most soils, supply the place of them; and where they are ever so plentiful, it will give them much greater effect.

Wheat is said to be much the strongest corn, and to require the most tillage: it succeeds yet better when more is given it than usual; and experience shews, that this may supply the

(13) And the Reader may see our remarks on this opinion of theirs, in the Review for May last, page 340.

(14) Unless the process could have altered the magnitude, or figure, or both, of the particles of clay; what could it have done more than pulverize it still more minutely? And the consequence of this greater pulverization would be a greater subdividing, and closer settling of the parts; unless this pulverization were continued: and of this our Authors soon became sensible; for, presently after, they say it is certain, that clayey soils are apt to grow stiff again, after ever so much tillage, &c.

\* Which, indeed, was the end and intent of the horsehoeing husbandry, to keep the ground in constant tillage, and thus not give it time to subside to any great degree.

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Which, indeed, was the end and intent of the horsehoeing husbandry, to keep the ground in constant tillage, and thus not give it time to subside to any great degree.

'The best method of preparing land for corn after St. Foin, is, by first sowing it with turneps(25).' It should, they say, be plowed 'up in the winter, with a four coultered plow, for turneps, for the following season.'

In the chapter of the preparation of land for corn after common grasses, the Authors explain an ambiguous term that has long puzzled us, viz. the word *dressing*; which is used, it seems, in this part of their work for *plowing*: tho' they tell us, that in another part of their work they have, 'in concurrence with the common custom,' used it for *manures*. It is pity they had not acquainted their Readers with their motives for changing the common customary meaning of words: this is far from being consistent with that explicitness of which they made such profession in their proposals, and in the beginning of this work.

Our Authors, in this chapter, again rehearse, in a circumstantial and minute manner, the *Tullian* theory, of fine earth being the food of plants, and that the effects of tillage and manure are the same, and consist only in the breaking and dividing the earth(26): and, in consequence of this doctrine, they assert, that

*till'd* after St. Foin, 'the first crops will be very poor,' (tho' in another place, the land was said to be 'so rich as to require' no fallow or dung) and that 'even oats will not grow upon it to any profit without good tillage.'

(25) As the turnep is a long tap-rooted plant, and, like St. Foin, draws its nourishment deep, it must, consequently, be improper to succeed *that*, by their own principles. And we are assured by Mr. Tull, that *turneps never thrive well immediately after St. Foin*.

(26) But there is something more in manure (as we have already hinted) than our Authors will allow. For manure not only pulverizes, but raises, by its fermentation, a warmth in the ground, of the same nature, tho' not in the same degree, with a hot-bed; and, therefore, if dung under a cucumber bed, be allowed to promote the growth, &c. of the cucumbers, by its heat *only*, the same dung must have a proportionable effect when laid on corn-land, by its heat *only*, as well as by its pulverization. To deny this, is, in effect, to assert, that frost in winter will forward vegetation *as much* as the sun in summer, because it pulverizes the earth *more*. But we have not yet met with one Farmer who expected a crop of corn from frost alone: and, indeed, it is contrary to experience; for we find a harvest is not to be had until the sun hath done its office by *heating*, as well as the frost by pulverizing the land. Nor has the harvest failed after winters that have passed with very little frost, (it is true the crops are then seldom so good) but those summers which have had the least benefit of the sun, by reason of extraordinary prevailing cold.

that experience shews, that two or three additional plowings will answer the same purpose as dung on light lands(27), and costs not more than a fifth part of the dung(28).

To conclude our observations on this part, one would imagine our Authors thought they could never sufficiently inculcate the principles of the *Tullian* Husbandry, and the doctrine of much

or cloudy wet weather, &c. have always produced much worse crops; a recent instance of this we had in the extraordinary wet summer, 1756, by the very poor crops of most sorts of corn and grain that summer produced.

In short, there is nothing more evident, than that heat and moisture (or fire and water) are the parents of vegetation,—Hence it is, that some plants will grow in water, where they can have but little earth; and others in air<sup>29</sup>, where, one would think, they must have less.

\* As some *Sedums*, in particular *Orpine*. A branch of which, being in a warm room, will live, and seem to grow, for some weeks, without any dependance on, or connection with, the root.

(27) How does this agree with these expressions, that ‘manures are necessary to enrich light soils, because they want matter of nourishment?’ and, in another place, that ‘manures are wanted to give light soils richness?’ But presently after we are told, that four dressings [plowings] more than usual, will supply the place of dung: and here, on such soils, ‘two or three additional plowings’ † will do it, and not be more than one fifth of the cost of dung. But before the chapter is ended we are informed, that what they have said on this head signifies little, for, ‘there is no way of managing of land to the best advantage, but by the use of both.’ For, ‘nothing is so idle as the proposing one against [without] the other.’ Egregious inconsistencies!—Compare this with the following, (in chap. xvii. book 1, parag. 16.) ‘The lighter and looser a chalky soil is, the less plowing it requires; and if the Farmer wants to give it more than needful,—he will spoil it.’

† They have learned, at length, to distinguish plowing from dressing, and to call them by their proper names.

(28) Let us try this: As they have supposed that two, three, or four additional plowings will do instead of dung, we will take the medium, i. e. three plowings, which, being on a tilth, may cost five shillings per acre each, (on fallows it is six shillings per acre, and sometimes we have known six shillings each given for all the plowings) this is fifteen shillings for the three plowings. An acre of land will cost from thirty to forty shillings to be well dunged, and this is but something more than double the charge of the three additional plowings, instead of five times, yet we will answer for its doing five times the good,

plowing.



plowing. As to the first, we shall say no more of it at present; and of the other, that of *much plowing*, we shall only observe, that the number of plowings which our Authors direct, chap. xv. page 286, to be eight, (instead of four, the usual number, as they say) can seldom be done in the time land usually lies fallow, so as to leave proper intervals between these and the harrowings which, tho' forgot by them, are often as necessary, and near as beneficial, when duly performed, as plowings. For heavy deep land must rarely be plowed in winter, and never in wet weather; and these two seasons will make so considerable a deduction from the time such land has to lie fallow, which cannot be more than a year, that we shall not scruple to affirm, so many plowings, with their proper harrowings, cannot be bestowed on it, so as to answer the great expence of them: except the land lies fallow two years instead of one. And for their light land, *that* generally has turnips, vetches, or some sort of artificial grass on it the fallow year, and of course cannot have time for those numerous plowings they advise, (and advise *me*): therefore this land too, we doubt, must lie fallow two years, in order to enjoy this fancied benefit.

Far be it from us to decry good plowing. In general, Farmers are not much deficient in that respect, but rather redundant; and many of them, hurried away by the notion that land must have so many plowings given it, plow it often, without a due regard to the weather, season of the year, condition of the ground, or their own convenience: and, we are afraid, such will meet with very little better instruction from this book, so far as we have yet observed of it.

*Part the III. Of the Implements of Husbandry, and of their several Uses.*

The figures of the plows, in the plate, are very badly executed; the earth-boards of all of them are put on the wrong side of the plows, except the four-coultured plow, and Berkshire plow, (called by them, *the two-wheeled plow improved*) which, indeed, have here no earth-boards. These two last plows (29) are taken from the accurate and ingenious Mr. Tull, all but the earth-boards, which are left behind. In the four-coultured plow also, the four coulters are put on the wrong side, — with other blunders.

What they call in the plate, *the original two-wheeled plow*, and in the book *the Hertfordshire plow*, is no more like—that

(29) The figures of the others are borrowed from Mortimer's Husbandry.

country

country plow, than a *Writer of Husbandry* is like a *practical Farmer*. In short, setting aside the mutilated portraits of the four-coultered and Berkshire plows, from Mr. Tull, we greatly question whether they have given the true figures of any one plow in common, or even, perhaps, in uncommon, use.

In their discourse on plows, they talk of the coulter's *tending*, and being *more circular*; as if, indeed, they were at least *semi-circular*: but we are not informed whether they are to stand *concave* or *convex* to the furrow. But which ever way it be, it is contrary to practice; for however obliquely, or pointing forward, the coulter may stand, its edge is generally made strait throughout, and not hooked, as in their figures.

We are told, that the plow for stiff clay should be every way large, that it may turn up 'a large furrow.' Now this is not only the very worst way of plowing clays, to turn them up in large furrows, as well as the most difficult to perform, but is contrary to what they have so long and so tediously insisted on, concerning clays requiring the most pulverization, and to be the most minutely divided; for surely the way to do this cannot be by turning them up in large furrows! This likewise contradicts the use of the four-coultered plow, which they value so much for its cutting the earth to pieces; for here they are for turning up in large furrows, that very soil which, in truth, ought to be plowed in the smallest ones.

In their description of the Hertfordshire plow, (if that ought to be called a description which only just mentions some of the parts which this plow has in common with others, neglecting most of those wherein it differs from them; as the *stock* (30), the *clewis* (31), the *collar links*, *jumping links*, &c.) They mention an exception to the use of this plow, viz. that in *miry clays*, in winter, the wheels cut into the ground and clog. This too is from Mr. Tull; but the remedy against it, which is added by the same Gentleman, they have left behind: however it happens to be of no great consequence, for there are few *miry*

(30) A block of wood on which the beam rests, and is itself carried between two wheels, by an iron spindle which goes through the lower part of it, resting in the wheels: this block has sometimes a pillow over it, to pin up or down by standards; to let the plow in, or take it out of the ground.

(31) Or *wilds*. This is a strong forked iron, which goes thro' the forepart of the stock by the forks, at right angles with it, by which the horses draw. In some places, the *clewis* are only two pieces of wood, with a notched iron bar (for the horses to draw by) fixed between them into their ends: these are then fastened into the middle of the broadside of the stock by their other ends, at about a foot distance by the side of each other; so as, altogether, to form a paral-

clays where this plow is used; or, if there were, we think they should not be plowed when so wet as to clog and obstruct the motion of the wheels.

We are further told, that 'some make this plow in the original manner, with the handles sloping of one side, but this renders it troublesome to hold, or to follow; the remedy was very easy, and people not bigotted to foolish customs, have improved it greatly, by making it strait.' Chap. xxiv. p. 290. If our Authors had ever held this plow, they must, we think, have been convinced, that the more 'sloping of one side' (the left) the handle stands, the more and better room the holder has to go between that and the plow staff; if he follows the plow on the unplowed land; which is the usual way of holding these sort of plows. For when the handle stands strait with the beam, it lies so close to the left side of the holder, as often greatly to incommode him: and in plowing strong stoney land with what the Farmers call great rag-stones in it (32), when it is dry, this handle, even when sloping from the holder, comes so near his left side, sometimes, by the plow being tossed about by the great flints and spaulting clods, as frequently to give him violent blows on the ribs; and how much worse would it be were the handle always close to his side, as it would be, was it to stand strait with the beam. Besides, that in some sorts of plowing, it would be so much in his way, as to oblige him to go behind that and the plow-staff; and then he could not so well command either, nor of course the plow. Therefore the original way of setting the handle must be the best; and it is, we know, what is done, particularly, on the most troublesome grounds to plow.

This Hertfordshire plow, we are told, chap. xxiv. 'is, in a manner, the *general plow* at this time;' and this plow 'varied more or less, according to the—fashion of the place,' they understand as the common plow. But at the end of the twenty-seventh chapter, the Berkshire *gallows-stocked* plow, what they call, in the plate, 'the *two wheeled plow improved*,' is particularly described, (thanks to Mr. Tull, or, perhaps, else it had not) and, we are told, is 'used at present in the places where agriculture is most understood, and best practised,' and tho' 'it consists of more parts than the two wheeled plow of Hertfordshire,' yet that there is not one of these, 'but is an advantage either in strength or convenience.' Now, is it possible for the Hertfordshire plow to be the *general plow*, and yet the Berkshire plow be used where agriculture is *most understood, and best practised*, without supposing an absurdity, that in those places the most *general plow* is least used?

(32) Of which there is a great deal in those parts where this plow is used.

As the invention of the four-coultered plow is Mr. Tull's; so is the exact description given of it here; and, we are of opinion, that had not Mr. Tull wrote before our Authors; they would have had much less to say concerning plows and tillage.

Our Authors, speaking of a double plow, i. e. one that plows two furrows at once, one by the side of another, or one under or below another; the first to plow a large quantity of ground in a given time, the other to plow the ground deeper than ordinary;—tell us, that ‘as this requires twice the number of horses and of men(33), the expence is nearly equal to the advantage(34): but this is a hint capable of improvement, for though in tough and deep soils it loses its benefit, from the necessity of a double expence, yet certainly in some of those light and shallow lands we have in Buckinghamshire, and other places, a double plow might be so contrived as to be drawn by two horses, and managed by one man;’ this would, they say, be a double advantage, and yet the expence the same. ‘This has never been put in practice yet, but from what I(35) have seen, I am certain that it is practicable; and whoever shall bring it into use, will be of great service, both to himself and all that shall follow him(36).’

To conclude this account of plows, our Authors are so far from giving such a general account of this useful instrument, as

(33) The double plow requires, in general, but two-thirds of the number of the horses, and half the number of men, that two plows require; as where two plows demand eight horses, the double plow will work as easy with six; and where they require six, that will do with four horses.

(34) Yes; but not on the account our Authors suppose, as is shewn in the above note; but because the double plow seldom plows the ground so well as the single one does, except in good tilths; so that what is saved in the expence, is lost by the bad plowing. Another strong reason against the double plow, is, the difficulty of making it, and setting it to go to every plowman's mind and gait, (or way of following and holding it) and the keeping it in order; which occasions continual alterations to be made, and of course continual charges, &c. all which has caused most Farmers to throw them by.

(35) Here our Authors are, we suppose, before they were aware, got into the singular number,

(36) We can assure our Author, or Authors, that this is already accomplished: that such a small light double plow, very different from the common one, has been made, and has plowed, on a tilth, some scores of acres, in *fitches*, or *two-but lands*, for wheat, consisting of four furrows each, with *two horses only*; as well, and almost as soon as two plows with four or five horses would have done; and the ground has not been trod half so much: moreover, by reason of the different way of sowing, less seed lies uncovered.

might

might very reasonably be expected from a *Compleat Body of Husbandry*, that they have omitted the figures, and even the names, of many of the most serviceable plows in common use. To instance in a few only, — we see nothing of the *two handled fwing plow* of Middlesex; the several very useful *foot plows* of Bedfordshire, and the neighbouring counties; the *gallows-stocked wheel plow* of Hertfordshire and Buckinghamshire, that differs in almost every part from the *Berkshire plow*, which they have taken from Mr. Tull, and nicknamed it the *two wheel plow improved*. They have, it is true, exhibited, from Mortimer's *Husbandry*, a figure of the *Hertfordshire plain stocked wheel plow*, but such a one, that we will engage, those who have only seen it in the figure, shall not know it again in the field.

From Plows our authors, like good husbandmen, go to Plowing. Hilly ground, they tell us, and that truly, should 'never be plowed strait up hill and down, but crosswise:' for it does not tire the horses so much: and also the manure and fine mould will be less liable to be washed down the hill; for by cross-plowing it is stopped and retained. This point is urged by them with great earnestness, as if much depended on it; but in truth the way they propose, is not without its disadvantages. — But let us proceed.

They come next to laying wet land in ridges; where we perceive nothing new, or uncommon, except one singular notion, of which they seem very fond, that is, the 'making the 'ridges run east and west' where the situation of the land will allow it: because, say they, in this case, 'the sun gets at every 'part of them the better.' This is strenuously insisted on by our Authors, in the ninth chapter of the first book, and three times repeated in this thirty-first chapter of the sixth book. But we think them much mistaken here; and we appeal to every husbandman, whether a north and south direction is not by far the most preferable, because both sides of the ridge would then have an equal share of the sun, by reason of their east and west inclination, one side the morning sun, the other the afternoon. But in their way of laying the ridges, the south side of the ridge only will have greatest part of the sun, and the north side hardly any, except in the midst of summer, and then not much. Another misfortune may happen also from this 'position of the ridges 'pointing east and west,' viz. that in a hot summer the south side of the ridge may be burnt up by heat, and in a cold one the north side starved with cold: and in winter, the north sides of high ridges will have little more benefit from the sun than the south sides would have received, had these wintered in Lapland. In short, this fancy of theirs appeared to us so incongruous, that when we met with it first in the ninth chapter, we really

really thought we had misunderstood them; but here they have taken care to clear it up, by repeating this misdirection three times in one chapter.

In the article we meet with next, concerning *wet land on hills*, our authors tell us, that 'trenches must be cut a-crofs the hill with a descent to carry the water off; and, they may be filled up with rough stones, and covered over with earth again, so that all may be wrought as a level surface (37).' Another remedy for wet land is to lay it 'in ridges, almost crosswise of the hill, but a little oblique or slanting; for if they be perfectly carried a-crofs, or quite strait down, they will neither way do. When they are thus carried crosswise, but a little diagonally, their parting furrows lying open, will each serve as a drain to the ridge next below it: for when the plow has made the bottom of these nearly horizontal figures a few inches deeper than the surface of the clay [or under stratum on which the mould lies] the water will naturally and securely run to their ends, without rising into the mould, provided no part of the furrows be lower than the ends.

But in this way the ridges, we are told, should be plowed in paces (38), and then they 'will be plain at top; and the rain-water will speedily run downward to the next trench, thence to the headland, and so out of the field (39).'

(37) Here they give us a faint idea of what farmers call *bellows ditching*; but, when just on the verge of truth and utility, they draw back, telling their readers, that, though 'reason points out this remedy, it is often too expensive, and such lands when too wet and too difficult of remedy, are to be neglected: and not even to be attempted by ridging; for nothing disheartens a husbandman so much as undertaking what he afterwards finds cannot be done.' This is an instance of parsimony very rare with our authors; and it happens in an unlucky place, as we fear it may have deprived the public of their sentiments on the useful practice of *bellows ditching*.

(38) Plowing in *paces*, they should have said *pairs*, is plowing two ridges as if they were but one land, so that each half-land consists of one entire ridge-land: and Mr. Tull directs that at every plowing 'the pairs must be changed, so that the furrow, which had two ridges (or land:) turned towards it one time, must have two turned from it the next time: this method keeps the surfaces of all the ridges (or lands) pretty near even.' *Horse-hoeing Husbandry*, folio, p. 117.

(39) All this is verbatim from Mr. Tull; and is indeed an excellent way, according to our apprehension. But we think, in justice to the memory of that ingenious gentleman, these copiers ought to have allowed him the merit of his own discovery, by acknowledging from whence they had it.

Wet land that lies level (chap. xxxiii.) is directed (from Mr. Tull) to be laid in ridges also. In deep soils narrow ridges; in shallow, broader ones should be made; and particular regard is to be had, on 'descending or slanting grounds, to the direction and course of the furrows,' which should 'be deep or shallow, according to the depth or shallowness of the soil.'

Ridges are, further, said to be a shelter to each other against cold winds; and where the field is exhausted by frequent sowing, the ridges may be made just where the furrows were, and 'there will be all the advantage of fresh ground.' Ridges, as they increase the surface of the land, render it capable 'of bearing more corn;' for as the roots spread near the surface, or at a small depth under it, the more this is increased, the more room there will be for them (40).

Our authors, speaking of the advantages of tillage by the four-coultured plow, chap. xxxiv. tell their readers, that 'there is no question but the four-coultured plow does, at once plowing, divide the soil more than twenty times as much as the common plow. It has therefore twenty times the use; and it does the farmer twenty times the service: we see it very easily practicable, and he who shall try it will find, that far from our making the most of what it will do, very frequently the advantage is much greater, &c. (41)

Chap.

(40) But as in a ridge the staple or best mould is gathered into the middle of it, the sides of the ridge must of course be the poorer; this will cause the corn to be poor there, and too rank or big in the middle of the ridge, which may perhaps more than balance the advantage of increase of surface. Of this Mr. Tull was sensible, for he says that 'though ridges do alter or increase the surface, the quantity of soil or earth remaining the same as on the level, and of no greater depth than can be tilled, it may produce equal crops of corn with the level, and no more, except from the advantages the ridges may give it in lying drier.' *Horje-besing Hufbanary*, folio, p. 121.  
Note.

But we shall presume to add, that when land which is laid up in ridges is manured, if none of the manure be laid on the middle or highest part of the ridge, but only on the parts toward and about the furrows proportionably thicker as it approaches the furrows, this will make the ground of nearly equal richness in all parts, so long as the manure lasts; and so produce a crop nearly alike all over the ridge.

(41) Well done gentlemen! — but hold—let us put some weight on the other scale. This same miraculous plow is, we shall not come to say *twenty-times*, but *much more* chargeable to make,

Chap. xxxv. treats *Of the general benefits and advantages of plowing*. It acquaints us, amongst other things, that 'the plowing of fallows, beside breaking and exposing the ground to the seasons, [*weather* more properly] kills the weeds; turning up their roots to be withered by the air, and oversetting the seed-shoots before they are of such growth as to exhaust the land (42).' And that 'if the preceding summer have [hath] been wet, the land will naturally be full of weeds;' it should therefore be plowed 'up early in the winter, to kill this useless growth, and to mellow the soil (43).'

• The

make, and much more difficult; much more troublesome to tackle or put in order, and much harder to keep it so; much heavier to draw; and much more difficult to hold, than any common plow. And these obstacles, which we shall not, like our authors, enlarge to a proportion so enormous, and so ridiculously wide of truth, prevent this plow from coming into common use: not its being new, or so very uncommon for it has been often tried, as well as the three-coultered and two-coultered ones; but they all, when brought into use, are loaded with so many difficulties, and so much dirt, as hath occasioned them to be rejected. The same inconveniencies almost equally attend the *double plow*, and have caused that also to be laid aside: as all compound, intricate, perplexed instruments in husbandry will be, first or last.

(42) Here our authors have given (as it were by a chance expression) in a few words, the end and effect of plowing and tillage. It is pity they did not observe the like Brevity throughout the whole of their bulky performance.

(43) But if this useless growth had shed their seeds, as they do from Harvest to December, and these seeds are turned into the ground by plowing, they will be locked up in the earth, and there preserved, till afterwards, when the ground has been opened, and made fine by a summer's tillage, and then they will be let loose just in time to grow amongst the wheat, or other grain.

But if the land had lain unplowed till about, or after, Christmas, the seeds of the weeds would, in general, have vegetated without coming to a head sufficient to exhaust the ground, which the season of the year, and the cattle together, would prevent, and would destroy them: and not a few of them would have only chipped and sprouted; and not having sufficient hold of the ground, and unable to bear the increasing cold, would soon have perished. Many more of them would also have been devoured by the fowls of the air, the insects, and the vermin of the ground.

Nor would this early plowing be of much service towards destroying the roots of weeds, for many of them are annuals, which having seeded, die of themselves: and the perennial weeds cease growing, and many of their branched roots die down to the stock, which re-



plants with (the other element) *water*: but this we offer only as a conjecture. If this reasoning however, is just, it shews how greatly manure exceeds tillage, in promoting vegetation: the end for which both are used.

Before we quit this part, we have one caution to offer, with regard to the eleventh, twelfth, and some following chapters; viz. that by the words *dress*ing, and *dressings*, which very often occur in those chapters, they are to understand *plow*ing, and *plowings*; even Mr. Tull is represented as thus misusing the term: but we are well satisfied, he was too great a judge in those affairs, thus to put *the cart for the horse*.—By the way, this hint is intended only for those Readers who are so unacquainted with husbandry, as, like these Authors, not to know *dress*ing from *plow*ing.

In the second part, *Of the Advantages of Tillage*, Dung is represented, from Mr. Tull, as of ‘ ill effect, in spoiling the taste of the products of the earth in some degree;’ for ‘ tho’ it increases their growth, it weakens their qualities, and even their tastes.’ Dung also ‘ draws insects together, it is said, which eat the produce.’ The roots of trees in dunged ground, always suffer by insects (12), and for the same reason, it is said, the Florists have banished it from their practice. To remedy this evil, it is proposed, to mix lime with the dung ‘ in making up the heap.’ A layer of quicklime first, then a layer of dung; and this, they say, will destroy the mischievous insects; and kill, in great part, the seeds of weeds,

The experiment, from Mr. Evelyn, of pulverizing and exposing earth, to render it fertile, without manure, is more than once or twice recited in this book; and Mr. Du Hamel, we are told, to prove the truth of it, ‘ powdered a quantity of clay, and sifted it through a fine sieve,’ but afterwards watering it, ‘ it became as tough and stiff as it had been originally;’ from whence

(12) As all manures are, we apprehend, fermenting substances, and as insects, invited by their heat and moisture, when in a fermenting state, may resort to them,—dung, as a fermenting substance, is no worse, we suppose, in this respect, than other manures; and if that is rejected on this account, so may all other manures. But, in truth, there is very little in it that is worth regarding, in comparison with the great advantage attending the use of dung. This we assert from experience; if that will not satisfy our Authors, we will shew them that we are not destitute of reason. For, if they will please to reflect, how great a quantity of fixed salts there is in dung, especially the urinous part; and how pernicious those salts are to insects, we presume they will allow, that (besides experience) we have some reason in *Recreum Natura*, for this opinion of ours.

he concluded, that this assertion of Evelyn's was not true of all kinds of earth. But our Authors say, Mr. Du Hamel did not fairly try the experiment, because he did not expose it to the weather during the time Mr. Evelyn directed. For we have seen, say they, in the preceding part of this work, that the effects of fire, in a proper degree of calcination, renders clay fertile. We have observed also—that the sun and air have, in these respects, the effects of fire, only more gradually (13). And as the powdering the clay, would, it is said, have made it fitter to receive the influence of the sun and air, and the continual stirring would have exposed every part of it to their effect, it is not, we are told; easy to say, how much the process, fairly tried, would have done towards the rendering even clay fertile (14).

Yet, nevertheless, this may be seen from it, (say our Authors) that the horsehoeing husbandry is more proper for light and loamy soils, than for stiff and clayey. These last require both manure and much tillage; a great deal of tillage to break them, and sand, and proper manures, to keep them in order. By this means they become some of the best soils we have. For that manures are necessary to clays, to keep them in good condition, after they have been divided by tillage: and to—light soils, because they want matter of nourishment. They enrich these, and divide the other. But where manures are scarce, the horsehoeing husbandry will, on most soils, supply the place of them; and where they are ever so plentiful, it will give them much greater effect.

Wheat is said to be much the strongest corn, and to require the most tillage: it succeeds yet better when more is given it than usual; and experience shews, that this may supply the

(13) And the Reader may see our remarks on this opinion of theirs, in the Review for May last, page 390.

(14) Unless the process could have altered the magnitude, or figure, or both, of the particles of clay; what could it have done more than pulverize it still more minutely? And the consequence of this greater pulverization would be a greater subsiding, and closer settling of the parts; unless this pulverization were continued: and of this our Authors soon became sensible; for, presently after, they say it is certain, that clayey soils are apt to grow stiff again, after ever so much tillage, &c.

\* Which, indeed, was the end and intent of the horsehoeing husbandry, to keep the ground in constant tillage, and thus not give it time to subside to any great degree.

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pressing this, and pregnant with a great deal of meaning. The stone-roller for horse-hoing is particularly described from Mr. Tull. 'The spiked roller, the structure of which will be plainly enough understood by the figure (52).' The edged roller, the figure of which, they say, is also 'added — in this place (53).'

'The use of the roller is so excellent and necessary,' they say, in pressing and fixing light soils, that if the farmer manages them ever so well otherwise, 'if he omit to roll them, he will never get half a crop (54).'

One material advantage of rolling, is that it destroys *insects*, 'particularly the naked snail, commonly called the *slug*.' Pease (55) are the favourite food of this creature. They are in the greatest abundance 'in the beginning of the spring, especially if the season prove warm and showery: and their principal time of eating is the morning, especially very early; for as the day rises, they get into the ground.' In order to destroy them, the land must be rolled 'very early in the morning, while the creature is above the ground (56).'

Our authors are for rolling, in general, only in dry weather. And they say, the 'corn must be at a proper growth before' it is rolled, 'that is, the leaves must be strong, but the stalks must not be at all hardened (57). Great care is to be employed  
also

(52) But where is the figure? Not in our copy.

(53) We can no more find this figure than we could the other: but they say it is 'described under the article of burnbating.' May be so; however we shall not trouble our readers any further about it.

(54) Here our authors have cracked their credit, by stretching so extravagantly in favour of rolling: we are well assured no such misfortune can attend the omission of it.

(55) When they first come up, and while young.

(56) It is probable this way of rolling might be of service towards destroying this mischievous reptile; but we doubt the dews, which, in the spring especially, almost always hang on the young corn and weeds and lodge on the clods early in the mornings, would cause the roller to clog so much as to prevent its going; or make it do more harm than good: and should there happen a morning without dews, it is observed that the *slug* then chiefly keeps in the ground.

(57) This is a needless, if not a hurtful, precaution; for Experience teaches us, that the *only* proper time for rolling, is when the clods will crumble best, and the roller go cleanest and freest from sticking to and pulling up the earth: and this direction may prove prejudicial, if the  
farmer

also in the rolling of barley ; ‘ this must not be rolled when  
‘ too young, for then the pressure of every little clod will crush  
‘ and destroy a leaf, and the root having little strength, will  
‘ not be able to renew it (58).’

‘ — Wheat in a very loose soil, may be rolled in *October*  
‘ and *November*, and in *January*, *February*, and *March*; the  
‘ winter-rolling will prevent the ill effects of frosts, as the spring-  
‘ rolling will that of droughts (59).’

farmer, waiting for *the leaves to grow strong*, should miss the critical season for rolling, and the land become either too dry, or too wet, which frequently happens. Such delay is of no advantage, supposing neither of these inconveniences ensue ; for, as the principal end of rolling most sorts of corn, is to level the ground for the scythe against harvest, no farmer neglects rolling until his corn is grown into stalk, for many perform it immediately after sowing.

(58) This is of a piece with the preceding direction. The time when the clods will break or crush to pieces best, and the roller gather up the least dirt, is all that need be observed ; which season may be any time from the sowing of the barley to its growing so big, and so much into grass (as it is called) as to incur the danger of being bruised by the roller : and even then we have known it rolled with very little damage to the corn.

(59) This is a good and useful direction, to which we do with pleasure affix our *probatum est*. But we desire our praising readers to remember, that it is not often the ground can be rolled at those times, by reason of its wetness : but if it be rolled in April it will not be too late, especially for late sown wheat.

[To be continued.]

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Bengelius's *Introduction to his Exposition of the Apocalypse* ; with his *Preface*, and the greatest part of the *Conclusion* of it : and also his *Marginal Notes on the Text*, which are a *Summary of the whole Exposition*. Translated from the *Higb-Dutch*. By John Robertson, M. D. 8vo. 5s. Ryal and Withy.

**I**F we consider the difficulty of the undertaking, and the ill success which so many who have writ upon the *Revelation* have met with, the pious author of this performance may be allowed to claim an exemption from Censure, for what might be reckoned Tedioufness, on a less intricate subject. We do not read works of this kind for *amusement*, in order to which elegance of writing may be necessary, but chiefly for the improvement of our understanding ; — on which account *perspicuity* is the main requisite : and even *prolixity*, for the sake of truth, may become excusable. But let us hear the author's own apology : ‘ Some-  
‘ times I make a remark that may appear obvious and indisput-  
‘ able

able, and therefore superfluous; yet it may be put there to obviate an error, or prevent a mistake. Those that have read several expositions will often perceive the reason for such or such an admonition or caution; others may safely let it alone. Sometimes I propose, in cautious expressions, thoughts not yet full ripe; which, however, by being discovered, may give a fair occasion the sooner and more adequately to bring to light the salutary truth that is near at hand, but still hid. — A great many objections, have come to my hands; enough, with the answers to them, to make a pretty large volume: so that this work is by no means finished in a hurry; but is so contrived as to include all such objections, with their answers, in reality, though without express mention of them. — As to Perspicuity; since my manner of writing has appeared to some to be deficient in that respect, I have not only taken great care about it myself, but also every now and then laid the parts of the work, as I finished them, before skillful friends, and profited by their advice. — If any man has the gift of greater perspicuity, and can express in an easier manner these very things, which I lay before him, I shall, far from being disgusted, look upon it with pleasure. But, to speak the truth, we are grown too nice and delicate. Where there is poverty of spirit, and an appetite for Truth, where This is regarded not only as Food, but also as a medicine; there people will not require every thing to taste so sweet, and presently to melt upon the tongue, but will also sometimes receive and swallow that which is even sour or bitter, and not served up in a lordly dish, and has nothing besides to recommend it but its wholesomeness.

Besides considering the author here as apologizing for himself, we offer our readers the above *extract* as a specimen of his Manner of writing, than which, we apprehend, we could not have given one more *characteristic* of it, from the whole book.

As to the Plan of the work, The Introduction consists of three parts: the First contains *Considerations on the Revelation* by itself. Here the reader is presented with a Table, showing the whole Contents of the Book of Revelation, under a division of it into three general parts. They are,

I. The Preliminaries; as the Title of the book, chap. i. 1—3. the Address or direction of it, 4—6. the main Point and Summary of the whole, 7, 8, &c.

II. The Discovery of things to come; as in general and at once, all Power given to the Lamb, chap. iv. v. the particular Execution of it, chap. viii, &c.

III. The Conclusion, which has a relation to the preliminaries above, and exactly answers to them, chap. xxii. 6—21.

Our

Our author next, after having premised a remark or two concerning the danger of framing mere hypotheses to support an Exposition, proceeds to lay before the reader such considerations upon the several parts of the Revelation, as may illustrate the general design of it, and the signification of the images and emblems made use of.

The Second part treats of the Application of the Prophecy to *history* in general, in which are laid down many important points concerning the prophecy with regard to *our own times*.

I. 'That the middle *Wo*, namely the second, that broke out about Euphrates (Rev. ix. 13, 14.) must be interpreted of the power of the Saracens after the death of Mahomet, under the first and most pernicious Caliphs.

II. 'That the first *Wo*, whatever it was, was over before Mahomet's days.'

III. That the trumpets of the four first angels followed 'not long after the vision of St. John.'

IV. That the third *Wo* is *not yet over*, though it began a long time ago.

The Third part is the Chronology or reckoning of the times. Here are enumerated the variety of those *times* (determinate periods of time) which occur throughout the book. Among these, it is observed, there are *seven names* of parts of time, viz. *hour, day, month, year, time, chronos, and aion*. As a day is the first in nature of all the names, from the division of which arise hours, and of which are made months, years, &c. Our author begins his revolution of the times with it. He endeavours to show the mistake both of those who look upon it as signifying a *whole year*, and those who would confine it to the *common day* of twenty-four hours, at least, as it regards the *three woes*, mentioned in revelations, chap. ix. and is of opinion that a prophetic day is there meant, viz. a certain period of time, considerably less than a whole year, and considerably more than the twenty-four-hour-day. But for the arguments by which he supports this opinion, and his method of investigating this as well as the other periods of time mentioned, we must refer our readers to the work itself.

The Conclusion of the Exposition contains, 1. A brief *chronological table* of the principal points of the prophecy, and of the completion of it. 2. A modest attempt of a more precise determination of the *times of the beast*. 3. The marks or *characters of a true Exposition* of the Revelation. 4. A detail of the *expectations of men* from time to time, or an *historical account*



*of the Expositions of this prophecy* through all ages. 5. An account of the *influence* which the Exposition of the prophecies has had on *human affairs*. 6. An *examination* of some modern *prophecies*, that are handed about in several places. 7. Some *wholesome admonitions*.

The marginal notes on his new translation from the original text, which are prefixed to the Exposition itself, the translator has added to this volume, which exhibit a general view of the scheme and œconomy of the Apocalypse. He has also given a short account of the other writings of this learned and critical Author; which, however, is too long to be inserted here. Let it suffice to conclude with shewing his high opinion of them. 'These (says he) are the several parts of his principal work, viz. *That*, on the New Testament; of which I have given no larger an account than just to inform the Reader of the general design of them; having restrained my strong inclination to give them severally their due praise, that I might not anticipate his pleasure in finding them of much higher value than he can conceive from any thing I have said of them.

*Elements of Natural Philosophy delineated.* By John Henry Winkler, *Professor of Natural Philosophy in Leipfick, Member of the great College of Princes there, and Fellow of the Royal Society of London.* Translated from the second Edition of the German. 2 vols. 8vo. 12s. Linde.

WHEN it is considered that genuine Philosophy had its birth in England, and that our own Writers have produced elegant pieces on every branch of science, it is natural to expect that treatises translated from a foreign language, must either present the Reader with new discoveries, or, at least, that the subjects treated of, be handled in a more methodical and conspicuous manner. The Reader, however, who expects to meet with either of these advantages in Mr. Winkler's work, will find himself mistaken: The properties of bodies are, indeed, considered, and, in the original, in a style adapted to the subjects; but if an English Reader, acquainted with philosophical subjects, can peruse the translation without often exercising his risibility, we ingenuously confess, he has a more absolute command over that faculty than we can boast of.

But before we proceed to consider the translation, we cannot help observing, that Mr. Winkler seems desirous of concealing the inventions of the English, while he is lavish in his praises of

of those who have borrowed from them what they have published as their own; or, at least, have only made improvements on their discoveries. Among several instances of this kind, is, his account of machines which represent the motions of the heavenly bodies, according to the Copernican system, where Mr. Winkler happens to forget the Orrery, from whence all the rest have been derived.

With regard to the translation, it seems to have been done by a person unacquainted both with the English language in general, and with the terms of philosophy in particular; as will fully appear from the following extracts.

' The fall of a heavy body (says our Translator, vol. II. p. 5.) ' in the first second of time, arises from the gravity acting on it. The intenser therefore it acts on it in the first second, ' the farther it falls in that second. And thus the space, which a ' falling body at a great distance from the center of the earth ' accomplishes in the first second, is to the space, thro' which it ' falls from a less distance in the first second, inversely as the ' square of the less distance to that of the greater: as 1 to 4, ' for instance, when the less distance = 1, and the greater ' = 2.

' For a body, therefore, which begins to fall from a double ' distance from the earth's center, to finish so great a space as it ' would finish in a certain time; for instance, a second, so it began to fall from a single distance from the said center; it must ' have a double time. For, the time, which a falling body takes ' up in a certain space, is equal to the square root of this space. ' The double time is to the single, as the double distance to the ' single distance. Fall therefore a body which begins to fall ' from a greater distance from the earth's center, through so ' great a space, as it would fall, so it began to fall from a less ' distance; the time, which it takes up in its fall from the great- ' er distance through the said space, is to the time in which it ' would accomplish this space from a less distance, as the greater ' is to the less distance.'

One extract more will be sufficient to give the Reader an idea of the manner in which the translation of Mr. Winkler's Philosophy is performed; and prove a sufficient apology for our not extending this article to a greater length.

' The springs of rivers (says our Author, vol. II. p. 29.) on ' the earth's surface are more distant from the center of the ' earth than the bottom of the bed of the river, in which the ' r v r continues its course, and the sea into which they at last ' fall. The more therefore the declivity or slope of the bed ' of

of a river, or its approach to the earth's center, increases, the more the velocity of a river or stream increases.

In order therefore to compare together either the increasing velocities of a single stream, or the different velocities of two streams; we are, in the first case, to find the increasing declivity, and in the second, the different declivities, and from these to extract the square roots. For, each declivity is to be considered as a space, through which the water falls. And thus the greater the declivity, the greater the space of the fall. But the velocities of falling bodies in different spaces, are to each other as their square roots.

The *run* or *course* of a stream is also accelerated by the pressure, which the *under water* suffers from the *upper*. Give the bottom of a vessel, which is full of water, a determinate aperture, and mark the time in which it is emptied. Call the height of the vessel 1. Then stick a pipe in the aperture of the vessel, of a width with the aperture, and of a length, on adding the height of the vessel, 4 times the height of the vessel. Stop the pipe below with cork, and fill vessel and pipe full of water. Then drawing out the cork stopple, the time, in which the vessel is now emptied, to that in which it was emptied before, is as one half to one. The reason of this is easy. When the vessel without the said pipe is full of water, the water at the aperture of the vessel is pressed by the upper. This pressure is 1, as the entire vessel is considered as one. But sticking the pipe in the vessel, the entire water below in the pipe undergoes a pressure, which is to the former as 4 to 1. Fell the water which shoots out of the aperture of the vessel the moment the stopple is drawn from above down into the aperture; this would happen by the pressure of gravity, which is to be considered as 1. Fell the water which below shoots out of the pipe on pulling out the stopple from the height of the vessel to the undermost aperture of the pipe; this would happen by the pressure of gravity, which would be to the other, as 4 to 1. And as thus the water shoots out of the aperture of the vessel, and out of the aperture of the pipe, hereby, viz. that it is pressed by the upper; so this happens with a force, which is equivalent to the force of its fall. But the velocities of a falling body in different spaces are to each other as their square roots. Now as the square root of 1 is = 1, and of 4 = 2; so the run of the water out of the pipe stuck in is twice as quick, as out of the bare vessel.

Well done, good Master Translator!

A True

*A Treatise of Artillery, containing general Constructions of Brass and Iron Guns used by Sea and Land, and of their Carriages. 2d, General Constructions of Mortars, Howitzes, their Beds and Carriages. 3d, The Dimensions of all other Kinds of Carriages used in the Artillery. 4th, The Exercise of the Regiment at home, and its Service abroad in a Siege or Battle. 5th, Its March and Encampment; Ammunition, Stores, and Horses. 6th, and lastly, The necessary Laboratory Work. To which is prefixed, a Theory of Powder applied to Fire-Arms. For the Use of the Royal Academy of Artillery. By John Muller, Professor of Artillery and Fortification. 8vo. 7s. 6d. Millan.*

**I**T has frequently been observed, with truth, of this nation, that how numerous soever our publications may be in other branches of learning, our military Writers have been very few, in comparison with the French or Germans. But tho' Mr. Muller is no Englishman, his works are English, and he is therefore to be considered as an English Author. His former publications, which bear any relation to the Art of War, are,

1. *Elements of Mathematics*, in 2 vols. They comprehend the first principles of Geometry, Conic-Sections, Trigonometry, Surveying, Levelling, Mensuration, Laws of Motion, Mechanics, Projectiles, Gunnery, Hydrostatics, Hydraulics, Pneumatics, a Theory of Pumps, and the Principles of Algebra. As the principles of Mathematics are, and must remain the same, in all Authors, it will be sufficient to observe of these two volumes, that they are written in a concise, yet clear; intelligible manner.

2. *A Treatise containing the Elementary Part of Fortification, Regular and Irregular.* In one volume. In which the Reader will find the various methods of constructing both regular and irregular fortifications, according to the methods of the most celebrated French Authors, particularly Messrs. Vauban and Coehorn; as also many of their deficiencies pointed out, and their mistakes rectified.

3. *A Treatise containing the Practical Part of Fortification. In four Parts.* The first comprehends the theory of Walls, Arches, and Timbers: the second, the properties of all kinds of Materials, and the method of using them: the third, the manner of tracing a Fortress, and estimating, and executing the work: the fourth, the method of building Bridges, Harbours, Quays, Wharfs, Sluices, and Aqueducts.

4. *The Attack and Defence of Fortified Places. In three Parts.* The first, of Attacking; the second, of Defence; and the third,

third, of Mines. This volume is almost entirely translated from Vauban, Belidor, and Le Blond.

These, together with the treatise which is the immediate object of our present examination, compleat the Author's *Fortification, Artillery, and Mathematics*, in six volumes.

This treatise of Artillery is more truly original than any other of Mr. Muller's productions. The following transcript from his Introduction, will give our Readers a sufficient idea of the improvements he proposes.

‘ If we consider the various Lengths and Weights that have been given to Pieces of Artillery, at different times, by all nations, it will appear, that no principle is so uncertain and indetermined as that upon which the Artillery Artists have grounded their constructions. For in Queen Elizabeth's time they made some twenty-four feet long, cascable included, such as the Culverin in Dover Castle, and that at Nancy : and in King Charles the second's time, one Count Mansfield made some six-pounders, that weighed but one hundred and eighty pounds ; and twenty-five-pounders of seven hundred weight, as is related in the account of the siege of Breda by the Spaniards, under the command of Spinola : and about the same time the Spaniards cast some others nearly as light as these, as I find by one here at Woolwich, which is seven feet long, and weighs twenty-one Hund. three Qrs. and four Pounds, and carries a ball of about forty-one pounds of our weight.

‘ Tho' these light pieces were then highly esteemed, for their easy carriage, and facility of working them, yet much longer and heavier have been made ever since, without any manner of reason : and we should have continued so, had it not been for Colonel Weideman, a German, who brought light pieces into use again, as a new invention ; by the express command of his Royal Highness the Duke of Cumberland : and no less authority could have prevailed over the absurd, servile attachment which practioners have for the old established customs of their predecessors, and whose only knowlege consists in bare imitation.

‘ Whoever consults the oldest Authors, will find, that Guns are made at present, nearly in the same form, as they were at first : for since Dilichius, a German, who wrote two hundred years ago, scarce any alterations have been made ; and the French make their carriages exactly in the same manner at this day, as he has delineated them in his work. Tho' our field-pieces are made lighter at present, and have been found to

‘ answer

\* answer better in the field than any others we ever had, yet w<sup>e</sup>  
 \* continue to make all our other pieces in the same manner as  
 \* formerly; which plainly shews how difficult a task it is to  
 \* change a practice established by custom, whether right or  
 \* wrong.

The Author then proceeds to prove, from undoubted experi-  
 ments, that our light field-pieces will bear being fired three  
 hundred times in three hours and twenty-seven minutes, with-  
 out the least damage, which is certainly more than the most ob-  
 stinate engagement can require. The only objection to light  
 cannon in a battering train, or on ship-board, is their recoiling  
 more than the heavy ones: but he obviates this objection, by  
 saying, that batteries should not be more than two hundred  
 yards from the object in which the breach is intended, and that  
 a shot which has velocity sufficient just to enter the wall, shakes  
 it more, and destroys it in less time, than if the velocity was  
 much greater.

\* This is a matter of fact grounded upon experience. Form-  
 \* erly battering pieces were charged with a weight of powder  
 \* equal to two-thirds of their shots; But it has been found  
 \* since, that half that quantity is sufficient. Now if, instead of  
 \* twenty-four pounders, we should use forty-eight, nearly of the  
 \* same weight, and load them with one sixth, or eight pounds of  
 \* of powder, its force being as the weight and velocity, will con-  
 \* sequently be double that of a twenty-four pounder, loaded with  
 \* eight pounds of powder; and as the forty-eight pound shot  
 \* would enter the wall with the same ease as the twenty-four  
 \* pounder, and would make a breach nearly in half the time, it  
 \* is manifest, that such light pieces have infinitely the advantage  
 \* over the heavy. And as to the recoil, which is not so much  
 \* greater as they pretend, it may easily be diminished, to any  
 \* degree, by the declivity of the platform.

If we may depend upon these experiments, (and there is no  
 reason to dispute our Author's veracity) the many advantages  
 arising from this considerable decrease in the weight of our Ar-  
 tillery, are so apparent, that he will certainly have the satisfac-  
 tion to see his system followed, in despite of all prejudice what-  
 soever. There is, however, a material objection against short  
 battering cannon, viz. that, from the greater violence of the  
 powder against the inside of the embrasures, they are much soon-  
 er destroyed, than if the pieces were longer: but he has an-  
 swered this objection, by giving a particular method of con-  
 struction, in which the cannon are nearly of the usual length,  
 yet much lighter than those now in use.

He further recommends a particular care in the choice of iron for the sea service, as there are some mines which yield a much better ore for cannon than others; but more particularly advises the use of brass cannon upon all occasions, and proves that it would be a considerable saving to the nation, as brass cannon may be recast as often as you please, by adding a small quantity of tin, at a trifling expence; whereas, those of iron are, when unfit for service, of no more value than their weight as old iron, which is very inconsiderable. In short, Mr. Muller's design in this work, is, to determine, what kind of Artillery, considered with regard to their different uses, and at the least expence, are capable of doing most execution, in the least time, and with the fewest hands to work them. This is certainly placing the matter in a true light; and we dare venture to affirm, that his enquiries are such as might reasonably be expected from so skilful, and so assiduous, a Mathematician.

*An Enquiry into the Nature and Causes of our Saviour's Agony in the Garden. By the late Mr. Thomas Moore. 8vo. 1s. 6d. Non.*

**T**HE design of this truly judicious performance, is, to shew, that the sufferings of our Lord, commonly called, his *Agony*, in the Garden of Gethsemane, may be accounted for from natural causes, without recurring to any absurd or fanciful hypothesis, or ascribing it to some, we know not what impetetrable cause. In order to this, our Author, after having presented the Reader with a distinct view of the original account, from the several Evangelists, and illustrated it with a few plain remarks, enters upon the enquiry, according to the following method.

1. The circumstances are reviewed through which our Lord passed, previous to this affair. And here it is observed, that the work he went thro' the five preceding days, was so great, and of such a nature, that it might have contributed to render him somewhat low and weak, at this time. Six days before the Passover Jesus was at Bethany, two miles from Jerusalem, where dwelt his friend Lazarus, whom he had raised from the dead; and where it is probable he kept the Sabbath. From hence our Author traces him, distinguishing each day, and giving the order of the narration.

2. Those evils are considered which might naturally present themselves to the mind of our Lord, which he expressed under the

the notion of *the Cup*. Under this head is shewn, the precise meaning of that expression, viz. as denoting *affliction* and *suffering*. The evils comprehended by our Lord, under this notion of *the Cup*, are distinguished into—such as related to himself, and such as related to others. Many of both sorts are enumerated, and each largely insisted on, and accurately illustrated, as to the nature and intenseness of them, and consequently the moment they were of, to produce the extreme *dejection* and *steady sorrow* our Saviour underwent thro' an anticipation of them in the Garden.

Lastly, 3. Some notice is taken of the circumstances of time and place, when our Lord was in this Agony. This, it is observed, befel him just as he had finished his public ministry;—when he was entering upon a new scene of sufferings;—and when he was on the spot, where he was to prepare himself and meet them. In treating this part of the subject, our Author has occasion to consider the common workings of human nature on similar occurrences; his Readers, however, will not find him affecting to lay open any curious speculation, which might display his talents as a Philosopher, at the same time that they cannot peruse his remarks without being satisfied that he was far from being a stranger to the internal operations of human nature. For our own parts, we may rest the truth of the above observation, on the following specimen.

\* Again. He [Jesus] was now on the spot, where he was to prepare himself, and meet his sufferings. There may be facts, or a variety of events, to which we are subject, which shall make the bare sight of a place raise a combination of ideas, and disturb and perplex the mind. It is so natural to connect things with places, that very often we make the latter a sort of focus, where the moment of the whole business is collected. Have we a cause to litigate, or are we called to defend our country? The entrance into the court of judicature, or first view of the field of battle, shall give a more warm and sensible turn to the affections and passions, than, perhaps, we shall feel through the whole trial, or meet with in actual engagement. And if this was not exactly the case of our Lord, yet as he came hither on purpose to prepare and meet his sufferings, those sufferings must necessarily be represented and brought to the full view of his imagination. In order to suit ourselves to a condition, that condition must be surveyed, and entered into by the mind. Wherefore, we may suppose, that the first perception our Lord had, when he was at the place, was the kind and importance of the evils to which he was now to submit. This supposition is both pious



and natural. Then we address the Supreme Being with propriety, when we have viewed the exigency of our affairs. We seldom need to court objects of pain. They are known to intrude themselves too often, with a sort of eagerness. But in the present circumstance they are called for, and the attention of the mind to them is, as it were, demanded. Wherefore our Lord could not but be conscious of the perception he had of the evils before him. And that consciousness must increase in proportion to the number and weight they bore. It is agreeable to the natural order of things that it should be so. So that it is no wonder, if a round of misery was the only perception he was for a time conscious of. Now, here, was he to be betrayed by one of his own Disciples,—seized, and bound like a thief,—abandoned by his friends,—led away, and treated with cruel and indignant usage. And the consequences hereof, replete with evils, found easy access, we may suppose, to a mind like his. The language of the best human heart on such an occasion would be, O! what will become of my country, and of the men I love! What an agitation would a man feel in his animal spirits, and how acute and powerful the operation between his passions and their objects, in such a state and crisis as this! It is evident, the perception of misery now, is right, and as it should be: and the commotion that ensues is natural, and what will be. With respect to the latter, reason is too sublime, or comes too slow, to have any thing presently to do in the case. The violence of the commotion must cease, before the understanding can attend to the dictates of reason. After this manner, probably, was Jesus exercised at this juncture.

A few objections, which might be raised against the Author's account of the matter, are next considered, and fully obviated; after which the *Enquiry* is concluded with shewing, what ends this permission of Divine Providence, that Jesus Christ should be so oppressed and afflicted in the Garden, might be designed to answer.

Before we quit the performance before us, it may not be improper to advertise our Readers, that tho' this is a posthumous work, yet we are assured, in the preface\*, that 'upon examination it was found, that the whole was compleated; fair wrote, and paged throughout, with the Contents also at the beginning. So that nothing remained to be done by an Editor, but revising the impression.

\* This Preface is dated Oct. 25, 1757; and signed,

NATHANIEL LARDNER.

CALEB FLEMING.

*The Principles of Negotiations: or, an Introduction to the Public Law of Europe founded on Treaties, &c.\** 8vo, 4s. Rivington and Fletcher.

IT is unlucky for the public, that translations are often attempted by writers who are utter strangers to the subject; and who have neither discernment to discover their author's meaning, or a competent knowledge of any language to express themselves with a tolerable degree of elegance and propriety.

How far this is the case with the translator now under view, the reader will judge from the following animadversions.

In page 2, is the following sentence:

' Since the decline of the house of Charlemagne, to the time when Charles VIII. king of France, marched into Italy, the different nations of Europe had scarce any correspondence with each other.'

Here the use of the word *since* seems to be contrary to the idiom of the English language. *Since* is used to denote the space between *past* time and the *present*; but, when we mean to ascertain the space between two periods which are both *past*, we say, *from* such a time to such a time: and *depuis*, in the French, not only signifies *since*, but *from*, and *after*.

A literal school-boy's version likewise appears in the following extraordinary paragraph:

' The sovereignty which each lord enjoyed in his own estate, by virtue of the feudal laws, the private wars of the nobility, the privileges of the commons, which made every city, in some degree, an independent republic, *permitted them not* to unite the divided forces of a state into one body, and to have, consequently, *systematical and followed* ideas abroad.'

We can easily conceive, what it is to have a train of ideas following each other; but we should never have discovered what was meant by *followed* ideas, had not the original cleared up the obscurity of the translation. Mably says, ' Nid'avoir par conséquent des idées systématiques & suivies au dehors.' Which,

\* This *etcetera* seems here intended to supply the place of more than it ought to stand for. What Reader, unacquainted with the writings of the Abbé Mably, would imagine, from so imperfect a title page, that we are indebted to that very ingenious Frenchman, for the performance now before us? From this suppression of the Author's name, one might almost suspect a design to pass this translation upon us for an *original work*: but candour may suppose *indifference* in this case, rather than *design*.

taking the whole sentence together, means no more, -- than that the divided state of the cities at home, would not permit them to pursue a regular system of conduct abroad.

Again -- the translator tells us, 'When chance or intrigue raise men to places, chance or intrigue *should* govern them.' But this nonsense is not to be found in the original, which says, 'Quand le hazard ou l'intrigue placent les hommes, le hazard, ou l'intrigue *doivent* les gouverner.' The verb *devoir*, in the French, is often used to express what will necessarily or *probably* happen; therefore the sense of Mably is -- that when men are advanced by chance or intrigue, they will probably be governed by chance or intrigue.

But the words *should* and *would*, *shall* and *will*, appear to have greatly puzzled the translator; who often unluckily uses one for the other. The ensuing sentence will be a sufficient instance of such kind of errors.

'I *shall* not here enlarge on the reciprocal duties which sound policy requires between neighbours; I *will* only repeat what I mentioned in the foregoing chapters, or draw consequences from them, which cannot escape the penetration of my readers.' But Mably says --- 'Je ne m'*étendrai* point ici, &c. --- Je ne *serais* que repeter, &c. --- that is --- I *will* not here enlarge, &c. --- I *should* only repeat, &c.

This pleasant mistake of the translator brings to mind the story of a poor Frenchman, who was guilty of a like idiomatic blunder, upon a very melancholy occasion. As he was skating on the Canal, the ice unhappily broke under him, and he fell into the water. After struggling some time, and perceiving no one move to his assistance, he cried out in the vehemence of despair --- 'I *will* be drown, and you *shall* not help me.' Upon which a surly Briton made answer, 'If you *will* drown, drown and be d --- d.'

In another place the translator by misusing the word *ought*, has made his author speak nonsense. Mably lamenting that men are placed at the head of affairs by chance or intrigue, has the following observation: 'Un ignorant ne peut point avoir d'autre politique que la routine de ses bureaux, & un intrigant droit penser qu'une nation fait sa fortune par les mêmes moyens qu'il a fait la sienne; & des lors c'est aux passions, aux préjugés, & aux intérêts particuliers a gouverner le monde.' --- Which the translator has rendered thus --- 'An ignorant man has no policy but common practice, and an intriguing man *ought* to consider, that the fortune of a nation is raised by the means he made use of for his own; and then leave the world

‘ to be governed by passions, prejudices, and particular interests.’ But Mably’s meaning seems to be widely different; and we venture to express it thus: — An ignorant man can have no scheme of policy, beyond the common practice of his office; and it is natural for an intriguing man to suppose, that the welfare of a nation is to be advanced by the same means he employed to raise his own fortune: and from these principles the world must necessarily be governed by passions, prejudices, and particular interests. Thus we see that this translator, by a preposterous use of the word *ought* has ridiculously recommended that, as a *duty*, which Mably censures as a *defect*.

There are other instances, however, in which he has done injustice to the original. — Mably, speaking of the war between the English and the French, for commercial interest, says — ‘ Les torts réciproques qu’ils se font, tournent à l’avantage des puissances neutres, dont les commercans étendent & multiplient leurs relations.’ In the translation it is literally expressed thus — ‘ the reciprocal damage they do each other, turns to the advantage of neutral powers, whose merchants extend and multiply their relations.’ An English reader, who is unacquainted with the French language, would be at a loss to conceive what is meant by the merchants multiplying their *relations*, and might be rather inclined to think that the war would lessen the number; but they who are conversant with the original, know that the French word *relations*, in this place, signifies *correspondences*; which the merchants of neutral states must multiply of course.

It would be tiresome to collect further proofs of this translator’s incorrectness and inaccuracy. He has not only mistaken the sense of his author in several passages, but has generally followed the French idiom, which renders his style puerile, affected, and in many places absolutely unintelligible.

Having given these specimens of the translator’s abilities, we leave the disagreeable task of criticism, and hasten to the more pleasing office of recommending Mably’s spirited and judicious observations to the attention of our readers.

Expatiating on the ill consequences of war, which only serves to interrupt commerce, drain the resources of industry, and ruin the finances of a state, he makes the following reflection:

‘ I find, by examining the conduct of the Romans \*, that they never engaged in a war that did not furnish their public treasure

\* We recommend to those who are not acquainted with the writings

‘treasure with funds sufficient to begin a new one, which enriching even the soldiers, who had a share of the plunder, distributed plenty to all the citizens. Such a people have a right to be ambitious. But, in our present situation, war is only advantageous to commissaries of stores, and some officers who think like them. Every campaign increases the debts of the state. The imprudence of our forefathers has left a heavy weight upon us, which we with difficulty support, and our ambition *would* \* complete the ruin of our posterity.’

Speaking of the inconvenience of vast armies, he says:

‘Great armies are a great hindrance to the propagation of mankind, and therefore weaken a state; and surely Europe is now less peopled than it was an age ago. This great number of idle soldiers kept up, thro’ vanity, in time of peace, is fit only to inspire a confidence disproportioned to a kingdom’s real strength, and makes the recruiting them more difficult in time of war. About an age ago, important enterprizes were carried on with small armies: then a conquest might not be purchased too dearly at the expence of a war. Now, with our great armies, we should conquer kingdoms, to make amends for the expences of a war. The finances of the richest prince are drained in two or three campaigns. How great soever our successes may be at first, they become almost useless, because we have it not in our power to turn them to good account, by continuing the war with vigour. It is carried on but faintly, in hopes that necessity may force both parties, at once, to lay down their arms. What power is now in a condition to support a war thirty years? With our numberless armies, our short wars are not proportioned, in a certain degree, to our passions. We make peace whilst hatred and vengeance subsist in our minds, and before our ambition *could* be corrected by a long series of experience. Wherefore the peace we make is only a temporary truce; and our treaties, instead of terminating affairs, often produce new divisions.’

The foregoing sentiments are just and animated; and these which follow are not less worthy our attention.

‘Whatever the power be, that is at the head of the affairs of Europe; can it be believed, after what I said, that it can reasonably propose to grow greater by making conquests? Nay, if its superiority over its enemies seemed to authorize

writings of this author, his excellent *Observations on the Romans*, of which a translation was published here, in the year 1751.

\* The Reader will please to observe, that the words printed in *Italics*, are thus marked as further proofs of our Translator’s incorrectness.

such

‘ *their conquests, it would be imprudent to make the attempt ; for, if it aspires only at small acquisitions, it excites a great deal of hatred against it, and exposes itself to great danger for a little advantage. If its ambition be as vast as that of the house of Austria, it must necessarily miscarry ; because great enterprizes require a regular plan of policy, founded on a long series of operations, which is impracticable in the forms of government known amongst us. The truth should not be concealed. Excepting Venice and Switzerland, where the magistrate who governs, is himself governed by the spirit and laws of the nation, insomuch that the same policy is easily perpetuated ; no other form of government is capable of following a project of any extent : I except not even the nations which are judged to be most free.*

‘ *Public power in England is not divided into proportions, necessary to give the whole state a common interest, and constant conduct with regard to strangers. In the perpetual balance of it, between the prince who has a mind to extend his royal prerogative, and his subjects who endeavour to preserve their liberty ; in the midst of the intrigues of some ambitious men, who, by feigning to be attached to one party, endeavour, in effect, to turn the public passions to their particular advantage ; the interest of the nation should not be long considered in the same light. By turns, the court and country parties prevail in deliberations, and each one constantly follows principles contrary to those of the party it has humbled. This is the cause why there are often convulsive motions in the body of the state ; and this political conduct, ever varying, renders half their strength useless to the English.*

‘ *These are lamentable truths ; and it is very unhappy for this nation, that foreigners are so sensible of our weakness.*

‘ *The author observes, that ‘ The succour of the English will ever be advantageous to the house of Austria ; but, on the contrary, there are circumstances wherein the court of Vienna would hurt England, by taking up arms in favour of it. The English, for example, having a maritime war on their hands against France, which is weaker than them by sea, it would be their interest to put an end themselves to the quarrel. If they engaged their allies to make war against France by land, they would, as it is said, attack the bull by his horns. If they were obliged to assist their allies, it would take them off from their principal object at sea ; and probably they would be forced, when they entered upon articles of peace, to give back what they might have taken, in order to get what their allies lost, restored to them. It appears that the English have been thoroughly sensible of their situation at the beginning of*  
‘ *this*

apologize for the politics either of that court, or his own: and notwithstanding his partiality to his country, which is visible by his endeavours to obviate the opinion of their aiming at universal monarchy, and by his attempts to throw all the envy of rivalry upon the English; yet he will not easily persuade mankind, that the ambition of France does not grasp at an extent of power, incompatible with the freedom and safety of the rest of Europe. Though such their views of greatness may be unattainable, and the pursuit repugnant to their true interest, yet, while they follow the chimera, it behoves the interested powers to check every progress which might encourage the delusion, and flatter them with the hopes of overbalancing opposition.

Though the theory of the balance of power, as our author observes, may be chimerical, so far as it endeavours the establishment of an equality among the several potentates of Europe, yet, when considered as a means of restraining the ambition and predominant influence of the *ruling* power, it is certainly no visionary object, but an essential branch of policy.

We will conclude our extracts with the author's admirable reflections on the effects of luxury.

‘ Perhaps policy requires that a state should favour only certain kinds of commerce, and protect them but to a certain degree; for there should be a certain proportion between this part of government and the others, that they may all concur at once to the same end. Perhaps too great a commerce is as great an evil for a kingdom, as a too extended domination over vast provinces. When we write on commerce, we should not think of commerce only, since there is no state that is purely commercial.

‘ Tho’ I speak but briefly of the inconveniencies of luxury, still I ought not to forget, that it renders even the riches useless which it procures for the state; it is the characteristic of luxury to impoverish the richest subjects, because their wants are still greater than their riches, when they give themselves up to a taste for superfluity and elegance. The state is obliged to manage their depravity; they cannot be of any succour to it, but by its borrowing from them at great interest, or by sinking the principal; and this fatal policy, which leaves no hopes to the poor of the diminution of their imposts, increases the taste of the rich for useless expences, whilst it completes the ruin of families.

‘ How far were the principles of the duke of Sully on commerce preferable to those of Mr. Colbert! *at least I think so.* But if he had all the knowledge necessary to pronounce a certain

' certain judgment on this subject, I should fear that there are  
' but few statesmen virtuous enough to follow the footsteps of  
' the first. If the lands be better cultivated; if a sort of  
' abundance reigns in the last order of the subjects, no body  
' will take notice of it, or deign even to give attention to it.  
' But if new superfluities are invented in a manufactory, they  
' are set forth in palaces to public view: the minister who pro-  
' tects them is certainly reckoned a great man; and perhaps he  
' has only given a fresh wound to the state.'

Upon the whole, we recommend this work of the *Abbé de Mably*, as a treatise well worth the attention of the public; who will there see what our enemies think of our constitution, our power, and our politics. They will here and there find him somewhat verbose, and attempting to give an air of novelty to the most threadbare remarks: but that is rather the failing of the French nation, in general, than of this author in particular.

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*The Works of Horace in English Verse. By several Hands. Col-  
lected and published by Mr. Duncombe. With Notes historical  
and critical. 8vo. vol. I. 5s. Doddsley.*

**T**O translate Horace with ease and elegance, however trifling some may deem it, we have always considered as a work of great difficulty: accordingly we find, that an eminent poet of the last century, who had done ample justice to the philosophical Lucretius, lost all his laurels by an essay of this kind. The Roman Lyrist has also been fatal to the reputation of some others: whose unsuccessful attempts, however, did not deter Mr. Francis from pursuing the same path to the Temple of Fame; and it must be confessed, that his ambition has not been disappointed. That gentleman's version, particularly of the Odes, is highly Horatian: it is moral without dulness, gay and spirited with propriety, and tender without whining. Hence few translations have gone through more editions, or met with greater applause from the public. But as a new version is here offered to us, we presume that Mr. Duncombe is of opinion, the old Venusian bard has not, as yet, appeared in English with all his native excellencies. How far this ingenious editor (who, for these thirty years, as he himself informs us, hath been employed in the task, while both the dead and living have contributed to the translation) has surpassed his immediate predecessor, the following specimens will best determine.



## ODE XXVI. BOOK I. By Mr. Duncombe.

LOV'D by the Muses, to the wind  
 Be all my griefs and fears resign'd,  
 To drown them in the Cretan main;  
 Quite careless I, what tyrants reign;  
 Or what beneath the Northern sphere  
 Excites the Parthian monarch's fear.

Rejoicing

\* As Tiridates, the Persian monarch mentioned in the text, was either in Syria, or at Rome, when this Ode was written; *northern sphere* is a misinterpretation of the original: vide Sanadon. We think we have also discovered another inaccuracy in Mr. Duncombe's translation of

— quid orat, de patris novum  
 Fundens liquorem?

Ode xxxi. lib. I.

What boon at Phœbus' hallow'd shrine  
 Requires his bard, while *this year's wine*  
 He pours from chargers?

For here the *novum liquorem*, according to the ancient scholiast, signifies *vinum, per quod nova infundebatur precibus*, in the temple built by Augustus on Mount Palatine, and lately dedicated to Apollo by that emperor: accordingly Mr. Francis has thus rendered it,

When at Apollo's hallow'd shrine,  
 The Poet hails the Power divine,  
 What is the blessing he implores,  
 When he the *first libation* pours?

Perhaps too, the new translation of the thirty-second Ode of the same book is no less inaccurate. Augustus Cæsar having commanded Horace to write the Secular Hymn, that poet, justly sensible of an honour which declared him the first lyric of his age, in rapture addresses his lyre,

Poscimus, &amp;c.

to inspire him with a poem worthy of the solemn occasion, and of the regard of posterity:

— quod &amp; hunc in annum

Vivat &amp; plures.

But who would imagine, from Mr. Duncombe, that this was Horace's intention?

If the soft verse and warbling strain,  
 Which I with thee have careless play'd,  
 O Harp, beneath the chequer'd shade,  
 May this whole year, and many more, remain;

To Latian song adapt thy sound.  
 First by the tuneful Lesbian taught, &c.

Mr. Francis has hit the true meaning:

If

Rejoicing in th' untasted spring,  
 Hither thy sunny Garlands bring,  
 O Muse! and choicest Fragrance shed  
 Around my much-lov'd Lamia's head:  
 No honour can my strains impart,  
 Unless thy breathings warm my heart.  
 Thee it becomes, and all the choir,  
 For Him to string the Lesbian lyre;  
 And to immortalize, in lays  
 Divinely new, His worthy praise.

We shall take leave to subjoin a transcript of the same Ode,  
 translated by Mr. Francis.

IF beneath the careless shade,  
 Harmonious Lyre, with thee I play'd  
 What may live some passing year,  
 Hark! we are call'd, obedient hear;  
 Now the Latin Muse inspire,  
 And warm the Song with Grecian fire.

Will this ingenious gentleman excuse one more observation? In the thirty-fourth Ode of the same book, Horace pretends to have been made a convert from Epicurism, by a peal of thunder happening when the sky was clear.

— namque Diespiter  
 Igni corusco nubila dividens  
 Plerumque, per purum *tonantes*  
 Egit equos volucrumque currum.

Which Mr. Francis thus accurately renders,

For lo! that awful heav'nly Sire,  
 Who frequent cleaves the clouds with fire,  
 Parent of day, immortal Jove!  
 Late thro' the floating fields of air,  
 The face of heav'n serene and fair,  
 His thund'ring steeds and winged chariot drove.

But who could guess at Horace's serious ridicule from Mr. Duncombe's expression of it?

Since Jove himself, the Sire of day,  
 Who darts, by Nature's law, his ray  
 From opening clouds, his *Steeds* has driven,  
 And rolling car, thro' tracts of azure heaven.

For here the epithet *tonantes* is either forgotten, or but imperfectly expressed.

Notwithstanding these slight strictures, we entirely concur with Mr. Duncombe, in his interpretation of the twentieth Ode of the second book. The late Mr. Hughes, as the editor candidly observes, was the first who gave that natural turn to this elegant composition.

DUNCOMBE'S *Horace*.

WHILE in the Muse's friendship blest,  
Nor fears nor grief disturb my breast;  
Bear them, ye vagrant winds, away,  
And drown them in the Cretan sea.  
Careless am I, or who shall reign,  
The tyrant of the frozen plaih,  
Or with what anxious fear oppress,  
Heaves Tiridates' panting breast.  
Sweet Muse, who lov'st the virgin spring,  
Hither thy sunny flowrets bring,  
And let thy richest chaplet shed  
Its fragrance round my Lamia's head,  
For nought avails the poet's praise,  
Unless the Muse inspire his lays,  
Now string the tuneful lyre again,  
Let all thy sisters raise the strain,  
And consecrate to deathless fame,  
My lov'd, my Lamia's honour'd name.

Again, in this new version, the tenth Ode of the second book is thus rendered :

BE wife, Licinius, and avoid  
To sail too near the shore;  
Nor tempt too far the faithless deep,  
Where tempests loudly roar.  
Who loves the golden mean, shall live  
From sordid want secure;  
Nor feel the tortures, which the great  
From Envy's darts endure.  
Huge pines with winds are oft'nest rock'd:  
The higher they ascend,  
Towers heavier fall; Jove's vengeful bolts  
Aspiring mountains rend.  
A mind well-disciplin'd is still  
Prepar'd for either state;  
In adverse hopes, in prosperous fears  
Another turn of fate.  
Jove spreads the heavens with dusky clouds;  
The clouds he chides away;  
To-morrow's sun may shine serene,  
Tho' fortune lours to-day.  
Sometimes Apollo tunes his lyre,  
And wakes the Muse to sing;  
Nor deals perpetual death around  
With his unerring string.  
Bravely to bear afflictions, raise  
And fortify your mind;  
But wisely furl your sails, that swell  
With too indulgent wind.

Mr.

Mr. Francis has thus translated the same Ode.

LICINIUS would you live with ease,  
Tempt not too far the boundless seas;  
And when you hear the tempest roar,  
Press not too near th' unequal shore.

The man, within the golden mean,  
Who can his bosom's wish contain:  
Securely views the rain'd cell,  
Where sordid want and sorrow dwell,  
And in himself serenely great,  
Declines an envied room of state.

When high in air the pine ascends,  
To every roder blast it bends:  
The palace from its airy height,  
Falls tumbling down with heavier weight;  
And when from heaven the lightning flies,  
It blasts the hills which proudest rise.

He who enjoys th' untroubled breast,  
With virtue's tranquil wisdom blest,  
With hope the gloomy hour can cheer,  
And temper happiness with fear.  
If Jove the winter's horrors bring,  
Great Jove restores the genial spring;  
Then let us not of Fate complain,  
For soon shall change the gloomy scene.  
Apollo sometimes can inspire  
The silent Muse, and wake the lyre;  
The deathful bow not always plies,  
Th' unerring dart not always flies.  
When Fortune, changeful goddess, looms,  
Collect your strength, exert your powers,  
But, when she breathes a kinder gale,  
Wisely contract your swelling sail.

We shall give another specimen, from one of the *sublime* Odes of this excellent Lyrist, viz. the first of the third book, New translation.

KINGS rule their flocks with awful sway;  
Yet kings themselves must Jove obey:  
The spoils of conquer'd giants crown the god.  
And all things tremble at his sovereign nod!  
Th' ambitious try, by various arts,  
To bribe, and win the people's hearts:  
One candidate his large possessions grace;  
Another sues, distinguish'd by his race:  
On fame and morals this relies;  
That, throng'd with clients, claims the prize;  
But Death shall level all; for each man's name  
Is rolling in the urn's capacious frame.  
The wretch who views, with conscious dread,  
A sword hang threat'ning o'er his head,

Rav. Jan. 1758

E

Starves

Starves, tho' Sicilian banquets crown the board,  
Nor softest strains can balmy sleep afford ;

Yet will not balmy sleep disdain

The cottage of the humble swain ;

Nor the cool grove ; nor Tempe's happy vales,

Still gently fann'd by Zephyr's genial gales.

He, who can curb his wild desires,

Nor more, than Nature asks, requires,

Beholds Arcturus set, devoid of fear,

Nor trembles when the stormy Goats appear ;

Repines not, when his vines with hail

Are struck, or blighted harvests fail ;

Or that his drooping orchards now complain

Of summer's heat, and now of winter's rain.

Not so the man, by high-rais'd moles

Confining ev'n the finny shoals

To narrower bounds ; for, see the crowded shore

By builders seiz'd, where waves were heard to roar,

The lord, disdainful of the land,

Bids the wild billows leave the strand ;

But could his lofty turrets reach the sky,

Yet menaces and fears would mount as high.

Care climbs the brazen vessel's sides,

Behind the flying horseman rides ;

Nor quits th'applauded consul's gilded car,

Marching triumphant from the finish'd war.

Then since nor stately domes, nor wealth,

Can yield content, or purchase health ;

Since purple robes, which gay as Phosphor shine,

The spice of Araby, Falernian wine,

And Persian odors, can impart

No balm to heal a wounded heart ;

Why should I wish to rear a stately pile

On Phrygian pillars in the modern style,

Gaz'd at with envy ? or to change

My vale, where flocks and heifers range,

And quit my rural ease, and Sabine seat,

For the more cumb'rous riches of the great ?

FRANCIS's translation of the same Ode :

MONARCHS on earth their power extend,

Monarchs to Jove submissive bend,

And own the sovereign god,

With glorious triumph who subdu'd

The Titan race, gigantic brood !

And shakes all nature with his nod.

When rival candidates contend,

And to the field of Mars descend

To urge th'ambitious claim,

Some of illustrious birth are proud,

Some of their clients' vassal croud,

And some of virtue's fame.

Others the rural labours love,  
 And joy to plant the spreading grove,  
 The furrow'd glebe to turn ;  
 Yet with impartial hand shall Fate,  
 Both of the lowly and the great,  
 Shake the capacious urn.

Behold the wretch with conscious dread,  
 In pointed vengeance o'er his head  
 Who views th'impending sword ;  
 Nor dainties force his pall'd desire,  
 Nor chaunt of birds, nor vocal lyre  
 To him can sleep afford ;

Heart-soothing sleep, which not disdains  
 The rural cot, and humble swains,  
 And shady river fair ;  
 Or Tempe's ever blooming spring,  
 Where Zephyrs wave the balmy wing,  
 And fan the buxom air.

Who Nature's frugal dictates hears,  
 He nor the raging ocean fears,  
 Nor stars of power malign,  
 Whether in gloomy storms they rise,  
 Or swift descending thro' the skies  
 With angry lustre shine :

Whether his vines be smit with hail,  
 Whether his promis'd harvests fail,  
 Perfidious to his toil !  
 Whether his drooping trees complain  
 Of angry winters, chilling rain,  
 Or stars that burn the soil.

Not such the haughty lord, who lays  
 His deep foundations in the seas,  
 And scorns earth's narrow bound ;  
 The fish affrighted feel their waves  
 Contracted by his numerous slaves,  
 Even in the vast profound.

High tho' his structures rise in air,  
 Threatning remorse and black despair  
 This haughty lord shall find ;  
 O'erake his armed galleys speed ;  
 And when he mounts the flying steed,  
 Sits gloomy care behind.

If purple, which the morn out-shines,  
 Or Marble from the Phrygian mines,  
 Tho' labour'd high with art,  
 If essence, breathing sweets divine,  
 Or flowing bowls of generous wine,  
 All soothe an anxious heart.

On Columns, rais'd in modern Style,  
 Why should I plan the lofty Pile  
 To rise with envied State?  
 Why, for a vain, superfluous store,  
 Which would encumber me the more,  
 Resign my Sabine seat?

Though the foregoing comparison may not turn out greatly to the advantage of Mr. Duncombe, yet it must be acknowledged, that many of the imitations in this volume are both spirited and elegant; and we could have wished, that this method, which truly brings down an Antient to our own times, had been pursued through the whole: in which respect, the collection of Odes commonly called the Wits Horace, might have afforded more advantage to this edition, than has been drawn from it.

The Notes will assist those who have not leisure to consult other Commentators. Dacier is the chief contributor to them.

This volume comprehends the four books of Odes. The Epodes, Epistles, Satyrs, and Art of Poetry, as it is called, are to be contained in two other volumes, which will, it is said, soon be published.

*The Culture of Silk: or, an Essay on its rational Practice and Improvement. In four Parts. I. On the raising and planting of Mulberry-trees. II. On Hatching and Rearing the Silkworms. III. On obtaining their Silk and Breed. IV. On Reeling their Silk-pods. For the Use of the American Colonies. By the Rev. Samuel Pullen \*, M. A. 8vo. 5s. Millar.*

IT is well known that one of the principal inducements for settling the colony of Georgia, was the hope that large quantities of Silk might be produced in that province. Nor was this hope in the least chimerical; the country is happily situated for the culture of this valuable production; the soil is extremely proper for raising mulberry-trees; and consequently it was natural to expect that the inhabitants would, for their own advantage, employ themselves in the production of Silk. But it should be remembered, that the first settlers were, in general, ignorant of the methods used in breeding the silk-worm, and, at the same time, obliged to struggle through difficulties in order to pro-

\* The ingenious Translator of the SILK-WORM, a Poem, by VIDA. See Review, vol. VIII, page 153, seq.

cure the necessities of life ; and it is sufficiently evident, that if these two interfere, the former must give way to the latter. The colony has, indeed, now, been planted a sufficient time for the inhabitants to have raised plantations for their support, and, consequently, may now apply themselves to this advantageous branch of trade. But still instructions are wanting ; for among all the treatises hitherto published, little or nothing can be learned, most of their Authors appearing themselves totally ignorant of the art they undertake to explain.

This deficiency Mr. Pullein has endeavoured to supply in the treatise before us ; in which he has delivered the whole art in so plain and intelligent a manner, that every person concerned in this branch of commerce may reap very great advantages from perusing it : especially as the Author has, besides laying down the present practice in the Silk countries, given many hints for its improvement.

He begins his treatise with the following introductory observations on the breeding of Silk-worms, with regard to different climates.

‘ Neither animals nor plants,’ says he, ‘ when transported from one climate to another of a different temperature, are immediately naturalized ; there is sometime required, and often some successions of generation, before their nerves and fibres can adapt themselves to the different influence of the air and sun ; and if the seasons are steady and regular in their native country, but mutable and irregular in that to which they are brought, some time must be necessary before their fibres can acquire a facility of contracting and extending with sufficient quickness, to answer the sudden changes of the weather. Thus we may observe, that the natives of England and Ireland, are not so affected by the variableness of our seasons, as those born under the steady climates of Italy and France : hence also we can account why old persons, whose fibres, by growing rigid, have lost the power of adapting themselves to the sudden changes of the weather, are very sensibly affected by its variations.

‘ The consequence I would draw from the foregoing observations, is, that it cannot be expected by us, that Silk-worms, bred from eggs, imported recently from Italy or France, can immediately thrive. Those, therefore, who attempt the breeding of Silk-worms in England, had better raise their stock from eggs which have, for some preceding generations, had their original among us.

‘ With regard to our colonies on the continent of America, Silk-worms might be reared in them all, to perfection, from



PULLEIN'S *Essay on*

New-England to Georgia inclusive; for the mulberry-tree will grow in most of them without any culture, and the summers in the most northerly provinces are sufficiently warm; but many of them are so engaged in planting tobacco, that no hands can be spared, for the management of that and of the Silk-worms being at the same time of the year; and those who are employed about tobacco are very unfit to attend Silk-worms; and yet I believe it would scarce be a loss to England, if the former was somewhat neglected for the sake of the latter. The great quantities of Silk which might thence be imported, the number of hands which it would employ, the various manners in which it might be mixed with the manufacture of wool, and the revenue that might in time arise upon its importation, seem to be things well worth the encouragement of the English; and, in America, the comfortable subsistence and enrichment of many small families, by raising Silk, would be of much more benefit to our colonies, than that the labour and industry of the poor should be laid out only for the advantage of some rich Planters.

In some of the colonies a double produce of Silk might be obtained in one season, and the warmth of the climate would make the slightest accommodation of houses, or even sheds, sufficient, and many of the cautions and observations delivered in this treatise unnecessary; so that, there, what regards the keeping of the Silk-worms warm, need not be so much attended to as what gives them air and keeps them clean. I suspect, however, that the moisture, which is occasioned in several parts of our American colonies by their not being yet cleared of their woods, may be of disservice to their rearing of Silk-worms; at least, I believe, this may make it a matter of some importance, to chuse those places where the woods are well cleared away, and to avoid those which are situated near swamps and great lakes, or exposed to the north, and north-west winds, which, in our parts of America, are the most cold and piercing.

Mr. Pulein proceeds to make some observations on the method of raising Silk in England; and points out its absurdity, in order to induce such as make it an amusement to rear Silk-worms, to lay aside their present practice, and set out upon a new method, the only thing that can make the breeding of the Silk-worm in England pleasant and entertaining; and shews, that by following the rules laid down in this treatise, one or two large mulberry-trees, or a proportional number of small ones, will feed a sufficient number of worms to make above a pound of Silk; that the stand which holds these worms will not take up a yard's space in a room; that one person skilled in reeling, can,

can, with the help of a boy to turn the reel, wind off two or three pounds of Silk in a day; that one pound of this Silk will make near five yards of paduasoy; that the whole time from the hatching of the eggs to the reeling off the Silk, amounts to no more than six weeks; and that a small part of the day is sufficient for their attendance.

The manner of cultivating mulberry-trees, their different kinds, and the method of raising them from seeds and cuttings, are the next particulars considered by our Author, who has here delivered every thing necessary for raising plantations of these trees; considered their different properties, and shewn in what particulars the white exceeds the black mulberry-tree for raising Silk-worms. He has also given instructions for pruning these trees, and gathering their leaves for feeding the worms.

Having dispatched these necessary observations, he returns to the Silk-worm, which he considers in every state, from its being hatched from the egg, to the time of spinning the Silk; shews the manner of treating these insects in every stage; and the diseases and mortality to which they are incident.

The fourth Part is employed in giving instructions for reeling the Silk from the pods, taking off their Flois or loose Silk, sorting them into different degrees of fineness, disbanding the Silk from the reel, and tying it up in skains. In short, Mr. Pullein seems to have omitted nothing that has any tendency to promote the Culture of Silk; and in order to this, he has often descended to particulars which many will, perhaps, think too minute: but it should be remembered, that even these are sometimes wanting, and, consequently, will then be of use to remove the difficulty, or suggest some remedy.

We shall conclude this article with the following extract from the first chapter of the third part, as a specimen of the method in which Mr. Pullein has delivered his instructions.

‘ I have now brought the Silkworms to that period of their lives, at which your labour of feeding them ends; for from the time that they are quite ready to spin, they no more take any kind of food, though their life, in different forms, lasts above a month longer, and in cold climates a good deal more. Yet, though you will be eased of the trouble of feeding those which are come to their spinning time, you will, for a few days, till they are all settled in their work, be obliged to give them a diligent attendance.

‘ In order to dress the shelves for your worms to spin their Silk, you should have prepared before hand good quantities of broom, heath, pruning of vines, or such like materials, of

which broom is the best, which should be very well dried in the  
 sun some time before you use them, and should be free from  
 leaves, and all dirt, moisture, mouldiness, or offensive smell;  
 these branches should be laid in bundles like a whisk or besom,  
 their small tops placed as equal together as you can, and then  
 you should, with a bill-hook, cut off their thick ends, so as to  
 leave them half a foot longer than the distance between each  
 shelf, that, when the thick ends are set on the shelf, the small  
 twigs being bended, may bear against the bottom of the shelf  
 which is above it. With these twigs you are to form several  
 long arbours, arched at top, quite across each shelf; the dis-  
 tance between the sides of these arbours, should leave the  
 arch open quite through, about a foot wide, that there may be  
 room to put in your arm, and feed those worms which are not  
 yet quite ready to spin.

You must form these arbours by the following method: first  
 place one row of twigs within two or three inches of the edge  
 of your shelf, bending their tops inward, so as to bear on the  
 shelf above; then place another row of twigs, at about a foot  
 distance, with their tops bending so as to meet and form an  
 arch with the first row. The third row of twigs, which is  
 to form one side of the next arch, must be placed within two  
 or three inches of your second row, with the tops bended  
 the contrary way; and the fourth row, which compleats this  
 second arbour, at about a foot distance, with the tops bended  
 so as to meet and arch with the third row: and thus proceed  
 till you have formed as many of these arbours as the shelf will  
 contain, which will not be above two in a shelf of three feet  
 square, or three on a shelf of four feet square; because the  
 bushy partitions between the arches, and also those of the  
 outer sides, will each be four or five inches in thickness. You  
 must shift the worms aside, to make vacant lanes where each  
 partition ranges.

You should form these arbours so as to have a sort of bushy  
 appearance without being too thick or too thin, but so that  
 the worms may have room enough to spin, and yet the vacui-  
 ties among the twigs not be so large as that they shall waste a  
 great deal of their silk before they can fix on a proper place;  
 the size of their balls, which is that of a pigeon's egg, will  
 direct you in this matter; and the better to accomplish this  
 end, you may leave the vacant spaces among the partitions of  
 the arbours, pretty large and open, till you have done forming  
 the arbours; and then you may thicken them properly, by  
 placing in these vacancies, either small twigs, or some kinds  
 of large hollow tubes, such as those of full grown Angelica,  
 and others which have no bad qualities. You should gather  
 these

these tubes the year before, when they are white and withered; and if you slit them lengthwise from end to end, they will make a very good conveniency for the worms to form their balls in, being very light, and dry, and soft, and smooth on the inside, and of such a form that the worm will immediately fall to work in them, and make very little floss or useless Silk; and if you bundle, and lay them by when you have done with them, they may serve you many times over: you may thrust these along the vacancies, into the partitions of your arbour, among the twigs and branches, and you will find the advantage of them; since, as I mentioned before, the more any place is adapted to the size and figure of the silk-ball, the less Silk will be wasted in floss and useless web; besides that the worms will more quickly set about, and finish their balls.

With these, therefore, or any branchy materials, you may fill up the partitions of your arbours; observing still to leave the arches clear and open, so that you may readily thrust in your arm, and feed your worms that are placed under them, which must be supplied with leaves, moderately, till they climb up among the branches to spin.

I have said that, whatever materials you make use of, in forming these arbours, they should be very dry, and clean; for fresh branches with the sap in them are not proper, nor should there be any leaves on them, for these would so stick among the floss silk of the balls as to render it useless; it is best therefore to cut the branches of broom in winter, and have them dried against summer, for broom, on account of its pliability, is very convenient for forming these arbours, the structure of which I have given from *Isnard*, a French Author, who treats the management of Silkworms.

If the making of such arbours as those I have mentioned be thought too nice, and troublesome, it may sufficiently answer the same purpose, to place branches of broom round the sides of the stands. And to do this; first surround the stand with a cord tied very loosely to the uprights, so as to leave room to thrust in a sufficient quantity of branches; the branches now may be as long as the height of the stands, and their thick ends, being thrust down between the cords and the stands, may rest upon the floor; and thus you may thicken them to what degree you please; but you must remember to keep an open on one side of the stands, to feed those worms which shall not yet have climbed the branches; and because the lower ends of the branches are not so bushy as the upper ends, you

‘ you may place some with the bushy part up, and others down, to make it all alike branchy.

‘ If the branches are not tall enough to reach as high as you have worms on the stands, you must place other branches resting on these where they end, and supported by other cords; and thus you may quickly furnish your worms with a convenient place for spinning their Silk.

‘ If the hurdles are very broad, you may, when the worms are near spinning, draw them towards the sides where the branches are, by scattering the leaves toward the branches when you feed them; or you may, if necessary, place them near them with your hands; or, which is easier, you may make bushy partitions across the end of each hurdle, by branches laid horizontally.

‘ Du Halde, in his History of China, says, they there make use of matts for their Silkworms to spin on; in the middle of this a thin strip of about an inch broad is fixed on its edge, and forms spiral rounds, at about an inch distant, over the whole surface of the matt; and between these rounds the worms spin. There would be less loss made in this method, but then the breadth of mattings must exceed the breadth of all the hurdles whereon the worms were fed, because a silk-pod takes up much more room than a silkworm.

‘ It would be endless to recite all the methods which might be contrived for this purpose, for a silkworm will spin in any corner where it can stretch its threads, so it is able afterwards to form its oval pod upon them; that contrivance which, with little trouble, will have the least loss produced, would be the best.

‘ Note, that in placing the broom round the stands, it may be useful to place some branches across, mixing them with those which stand upright, to give them some stiffness; otherwise the spring of the thread which the worm spins, may, after it has begun its ball or pod, draw the twigs too close, and not leave it space enough to spin in, which I have sometimes seen happen among some of the small detached twigs, that were not made firm by others mixing with them.’

‘ The curious Reader will find, in the tenth volume of our Review, p. 492, an account of the manner of breeding and managing Silk-worms in France. In our *twelfth* volume, p. 9, are also some hints on the same subject.

*The Ruins of Balbec, otherwise Heliopolis, in Coeleſyria.* Folio.  
3l. 10s. in ſheets. Millar.

OF all the antiquities that have been communicated to the world; of all the remains of antient monuments brought from the Eaſt, none can be compared with the ruins of Palmyra, and of Balbec; not only on account of their ſtupendous magnificence, but for the extraordinary diligence of thoſe gentlemen who have favoured the public with this view of them, and the accuracy, and elegance of the deſigns. We are authoriſed in ſaying thus much, by the unanimous conſent of all the Literati in Europe. But it is with peculiar pleaſure we obſerve ſuch a work as this produced at a time when war ſeemed to have engroſſed the attention of mankind. The drawn ſword has not yet frightened the muſes from their ſeat: they have more dangerous enemies in the Chineſe and Goths, than in the ſons of Mars. Such ſpecimens of architecture as have already been communicated to the public, by the learned and ingenious Editor of the Ruins of Balbec, with others which are expected of Athens, &c. will, we hope, improve the taſte of our countrymen, and expell the littleneſs and ugleneſs of the Chineſe, and the barbarity of the Goths, that we may ſee no more uſeleſs and expenſive trifles; no more dungeons inſtead of ſummer-houſes.

It will not be expected that we ſhould give a deſcription of forty-fix copper-plates: we ſhall therefore, with the Editor, refer the Reader to them, ‘where his information will be more full and circumſtantial, as well as leſs tedious and confuſed, than could be convey’d by the happieſt preciſion of language.’

This work begins with an account of the return of our Travellers from Palmyra \*. Their Arabian eſcort was impatient, apprehending a premeditated ſurprize from the Bedouins, or wandering Arabs; to prevent which, they concealed the real time of their departure, and the road they intended to take. They paſſed through the ſame tireſome deſart, deſcribed in their journey to Palmyra, as far as Sudud; and when they arrived at Cara, a village of ſome note on the great caravan-road from Damafcus to Aleppo, they took leave of the greateſt part of their caravan, and ſent their manuſcripts and marbles, on camels, to their ſhip at Tripoli. The houſes in Cara and Damafcus are built of brick made of mud, dried in the ſun, which at a diſtance has the appearance of ſtone; but makes the ſtreets dirty when there is rain, and duſty when there is wind. Here they reſted only one

\* See Review, Vol. IX. p. 439.

day, after a month's fatigue in the desert, and set out the next for Balbec: in their way to which place, they passed through no more than one small village, forsaken of the inhabitants, the houses open and empty, occasioned by the encampment of the Governor of Balbec's brother in that neighbourhood, who being then in open rebellion, ravaged the country. Here they staid all night, and in five hours and a half, the next day, reached Balbec. This city was formerly under the government of Damascus, and the Governor of it should have paid something to the Basha of Damascus, but being under the protection of the Kislar Aga, or black Eunuch, he evaded it; for which reason the Basha of Damascus, who had civilly granted letters to all other places, excused himself from giving any to Balbec. Emir Hafsien, who commanded this district, received them very civilly, and very friendly, at first, telling them all that he had was theirs; but being a man of an infamous character, he made demands upon them every day, and at last declared that they should be attacked and cut to pieces in their way from Balbec: but these menaces not having the effect he expected from them, and they preparing to set out with about twenty armed servants, he sent to them to desire that they might interchange presents, and part friends, and allow his people to guard them as far as Mount Libanus.

The Observations the worthy Editor \* has made upon the hospitality of the Eastern people in general, and upon the avarice and extortion of their men in power, are such as we shall make no apology for giving in his own words.

‘ No part of oriental manners shews those people in so amiable a light as their discharge of the duties of hospitality: indeed the severities of Eastern despotism have ever been softened by this virtue, which so happily flourishes most where it is most wanted. The Great forget the insolence of power to the stranger under their roof, and only preserve a dignity, so tempered by tenderness and humanity, that it commands no more than that grateful respect, which is otherwise scarce known in a country where inferiors are so much oftener taught to fear than to love.’—

‘ Avarice is no doubt as much an Eastern vice as hospitality is an eastern virtue; but we must observe, that we found the most sordid instances of the former in men of power and public employment, while we experienced much generosity in private retired life: we are therefore cautious of charging to the character of a people what the nature of their government seems to require. For in the uninterrupted series of

\* Robert Wood, Esq; now Deputy-Secretary of State.

‘ shame-

- shameless venality, which regulates the discharge of every
- public duty, from the Prime Vizir downwards, and which, in
- the true spirit of despotism, stops only at the wretch who is
- too low to make reprisals, every subaltern in power must submit to that portion of the common prostitution which belongs
- to his rank, and which seems therefore the vice of the office
- rather than of the man."

Balbec is situated on a rising ground, immediately under Anti-Libanus, between Tripoli of Syria and Damascus, at the distance of sixteen hours from each, near the north-east extremity of the plain of Bocat, which is more fertile than the vale of Damascus, and better watered than the rich plains of Esdralon and Rama. The rivers that wash it are, the Litane, rising from Anti-Libanus, and the Barbouni, from the foot of Libanus, which joins the other river, about an hour from a village called Barrissas. These streams, augmented by the melting snows of Libanus, form the Casimiah, and enter the sea under that name near Tyre. The connection of that great emporium with this beautiful plain, through which, in all probability, passed the caravans from Palmyra and the East, must have been a very great advantage.

The inhabitants of Balbec are about 5000, of which, some few are Christians, some Jews.

Mr. Wood observes, that the antients used the proper names of Syria and Assyria very indistinctly. He with great modesty and diffidence proposes it as a conjecture that may throw some light upon a subject little understood, if 'we suppose, that under the name Coelosyria, the antients included not one tract of contiguous country, but those different vallies which wind among the mountains of Libanus and Antilibanus, in that sense in which the lowlands of a country are opposed to the highlands.' The name, as well as Strabo's distinction of Coelosyria in general, and Coelosyria properly so called, favours this opinion: The latter is precisely the plain described.

It is strange, that the Age and the Undertaker of such works, whose ruins prove them to have been raised upon the boldest plan, perhaps, ever attempted in architecture, should be so difficult to discover, that our Authors cannot promise to give entire satisfaction to their readers on that head. The first pretension they examine is of the Jews, and other inhabitants of the country, who confidently assert that Solomon built Palmyra and Balbec: but whatever may be said in favour of the former, which is called Tadmor in the inscriptions, nothing more is offered in support of his having built Balbec, but some idle and ridiculous stories founded upon his character as a voluptuous Prince. The second  
opinion



opinion is, that these temples might have been erected by the Phœnicians. The same object of adoration was sacred to both; the sun, who was worshipped in Balbec, was worshipped by that people when they possessed Balbec, that is, the vale of Baal, the Heliopolis of Phœnicia; a name it derived, together with its worship, from a city so called in Ægypt. To prove this, the following words are cited from Macrobius, 'In the city called Heliopolis, the Assyrians worship the sun with great pomp, under the name of Heliopolitan Jove, and that the statue of this god was brought from a city in Ægypt, also called Heliopolis, when Senemur, or Senepos, reigned over the Ægyptians, by Opas, Ambassador from Delebor, King of the Assyrians,' &c. According to this Author, the Divinity here adored, was both Jupiter and the sun.

That the Greeks did not raise these temples, is evident from the total silence of all writers concerning them, from the time of Alexander's conquest of this country, till that of Pompey. They must therefore be works of a later date, for notwithstanding Palmyra existed at that time, and escaped the notice of historians, so long as it remained an independant state, by a most singular separation from the rest of the world, 'the history of the Seleucidæ is known, and hath recorded less important works of those Kings than the buildings of Heliopolis.' From the time that Pompey went through this place to Damascus, this country must have been well known to the Romans, and therefore some notice would have been taken of these stupendous edifices, by those who admired many less remarkable buildings, if they had been raised earlier than the reign of Antoninus Pius, who, according to John of Antioch, surnamed Malala, 'built a great temple to Jupiter at Heliopolis, near Libanus, in Phœnicia, which was one of the wonders of the world.' This is the only historical evidence of the time of building these temples yet discovered. 'Heliopolis was constituted a colony by Julius Cæsar, received part of the veterans of the fifth and eighth legions from Augustus, and was made *juris Italici* by Septimius Severus,' as Ulpian, who was a native of this country, informs us. These temples are found upon the coins of Julia Domna and Caracalla, and there is good reason to believe they did not exist earlier than the reign of Antoninus Pius, whose actions are little known, though he reigned twenty-one years, and acquired the character of one of the best of Princes. This is further confirmed by the following inscriptions upon the pedestals of the columns of the great portico.

I.

*Magnis Diis Heliopolitanis pro salute*

*-Antonini Pii Felicis Augusti et Juliae Augustae Matris Domini  
Nostri castrorum senatus Patriae—*

*— columnarum dum erant in muro inluminata sua pecunia ex  
voto libenti animo solvit.*

II.

*Magnis Diis Heliopolitanis—*

*— oris Domini Nostri Antonini Pii Felicis Augusti & Juliae  
Augustae Matris Domini Nostri castrorum—*

*— toninianae capita columnarum dum erant in muro inluminata  
sua pecunia.—*

By the word *inluminata* our Authors understand, 'the carving or finishing of the capitals,' which was generally done after the columns were fixed: they observe also, that 'it was common among the antients for particular persons to contribute to public buildings, by executing some part at their private expence, and such benefactions were generally recorded.'

'Abulfaragius says, that Constantine built a temple here; but the truth is, according to the Chronicon Paschale, he converted the temple of Heliopolis into a Christian church. In this passage are two strange words, *Βαλανίου*, which relates to Baal the idol of the temple; the other, *τρίλιον*, which, as these very learned and ingenious gentlemen think, is certainly made use of to express the immense stones of the subasement: and this word will determine to which of the two great ruins all that has been said of the temple built by Antoninus, and converted into a Christian church by Theodosius, may be particularly applied.

After some observations upon antient coins with the temple of the Heliopolitan Jove upon them, which are not always exact with regard to the form of the building they mean to represent, is the following remark concerning the cause of superstition in various climates, and particularly in Syria; which, as it is very ingenious, and finely expressed, we shall give in the words of the excellent Writer.

'As travellers through those antient seats of idolatry, we imagined we could discover, in many of the deviations from the true object of worship, something in the climate, soil, or situation of each country, which had great influence in establishing its particular mode of superstition.

'If we apply this observation to the country and religion of Syria, and examine the worship of the sun, moon, and stars, called in Scripture, Baal, Astaroth, and the Host of Heaven, we may perhaps not only see how that early superstition, which  
missed

‘ misled the inhabitants of a flat country, enjoying a constant serenity of sky, was naturally produced ; but we may also observe something of the origin and progress of that error, in a certain connection between those objects of worship considered physically, and their characters as divinities.

‘ Thus, the pomp and magnificence with which the sun was worshipped in Syria and Chaldaea, the name of Baal, which in the Eastern language signifies Lord, or Master, and the human victims sacrificed to him, seem altogether to mark an awful reverence paid rather to his power than to his beneficence, in a country where the violence of his heat is destructive to vegetation, as it is in many other respects very troublesome to the inhabitants.

‘ But the deification of the inferior gods of the firmament, seems to have taken its rise from different principles, in which love seems to have been more predominant than fear ; at the same time that their worship has stronger characteristics of its Syrian extraction than that of Baal, if the following observations be well founded.

‘ Not only the extensive plains and unclouded sky, already mentioned, have been long since observed to point this out, but we imagine, that the manner in which the inhabitants of this country live, and which is as uniform as their climate or their soil, hath greatly contributed to direct their attention to these objects.

‘ It has ever been a custom with them, equally connected with health and pleasure, to pass the nights in summer upon the house-tops, which for this very purpose are made flat, and divided from each other by walls. We found this way of sleeping extremely agreeable, as we thereby enjoyed the cool air, above the reach of gnats and vapours, without any other covering than the canopy of the heavens, which unavoidably presents itself, in different pleasing forms, upon every interruption of rest, when silence and solitude strongly dispose the mind to contemplation.

‘ No where could we discover in the face of the heavens more beauties, nor on the earth fewer, than in our night-travels through the deserts of Arabia ; where it is impossible not to be struck with this contrast : a boundless dreary waste, without tree or water, mountain or valley, or the least variety of colours, offers a tedious sameness to the wearied traveller ; who is agreeably relieved by looking up to that cheerful moving picture, which measures his time, directs his course, and lights up his way.

‘ The

‘ The warm fancy of the Arab soon felt the transition from  
 ‘ wild admiration to superstitious respect, and the passions were  
 ‘ engaged before the judgment was consulted. The Jews, in  
 ‘ their passage through this wilderness, (where we are told in  
 ‘ the Scriptures \* they carried the star of their god, which St.  
 ‘ Jerom. supposes to have been Lucifer, worshipped in the same  
 ‘ country in his time) seem to have caught the infection in the  
 ‘ same manner, and “their hearts † went after their idols.”  
 ‘ This bewitching enthusiasm, by which they were so frequent-  
 ‘ ly seduced, is still more strongly characterized in the same  
 ‘ expressive language of Holy Writ, which tells us, that “their  
 ‘ eyes went a whoring after their idols §:” and an antient  
 ‘ native of this country, a man of real piety, seems to acknow-  
 ‘ ledge the danger of contemplating such beauties, and to disown  
 ‘ his having yielded to the temptation in the following words || :  
 ‘ “If I beheld the sun when he shined, or the moon walking in  
 ‘ her brightness, and my heart hath been secretly enticed, or  
 ‘ my mouth have kissed my hand ; this were an iniquity,” &c.

‘ However unconnected the natural history of a country and  
 ‘ its mythology may seem, yet their relation might bear a more  
 ‘ minute examination, without running into wild conjectures.  
 ‘ Even Egypt had some objects of divine worship, so peculiarly  
 ‘ the growth of that soil, that they could never bear transplant-  
 ‘ ing, notwithstanding the complaisance of antiquity for her  
 ‘ absurdities.

‘ As superstition travelled northward, she changed her garb  
 ‘ with her country, and the picturesque mixture of hill, vale,  
 ‘ grove, and water, in Greece, gave birth to Oreades, Dryades,  
 ‘ and Naiades, with all the varieties of that fanciful mythology  
 ‘ which only such a poet as Homer, in such a country as Greece,  
 ‘ could have connected into that form or system, which poetry  
 ‘ has ever since thought proper to adopt.

‘ We may add, as a further confirmation of our opinion, that  
 ‘ this same mythology, examined on the spot where Homer  
 ‘ wrote, has several plausible and consistent circumstances, which  
 ‘ are entirely local. Should health and leisure permit us to give  
 ‘ the public that more classical part of our travels, through those  
 ‘ countries which are most remarkable as the scenes of antient  
 ‘ fable, we may illustrate by some instances what is here only  
 ‘ hinted at.’

That climate influences men, and manners, is unquestionable,  
 but that human sacrifices can be accounted for from the violence  
 of the sun’s rays, or his superior force as Baal, Lord, or Master,

\* Amos v. 26. † Ezek. xx. 16. § Ezek. vi. 9. || Job xxxi. 26.

may be doubted. Ignorance and fear will account for many superstitions; every thing in nature that could strike the beholder with pleasure or awe, was connected with the Gods. Every grove was the residence of some divinity; the mountains had their genii; the plains and the rivers their nymphs: the neriades, or water-gods, is a word taken from the Arabic, in which language Nahar signifies a river and to flow.

We must take leave of this noble work, for the present; but cannot close the book without lamenting the loss the public hath sustained by the death of Mr. Dawkins, whose name will be as much respected in future ages, as his person was dear to all who knew him.

*To the PUBLIC.*

THE conclusion of the short historical account of Perspective, which we proposed to give in the Review for this month, must be deferred to another opportunity, on account of the indisposition of the Gentleman who drew up that article; mean time, we shall present our Readers with some Remarks, not foreign to the subject, which we have received from an unknown hand; and which may, perhaps, cast some light on the merits of a late contest between two Artists of some eminence in this way.

*Remarks on Mr. Kirby's last Treatise, entitled, Dr. Brook Taylor's Method of Perspective, compared with the Examples lately published on this subject, as Sirigatti's, by Isaac Ware, Esq; being a parallel between those two Methods of Perspective, &c.*

THE Author of these remarks is informed, that Mr. Kirby hath the character of a modest and good-natured man; if he deserves this character, will it not be difficult to account for his manner of treating Mr. Ware, in this performance?

The assuming air and sufficiency with which this Comparer dictates, appear very unbecoming; and would be offensive, though his principles and his practice were without an error: but if his errors are apparent, and if he is mistaken even where he exults in his own superior science, how should such a man be treated?—The following citations from his own book, in his own words, will shew how he is disposed to treat others in such cases.

Page 15, we have a quotation, as from Sirigatti, in these words.

‘ I cannot avoid observing in this place, that since the degradation of a circle is nothing but an oval figure, which the Greeks called an ellipsis, that this gradation may be performed by a much easier method; that is, by taking the greatest breadth, marked  $Pd$ , upon the section-line, and the greatest length  $g. r.$  as the lesser diameter, from the ellipsis.’

Upon this passage Mr. Kirby has the following remark, in a note, viz.

‘ That a regular ellipsis is the perspective representation of a circle, is an absurdity, I believe, not to be met with in any other book upon this subject: for every one must know (who knows any thing of Perspective) that the forepart of a figure which represents a circle, is more round than the back part of it, because the former is nearer to the eye than the latter; and and therefore the figure cannot be described by any two diameters whatever.’

Now let us see whether it is Sirigatti, or Mr. Kirby that is wrong here.

Is it not universally true, that the figure which represents a circle in perspective, is a regular ellipsis, and can be nothing else? Let Mr. Kirby, therefore, ask himself the following questions:

1. Whether he does not set the original circle by means of visual rays, that form a cone, of which his eye is the apex?
2. Whether the picture is not, necessarily, a section of that cone?
3. Whether every such section is not a regular ellipsis?

As to the parabola, hyperbola, and triangle, they are foreign to the present question, because none of these represent a complete circle. Indeed when the cone is cut parallel to the base, the representation itself will be a perfect circle, as it will also in one other section, not parallel to the base of an oblique, or scalene cone.

If this be so, then, according to Mr. Kirby's note, above cited, that gentleman himself knows nothing of Perspective; for he says “every one (who knows any thing of it) must know that,” &c. but if what he affirms be not true, no one can know it to be true; therefore he cannot know it: consequently, by his own argument, he knows nothing of Perspective.

'Tis pity Mr. Kirby is so positive as to draw upon himself such consequences; which, though fair *ad hominem*, are not conclusive, either against him, or against those for whom he designed them: and which might so easily be avoided by a less confident manner of writing.

He cannot think it strange, if those against whom he writes should retort upon him, in his own proper terms, page vii. of his preface.—“*He* may perhaps be prevailed upon, for the future, to think, or at least to speak, more modestly of what he doth not seem to understand; and *he* may possibly be induced to confess, if it be only softly to himself, that the greatest human self-sufficiency is not absolutely infallible.”

This, however, is language which would never have been used, in these Remarks, if it was not *his* own, and which is repeated only for his perusal, that he may be able to guess how it must be relished by any one to whom he applies it.

In the long note, page 21, is a minute examination of the shadow of the well represented by Mr. Ware; in which Mr. Kirby has shewn several mistakes, respecting the lines that terminate the shadow; and he concludes, with reason, that these lines are false, and drawn at random: but lest he should be thought too severely critical, he subjoins,

‘If any one should think, that we extend our criticism too far, (as Mr. Ware hath not even mentioned the perspective of shadows) he is, it is presumed, mistaken; because errors of this kind are unpardonable, when a translator either attempts to correct, or make additions to his author, for what end can be proposed by it? Perhaps it was intended to convey some imaginary instruction, or to please the eye of his reader: but surely he who knowingly endeavours to impose on any man’s senses, in order to misguide his understanding, deserves reprehension; and he who ignorantly doth so, in things of this nature, must infallibly be contemptible; nor hath this trite excuse (so frequently made use of to palliate ignorance) *it is a matter of no consequence, it is a thing never wanted, and therefore not worth notice*, either modesty or sense it,—because the most ignorant may produce the same kind of plea for their want of capacity to understand such things as might be of the utmost consequence to themselves, and to those they pretend to instruct.’

Now though Mr. Kirby’s shadow to the well he has drawn be allowed true, as to the lines that terminate that shadow, yet is it as false, in another respect, as it is possible to be; he having made

made it strongest where it should be faintest, and faintest where it should be strongest; inasmuch that it is not the true representation of any shadow that could ever happen in nature: and by examining his other shadows, we shall find some of them equally erroneous, in the same respect, and others worse.

How justly therefore may this note be again applied to himself—"If any should think that we extend our criticism too far, as Mr. Kirby hath not so much as mentioned the aerial perspective of shadows, he is, it is presumed, mistaken, because errors of this kind are unpardonable," &c. &c. to the end of the note.

Page 24, he says, "it is impossible to find the shadows, but on the principles of Dr. Taylor;" in which he is much mistaken: it may require more lines and points, but it is to be done, and has been done, by others,—particularly by A. Bosse, and Desargues, above an hundred years ago.

He adds, that Sirigatti's book is by no means calculated for the arts of design, because the perspective of shadows is, in many cases, as necessary to be known as that of lines and planes.—But this is so far from being true, that if the Perspective of a picture be just in all other respects, and the shadows be determined by guess, *i. e.* by the guess or judgment founded, by an able Artist, on observation and experience, (which is generally the case with the most celebrated painters of architecture) and at the same time the *Keeping*\* and the Reflections, (neither of which depend on Linear Perspective) be well understood,—such a picture will be much better than one where the mere shape of the shadow is ever so perfectly determined and these latter circumstances wanting, or rather reversed, as in most of the examples produced by Mr. Kirby.

However, it is not pretended, that the Linear Perspective of shadows is useless: far from it; but at the same time it is of much less importance than that of lines and planes, which is absolutely necessary to be exactly determined according to the rules.

He has given no rules to determine the shadows which every object receives, not by the interposition of another body between it and the luminary, but by a mere privation of light in the parts turned from the luminary, as those on his pedestal, fig. 15; his base, fig. 16; his chair, fig. 20, &c. which shadows

\* By which term is meant, Preserving the degrees of strength or weakness of the shadows, in proportion to their nearness or distance.



are as essential as any whatever: his rules relating only to the mere shapes of the shadows cast by these objects on the ground, or on some other plane or object, and not that shadow on the object itself, which we have just defined, and in which particular the examples he has given us are egregiously defective. For instance, the shadows on the legs of his chair, which should be at least as strong as those on the back of the same chair, are, however, in no degree of comparison with them. Those of the double crosses in fig. 19, are defective in several respects; that for instance at *C*, is stronger than that at *A*, though farther from the eye; and all of them are extremely defective for want of the shadows which one cube would necessarily cast on another: so that they make an appearance impossible in nature. There are many other strange defects in most of his shadows, and particularly in his winding stairs, in the shadow from his pedestal on the ground, &c. &c. All which would not have been thus noticed, if he had not justly drawn it upon him by the severity of his last cited note, to which the reader is once more referred, that he may see how applicable the several parts of it are to Mr. Kirby himself.

If Mr. Kirby should reply, that the kind of shadows mentioned in the beginning of the foregoing paragraph, are always determined by the judgment and experience of the artist, unless drawn immediately from the life, it is allowed;—but then will it not follow, that the most essential of all (for these are certainly such) are so determined? and will it not also follow, that the Perspective of shadows is, for this very reason, among others, of less importance than that of lines and planes, as hath been already observed?

Mr. Kirby has fallen into a manifest error in the representation of the winding stairs, fig. 13; for instead of the middle step there are two disjointed pieces, one above the other, which should have made only one step on the same plane; but as this does not appear to be owing to want of skill, it is mentioned as a casual mistake; and *perhaps* Mr. Kirby *himself* has discovered it, on a review.

Page 26. The note seems a very unjust censure, for it would surely have been absurd, when the base was proposed as an object, by way of example only, to have taken a distance for the whole column; it might as reasonably have been insisted, that the distance should have been taken for the whole building, of which that column is a part.

Mr.

Mr. Ware, or Sirigatti, hath represented it truly; which is what he undertook to do: and as to the number of points, the Torus is, by their means, the more accurate, and so would be a circle with sixteen, rather than with eight points, &c. Mr. Kirby's has fewer, but then his Torus seems drawn by hand, not by rule.

Pages 28, 29. The Tetrahedron by Mr. Ware, or Sirigatti, is fallily represented, as Mr. Kirby justly observes; but the fault is rather in the geometrical construction of the original figure, than in the Perspective.

Mr. Kirby hath also truly corrected the original figure by his pricked lines: but his inference in the note at the bottom of this last page seems such as neither truth nor justice can warrant. His words are,

“ Had Mr. Ware known how to put only this single object  
“ into Perspective upon true principles, he would never have  
“ given himself the trouble of publishing the translation of a  
“ work which does not contain one true principle (as Sirigatti  
“ has managed it); but is thoroughly divested of all mathema-  
“ tical *data*, and hath not even a single figure that is truly  
“ drawn, or which discovers the least taste or elegance.”

It is however very probable, that even this geometrical figure might have been truly drawn in Sirigatti's original design; but if not, it is such a kind of mistake as, in all probability, was owing to inattention; like Mr. Kirby's step in his winding stairs; for it cannot be imagined that Sirigatti, or any mathematician, should be ignorant of the geometrical construction of any of the five regular solids.

Page 30. He is again mistaken, in supposing it impossible to perform what he has produced in his 20th figure, without the knowledge of Dr. Taylor's principles; because these things have been done many years before that gentleman was born, and truly done, but by more complicated methods; which is not advanced to lessen the merit of Dr. Taylor, whose system is, without comparison, preferable to all that ever appeared, (as far as we know) for universality of principles, and simplicity of operation: and the highest praise may be justly given to him, without depreciating the merit of other ingenious Writers, who have deserved well of the public. Neither is it true, as the comparer asserts, that the Perspective of shadows, the reflections of objects in polished planes, and the inverse practice of Perspective, are not to be found in any other Author. All these are to be found in Ditton's Perspective, written before Dr. Taylor's; though Ditton treats of shadows more slightly than of any

of the other parts, as what seemed to him less important; but A. Boffe, above cited, is very explicit on the subject of shadows.

Mr. Kirby says, in his note, p. 29, that as Sirigatti has managed it, his work does not contain one true principle, and is thoroughly divested of all mathematical *data*.

What can he intend by this extraordinary sentence? The obvious sense of the former part seems to be, that there are principles in it, but that they are all false. Now if by principles he means theory (as it is supposed he does) there appears not any pretence to theory; it seems rather a practical treatise, as is that of Pozzo: and then, if there are no principles, in this sense, there can be none that are false; but if he means that the practical rules are false, he is mistaken, nor has he shewn it in any one instance. That they are tedious, and embarrassed with a multitude of lines and points, which are unnecessary in Taylor's better method, is acknowledged, but the rules are not false for that reason.

And as for the latter part of his sentence, "thoroughly divested of all mathematical *data*," we own our ignorance of the sense in which he uses the term *data* in this place, and apprehend he does not himself understand the meaning of the word.

In page 31, he takes upon him to rehearse the praises of Sir Isaac Newton. But does Mr. Kirby imagine, that he will be thought to understand the works of that great man because he extolls him? Would he insinuate, that *he* has read and comprehends them? that *he* is acquainted with what was known before Newton? wherein he excelled, and particularly with his peculiar discoveries? All which knowledge, it is presumed, Mr. Kirby will not pretend to have acquired; and yet without it, how is he authorised to give Sir Isaac the preference to all others? And if not from his own knowledge, but from common fame only—so might every man in Britain talk, without understanding a word of Sir Isaac's writings.—What would our Comparer have said of Mr. Ware, had he given himself all this consequence? And yet it doth not appear that Mr. Kirby hath more mathematical knowledge in general, than Mr. Ware.

Page 32, he says, "all Perspective representations, which are not produced by a proper distance of the eye, will be false and erroneous." And in his note, (speaking of the Author of the print representing the Horse-guards and Treasury) Mr. Kirby says, "He did not know, I presume, scientifically, that there was an absolute necessity of chusing a proper distance."

Now

Now if by *proper distance*, he means one only true and certain distance, determinable by some rule, and capable of demonstration, as he seems to do, (and ought to mean nothing less by what he asserts) it may be fairly replied, that there is no such thing in nature; nor can he, nor any one assign such a distance, but that either nearer, or farther will be equally true; nor will any distance whatsoever, at which the object or objects can be distinctly seen at one view, render the Perspective false or erroneous.

It may, indeed, be convenient to take one distance rather than another, in order to exhibit more eminently what is intended to be principal in a picture; but this is altogether matter of discretion, and has nothing to do with true or false.

But he talks as if a certain distance was to be ascertained by principle, and that no other would exhibit the objects truly; whereas they may be represented from different distances with equal truth, but not from all distances with equal prudence.

All that can be asserted on this head is, that the distance should not be less than such as will admit the whole composition of the picture to be seen at one view; but any greater distance may be taken with equal truth.

And if, for instance, an angle of forty degrees be supposed such least distance, the representation would be equally true from a distance making an angle of thirty-five, or of thirty degrees, &c.

Upon the whole, if Mr. Kirby had contented himself with the reputation he had deservedly acquired, by the publication of a treatise, wherein the principal rules for the practice of Perspective, founded on the theory of Dr. Taylor, are explained, he would have behaved like a prudent and a modest man.

Indeed, the appearance of modesty discoverable in his first performance, may have warded off that censure which might have been passed upon some mistakes in that work: mistakes which, though essential in theory, were not thought of the greatest consequence in practice. And pity it is, that in this latter publication he discovers so much arrogance and self-conceit. It may not, therefore, be improper to remind him, that even MERIT acquires new charms, when attended by that graceful nymph called MODESTY.—That IGNORANCE herself does not shock us, when she chances to be seen with this amiable Companion.—But when she is obtruded on the Public by her usual associates, ARROGANCE and OBLOQUY, a more disgusting appearance is hardly to be met with.

*Epistles to the Great, from Aristippus in Retirement.* 4to. 1s. 6d.  
Dodsley.

THE anonymous Author of these poetical Epistles has embellished his title-page with a piece of sculpture, humorously designed and well executed, which an intelligent Reader will consider as the argument and scope of the Epistles. Our Writer assuming the name and character of Aristippus, that graceful, or, to borrow the epithet of a late critic, that tasteful Antient, (who, according to Horace, became every situation, and adapted himself properly to all circumstances) makes of course the principle figure in the piece. He is seated conspicuously, crowned with roses, by the groves of Epicurus or Academus, with the Loves hovering above him; and appears dismissing his attendant-satyr among the high-born and high-stationed group of mortals, in different professions, who are figuring it much beneath him, in attitudes sufficiently poignant and ludicrous. The Editor, or the Author under that appellation, premises, in a short advertisement, That the peculiar manner and freedom of rhyme and diction, in these epistles, though new to us, has been long used in France by different Authors, whose chief point in view seems to have been that of perfect ease and familiarity. Possibly, indeed, Horace himself might intend his epistles, which he calls, *Sermoni Propriari*, (however excellent in matter and manner) to descend into something of this character; but we may observe in the same epistle, he disclaims their right to be considered as poetry. This was agreeable to his own great merit and modesty: but whether the admired Gresset, and the other French hunters of easy writing, thought as temperately of their familiar productions, is not so generally known. It is certain, however, that Mr. Wycherly affirmed some of his contemporaries were admirers of what they called easy writing, and which he supposed *such* as any one might easily write.

But besides these familiar French versifiers, our Aristippus has probably thought of a French Author in prose, who has rambled away prettily and easily enough sometimes, and who has likewise entertained his Readers with not a little concerning himself. In truth, the principal drift of our English Author throughout these Epistles, is to regale the Public with a detail of the exquisite taste and mental elegance in which he lives and converses, surrounded with wit and science, the pleasures, graces, &c. And the particular purpose of the first, entitled, *The Retreat of Aristippus*, is to convince the nameless Peer to whom it is addressed, of his Addressee's philosophical superiority to courts and courtiers, His soft ambling muse, though with a hitch in her pace, sometimes,

times, from too many lines, which read like parentheses, thus sets off :

In courts, my Lord, let others lead  
(Exchanging happiness for state,  
Seiz'd with the rage of being great)  
The crowd of tinsel'd slaves, who tread  
The iniry ministerial road  
To modern HONOR's dark abode,  
And keep despis'd society  
With th' high-born vulgar of the town,  
By ENGLAND's common courtesy,  
Politely call'd *good company*,  
To give bad fellowship renown.

This reminds us of a humorous resolution of Montagne's, at the beginning of some chapter, viz. "Since we cannot be 'great, let us rail at greatness.' And we may observe at the close of this epistle to his Lordship, the modern Aristippus values himself on much better company than even the ribbon'd and gartered Peerage; to whom, with their levees, he thus modestly contrasts himself and his own.

On me, my Lord, on *bumble* me,  
The *intellectual* train attends;  
SCIENCE oft seeks my company,  
And FANCY's children are my friends.  
Here bless'd with independency,  
I look with pity on the Great,  
For who, that in tranquility,  
Around him sees the PLEASURES wait,  
The LAUGHS and GRACES at his gate,  
And little LOVES attending nigh,  
Or fondly hov'ring o'er his head,  
To wing his orders through the sky,  
Whilst warbling MUSES round him shed  
The flowers of immortality,  
Would wish, in splendid poverty,  
St. JAMES's tiled badge to wear,  
Distinguish'd by a silver star,  
From ev'ry other parish P.?

Now supposing *bumble* a typographical error for *baughty*, these verses will read with a due confidence throughout. But if our Author really meant to apply *bumble* *me* to his proper state of mind here, we apprehend a more important mistake of his own, and must beg leave to assure him negatively, (as Bays does his Thunder and Lightning) that indeed he is not humble.

His second epistle, entitled, *The Temper of Aristippus* (a subject of the last importance to the Public) is addressed to the  
Hon.

Hon. Mrs. \*\*\*\*, by the poetical name of Melissa. The polite Author, environed by the Loves and Graces, having introduced this Lady, for a short variety, to inform himself and his readers, (who must considerably constitute the world) what the world says of him, which happens to be no ways to his disadvantage, he immediately dismisses her *sans Façon*, without a single compliment, as they were all pre-engaged; and we hear no more of poor Melissa, who probably must have longed to give us, in her turn, a very enamouring account of herself. We confess this *impolitesse* to a lady, appeared to us an inconsistency in an admirer of French poetry, and seemed an Antigallism in address. But as saying any thing to her, or leading her to say any thing, foreign to the main subject, might seem impertinent, or even perilous, to our Author, we hope Melissa will comfort herself with the honour of his avowed acquaintance, and of her having given occasion for his comment on the world's opinion of himself, which of course disposes him to resume the favourite topic in *propria persona*. To this he submits with perfect complacency, and embellishes it, as usual, with such innumerable *agremens*, as must excite all but the invidious, to discover and embrace this most amiable happy mortal; who has obtained the valuable secret of extracting 'rapture even from melancholy,' as he assures us, just previous to the following pretty verses (of this second epistle); wherein the principal image of Philomela, and those which accompany it, however trite among the poets, are agreeably expressed, and in numbers very pleasingly modulated.

When, in the silent midnight grove,  
Sweet PHILOMELA swells her throat  
With tremulous and plaintive note,  
Expressive of disastrous love,  
I with the PENSIVE PLEASURES dwell,  
And, in their calm sequester'd cell,  
Listen with rapturous delight  
To the soft songster of the night.  
Here ECHO, in her mossy cave,  
Symphonious to the love-born song,  
Warbles the vocal rocks among,  
Whilst gently-trickling waters lave  
The oak-fring'd mountain's hoary brow;  
Whose streams united in the vale,  
O'er pebbled beds loquacious flow,  
Tun'd to the sad melodious tale,  
In numbers querulously flow.

The third epistle, entitled, *The Apology of Aristippus*, is addressed, with a polite gradation and decorum, by this despiser of grandeur, and worshipper of ease, to a plain nameless Esquire.

This

This apology is for his writing verses, when he supposes the supercilious censors may object such an employment to him at the decline of his youth. But if his Readers shall acquiesce in his own estimate of the merit of his verses, such censors should be hanged, and his erroneous apology should be recanted, or burnt; since it would be an impossibility to assign him an employment more delightful to his Readers, and better adapted to himself. Having then informed us, that they are not heroic verses, but that he prefers the rose to the bay, he thus characterizes them in this epistle, p. 39, 40.

On NATURE's lap reclin'd at ease,  
I listen to her heav'nly tongue,  
From her derive the pow'r to please,  
From her receive th' harmonious time,  
And what the goddess makes my song  
In unpremeditated rhyme,  
Mellifluous flows, while young DESIRE,  
Cull'd from the Elysian bloom of Spring,  
Strews flow'rs immortal round my lyre,  
And FANCY's sportive children bring,  
From blossom'd grove, and lillied mead,  
Fresh fragrant chaplets for my head.

*Admirableman!* Pit, Box, and Gallery!—*Dicite Io Paean!* As we experience this gentleman's incessant beatitudes have a power of communicating a degree, or modification of felicity, called merriment, to his readers and reviewers, we could gladly aspire to the honour of joining hands with him and his immortal attendants, with the indulgence of only a single primrose on each of our heads, in deference to his chaplet; and then circling away through the last invented dance, called, *Aristippus's Loves*, closing with the extatic chorus of,

*Who are so happy, so happy as we!*

*Res est dulcissima desipere!*

But to do our Author the justice of owning he has some favourite external objects, of more than ideal existence, we shall observe the sequel of this epistle gives his friendly Esquire (the sole correspondent to whom he has spared *en passant*, the slightest compliment) a list of his favorite Greek and Latin, Italian, French, and English poets. We must testify, at the same time, our surprize to hear him allege, as one motive or excuse for his writing verse, p. 36.

That in these measures I convey  
My gentle precepts, how to live,  
Clearer than any other way.—

When after repeatedly reading over these epistles, we could discover



discover no direct precept throughout them ; but a continual assumption, that all our Aristippus does is right and elegant, and all he avoids is wrong or insipid : whence of course, the conduct of a gentleman, who styles himself a pliable voluptuary, must be considered by himself as a model for that of his Readers. And in fact, the sole *inference* from the sum and conclusion of these epistles, for it cannot be termed a *moral*, is, that their Writer prefers amusing with the poets, and poetizing about himself, in his retreat, to associating in the pursuits or employments of the Great (supposing him to have resigned) as indeed is hinted in his motto, which assures them, ' he no sooner divested himself of such embarrassments, than he commenced ' monarch ;' and then, we find, he directly conferred on himself the office of his own laureat.

Supposing, however, these clouds of self-incense dissipated, will it be eligible to imitate the French in an arbitrary disposition of rhyme, to which the unfitness of their language for better poetry seems to have reduced them, when that is not the case of ours ? Since imitation seems scarcely to merit attention for its own sake. but for the contingency of some improvement to result from it. And if those modes of rhyme, adapted to sportive, familiar, and, indeed, to various subjects, and long established by the use of good Writers in our own language, shall be at least full as applicable to every purpose for which the present is designed, the introduction of it will be useless at the best, though it should not strictly subject the introducer to Quintilian's imputation of the *frivola in parvis jactantia*. Butler in the last century, and Prior since in his *Alma*, &c. have abundantly demonstrated our short measures of eight syllables in single, and of nine in double rhymes (besides the English Anacreontic of seven) to be excellently well adapted to subjects of humour and pleasantry, and to be capable of comprizing much wit, and many beauties, in diction of equal ease and vivacity. Indeed had Aristippus infused an equal proportion of wit, and of original conceptions, in equally happy expression, into his epistles, it might have gone far towards reconciling us to the arbitrary return, and frequent uncouth sameness of many of his rhimes, which read too prosaically, and rather with an ill grace. But where such a species of novelty is predicated as the principal recommendation of a work, we conceive its applause will be limited to the admirers of that easy French poetry, which has been thought by some of our best judges too frothy and spiritless.

Having thus mentioned what appeared to us most reprobable in these epistles, it is but just to acknowledge their Author seems a gentleman of erudition ; that his sentiments, though seldom

new,

new, are often liberal and just ; and that, notwithstanding several exceptions, his verse is generally so fluent, and his diction so proper and easy, as to denominate him, upon the whole, poetical, though no excellent Poet. The parts we have occasionally cited will, in our apprehension, support us in this distinction. He will observe our capital objection has been to his manner of pourtraying his dear subject, without any of its shades or blemishes, which has only a tendency to produce that *faultless monster* the Duke of Buckingham objects to : and his cooler abstract reflection will induce him to agree with us, that a pound of self-knowledge is equivalent to a tun of self-admiration.

*Conjugal Love and Duty : a Discourse upon Hebrews xiii. 4. Preached at St. Ann's in Dublin, September 11, 1757. With a Dedication to the Right Honourable Lady Caroline Russell, asserting the Prerogative of Beauty, and vindicating the Privileges of the Fair Sex.* 8vo. 1s. Wilkie.

**A**S this Sermon is somewhat out of the ordinary course, our Readers will not be displeased if we also step a little out of our usual way, to give some account of so curious a piece.

And yet it is not the *Sermon* alone, but rather the *Dedication*, that claims our peculiar notice.

‘ Madam,’ says the Dedicator, ‘ there is an Italian proverb\* which says, that *handsome girls are born married*: the meaning whereof is not what hath been vulgarly supposed, that *Marriages are made in Heaven*: but that such is the power of beauty over the human heart : that when they *will*, they *may*.

‘ This being so, the intimation to your Ladyship is, to look out, and provide for a change of condition : To remain single, will not be long in your power, for Beauty that strikes every eye, will necessarily charm many hearts : Nature ordained it universal sway, and the corruptions of nature, multiplied as they have been through a series of five thousand years, have yet been able to give it but one rival : In the human heart, (I speak it to their shame) temples have been erected to the god of wealth : many fair victims have we seen too bleeding at his altars ; and, what is worse, the very hand

• Le Belle Nascono Maritate.

\* new

‘ now writing to your Ladyship hath sometimes been the *Sacrificer*.

‘ To this shameful hazard happily your Ladyship never can be subject: what therefore you have to learn; is only to chuse with discretion; to maintain with dignity the proffered sovereignty which contending suppliants will intreat you to accept.

‘ At a season when the mind is just opening to receive the impressions which determine to happiness, or its contrary; a Discourse of Conjugal Love and Duty, will not, I hope, be thought an improper offering: a poor one, indeed, it is; all offerings are so, in respect of the divinities to which they are offered: but it hath that which only can consecrate any gift, it is the offering of a fond devoted heart: not the wax, but the honey of the hive; recommended by kind intention, to help you forward to felicity, and to make that felicity endless: to make you, Madam, as beloved as you are lovely; as happy, if that be possible, as you are handsome.

‘ When we talk, Madam, of endless felicity, our thoughts by early tutoring are apt to look forward to a different scene, whitherto the highest, healthiest, and fairest, should often turn their eye, that the opening of that scene may never be unwelcome: but as the religion you profess gives you no occasion for a Confessor, and even the honour of being your father’s Chaplain, will not intitle me to the saucy privileges usurped in that character, my discourse must turn only upon such incidents, as arise from the scene we are in, by a proper representation to instruct you how to preserve and improve the character imprinted in your form.’

Our Author goes on to shew the natural superiority of the fair sex; and to prove, from various authorities, that in all ages, and in most *civilized* countries, the husbands have been, as they always ought to be, under the government of their wives. This doctrine he pleasantly maintains through the next fourteen or fifteen pages; and among other entertaining passages, the following may be selected.

He observes, that we need not be at a loss to learn when women first began to know the extent of their power, to be sensible of their own importance, and to exercise their sovereignty; for History will convince us, that ‘ they have *ever* known, and *ever* used it.

‘ Let,’ says he, ‘ the instance be specified, and I will undertake to shew, however high the authority was carried, *That their mothers did so before them*. From *Madam Eve* down to *Madam Pempadour*, the sceptre hath ever been in the hands  
‘ of

of the Fair: and the men who have pretended least subjection, have in fact been the greatest slaves. All the great Heroes, the most renowned in their generations, the Scripture Worthies in particular, have had their *Dalilabs*, to whose bewitching charms they have one and all yielded: reluctantly some, and fondly others: *these* proving their wisdom, and *those* their folly, since *there is no incantment against Beauty*; nor any thing which it cannot enchant. He must be something more, or something worse than a man—i. e. a God or a Devil, who hath escaped, or who can resist its power: the Gods of the Heathens could not; Jupiter, Mars, Mercury, Apollo, their amours are as famous as their names: So that that sturdiness in human nature, wherever it is found, which can resist, argues plainly how much of the Devil is wrought up in the composition: if the native power were not so great as it is, so many arts, so many opportunities to sooth and to persuade, would make it impossible.

In a point then, whereto all history suffrageth and gives consent; let no vain sophisms juggle you out of your senses; tho' gloomy pedants tell a different tale, that in wedlock you throw off your supremacy, and undressing for the marriage-bed, divest yourself of power; there is no such thing, no medium, nor any instance to prove it by: See Henry, surnamed the Great: in the cabinet; how politic and wise! in the field; how persevering, valiant, and intrepid! was even He the sovereign of his own will? no, but the servant of Madam Gabrielle d'Estrees: See him attending her in her *accouchement*; seasoning her gruels, and warming her flannels; doing all the offices of a Valet or a Chambriere: his soul, we must say, was undoubtedly in her hands; she could turn it whithersoever she willed.

But why talk of Kings and such like petty and frail mortals? even the papal chair, when its power and credit were at the highest, and no one dared to dispute its infallibility; gave in this respect frequent proofs of its subjection and weakness: nor did their character for *holiness* suffer any impair or diminution, having their mistress saluted by the title of Patriarchesse and Papissa\*.

Our gallant Divine has some remarks on the *absurdity* of the French *Salic Law*; shews the impolicy of barring females the succession; and to enforce his arguments, appeals to the glorious figure the English made in the reigns of the Queens Elizabeth and

\* As in the instance of Heraclius, and in the little epigram.

Papa, pater parum  
Papissæ pandito parvum.

Anne.—‘ In short, Madam,’ says he, ‘ in all my reading I remember but one instance where beauty, by the tribute it paid, interpretatively acknowledged a superiority in our sex; for its oddness, you will allow me to mention it; it is so much to our honour I cannot pass it over :

‘ In the fifteenth century it happened, there lived a man in France, Alain Chartier by name; from whose lips so many *Beaux mots*, and fine sentences had issued, that Margaret Stuart, then wife to the Dauphin, passing one day with her attendants, through a chamber where the good man lay asleep, taking it, perhaps, into her head that possibly his lips might be as sweet as the words that came out of them; gently stooped and gave him *a kiss*.

‘ Whether the good man at that time was in any such reverie as might give him a sense of his felicity, as the history is silent in this point, I know not. But this I know, that had I been Alain and your Ladyship the Dauphiness, though I had been *Master of the Sentences*, I was going to say, even Author of the book of Proverbs, I would have accepted this honour in compensation and full payment for the whole, as of more value than the annual prizes distributed by the academy of Inscriptions and Belles Lettres, or even those more renowned of old at the Isthmian games.”

We must not pass over what the Doctor (for a Doctor, and of Divinity too, we understand he is, as well as *Matrimonial Missionary in our modern CYTHERA, the land of HONEYs and JOYs*) subjoins upon KISSING: one of the sweetest, and if we may be allowed the expression, one of the most *sensible* subjects in nature.

‘ The Learned have distinguished Kisses into three kinds\*, one denoting duty, or the office of friendship: another sweetness, or the office of love; and a third ——— or ——— here therefore a controversy is likely to rise among Critics, under which of these predicaments the kiss given by this good Lady to the Philosopher ought to be classed; and because the Learned are divided about the proper idea marked out by the two last†, after offering to their consideration the reason of

‘ my

• • Oscula, Suavia, Basia.

† • The Commentator upon Apuleius insists, that Basium gives the idea of sweetness, *osculum pudicorum*, and Suavium that of *osculorum impudicorum*. Apuleius uses Basium in this sense I grant, and his Commentator to this adds the authority of Catullus not inconsiderable. But Petronius, as good, or, perhaps, better authority

‘ than

• my own perplexity. I shall only beg in defence of the Fair,  
• that till it is decided, the modesty of the Dauphiness may pass  
• unsuspected: for whether she, at a proper opportunity, sup-  
• posing Monsieur Chartier to have been a Cadenus, or Abelard,  
• might have been drawn so far into the Platonic scheme, as to  
• have played the Eloisa or Vanessa, without judging from the  
• character of her kinswoman *Mary of Scots*, presumptively,  
• that certain qualities run in the blood, I see no medium of  
• proof that can lead to demonstration.

By this time some of our Readers have, probably, concluded this loyal subject and Advocate of Love and Beauty, to be a young Beau Divine, or spruce Protestant *Abbé*, ambitious to establish himself in the favour of the Fair: but no such thing, we can assure you, on our Author's own word; for, towards the end of his Epistle Dedicatory, he supposes the Lady thus to exclaim against the length of his address.

“ This prating *old* man ! will he never have done ? ” ‘ not yet, Madam,’ replies he, with infinite gallantry, ‘ for to you, and of you, I could prate for ever. Garrulity is, indeed, the vice of old age: the highest honorary tribute that youth pays to it, is patient attention: we grow fond of prating when we are good for nothing else. It is generally the last faculty that leaves us, a symptom of life, when hardly any other remains: so that it is good natured to let us live as long as we appear to live, since barred of this we would not think we live, and thus intellectual life would go out with the animal, which seeing it doth not, is a kind of presumptive proof, that one may be, when the other will not be.

• Besides, Madam, it is, though I am sorry to remind you of it, a vice I have observed common to both sexes; old women can prate as well as old men, and the same allowance on your part, if ever you come to it, will be demanded: and alas! young, gay, and blooming as you are, to this you will come at last: lovely as that form is, it will wrinkle and wither, that vermilion will be turned into paleness, those brilliant eyes grow dim and faint: in the gazing crowd, that now surrounds you, notwithstanding the blaze you make, the lustre with which you enamel and gild the spot you stand up-

• than either, constantly uses *Basium* in the latter sense: as any one may see, from many passages in his *Satyricon*: It is certainly *Dignus Vindice Nodus*. And therefore to be hoped that some of the Golden *Asses* of the age, who being initiated into the mysteries of the chaste Goddess, often at the nocturnal assemblie, of the *Bona Dea*, and undergone such metamorphoses as *Apuleius* did, will help us to solve it.

' on: though you reanimate, give life, sensation, appetite, &  
 ' kind of rejuvenescence, a desire at least, a wish to live and be  
 ' young again, to every thing you touch and look upon, the  
 ' meanest of your admirers, even I, wizened and worn out by  
 ' labour, age, nay worse, by disappointments, in the course of  
 ' a few suns and moons, will be as much respected, heeded,  
 ' and listened to. Pity, indeed, it is! but it must be for: what  
 ' are you then to do? why briefly this, look as well into your-  
 ' self as at yourself, and thence learn how to preserve and to  
 ' improve the authority which beauty gives, to make it inde-  
 ' fectible, and as I maintain it may, interminable.'

He concludes this address by an anticipation of the censure  
 he expects from: ' that *curfed* spirit which condemned *Douglas*,  
 ' and censured the Author: from a late experiment, I have rea-  
 ' son to know that the four leaven is working in some of the  
 ' same *pious Breed* here: as our Ecclesiastical Constitutions are  
 ' some of them very ambiguously worded, and often less expli-  
 ' cit than might be wished in determining what is, or is not  
 ' Heresy: some Inquisitor of the holy office, warm in the search  
 ' and sagacious in detecting it, might possibly take up both me  
 ' and my Sermon, and so effectually put an end to my prating  
 ' at any time hereafter, unless I am allowed to take shelter un-  
 ' der your Ladyship's wings [*petticoats* he means, we suppose];  
 ' there, indeed, I shall be safe, there I will laugh at their resent-  
 ' ment, and defy their malice.

' And as a fair face is always the index of a sweet mind, and  
 ' Beauty and good temper, in all the instances I have ever ob-  
 ' served, go inseparably together; yours must be of the softest  
 ' and sweetest kind. Whence I draw this comforting assurance,  
 ' that whatever sentence I may incur from others, you will not  
 ' slightly reject, but patronize and kindly accept the respects  
 ' which are here tendered by,

' Madam,

' Your Ladyship's then much obliged, now  
 ' most faithful, and for ever devoted

' humble Servant,

' The AUTHOR.'

As to the *Sermon* itself, it is a truly serious discourse, in de-  
 fence of the matrimonial institution, against all that *Monks* or  
*Libertines* can object to it. Towards the conclusion we meet  
 with a passage or two that deserve to be selected.

\* The Scotch Clergy, no doubt, will think themselves vastly ob-  
 liged to their good brother, for this pious epithet.

In

In bar to what he had offered in recommendation of this pleasing bondage, he observes, that an objection may be drawn from Lord Bacon, who hath asserted, "That wives and children are hindrances to great achievements and enterprizes, either of virtue or mischief; and that the best works, and of greatest merit to the public, have been performed by unmarried, or childless men."

Our Author comes now to consider 'how far this is true, and whether there is any thing in the allegation, except the authority of the man who said it, to give it credit or weight.

"As to the enterprizes of mischief," says he, "I intirely agree with him, and consent to give it all the authority you will; for I own that I never see a single man, who hath passed the current age of celibacy, where no particular security arises from his profession, or character; but I think I see an unsafe subject, and a very dangerous instrument for any mischief, that his own parts may inspire, or other mens may prompt him to; And as to achievements of virtue, a distinction I insist ought to be made, because in common acceptation there is a variety of things which pass under that name, and generally applauded, which in fair account do not deserve it. A single man, as he hath fewer uses for money than a married man, may be likelier at his demise to leave a fund for building an almshouse, a church, &c. from the view, perhaps, of compensating for those very trespasses which his celibacy had run him into; or to leave a name at his death which he had not sense or virtue enough to raise in life. Of such piety we have, it is true, many fair monuments in the world; but then if we consider, that it is by the vices mostly of such persons that some of these foundations are at all necessary, the merit of the achievement is much lessened, if not entirely destroyed; and the argument so far loses of its weight.

"But not to insist upon this; all history, I think, witnesseth against the assertion: it is there undeniably plain, that most of the great Heroes of the world, Law-givers, Soldiers, Philosophers, have been all married men; a regard to posterity hath carried arms, arts, and literature, farther than any other motive ever did or could. Who is so likely to be influenced by this regard, as they who are to leave behind them the darlings and pledges of their affection, in whom they hope to have their names continued, and all the fruits of their study, toil, and exploits, abiding and permanent.

"On the other hand: how rare is it to see an unmarried person, who carries his views farther than the short term of his own transitory being, and confined to the gratification of his



own humour and senses? Self is their only concern, ease and pleasure their only pursuits.

And if the utility of it, with regard to the public, be so great, its advantages in private life are rather more obvious: by this sweet and intimate union, how are the hearts of men cheered and comforted? every evil of life alleviated and lessened; every joy of it raised and improved: where the dispositions tally and are mutually sweet, it is so blissful, so truly paradisaical, that he who is in it would hardly desire to change it for another: It hath this, the greatest and only inconvenience, that it ties our affections too fast to the world, so fast, that we are with difficulty weaned of that affection, and hardly torn but by violence from it.

Without this partnership, hardly any condition or fortune yields much content: a sour and peevish inquietude, which in the long run turns ever into melancholy, grows upon the best tempers in a solitary and single state, which the sweetness and cheerfulness, peculiar to the sex either banishes or prevents. Between man and man, the closest and dearest friendship rarely continues long, because they never can bring their obligations and interests to be the same. Here the ties of both lead one way; and as the knot is indissoluble, so, for that reason, may the friendship. Upon the whole, I cannot help thinking, that even the great man quoted, decided against himself, when he said, "That a man at no age can want a good reason to marry." *For wives are young mens mistresses, the companions of middle age, and old mens nurses.* There are, indeed, numerous circumstances in this state to make it eligible, and very few to make any wife man decline it.

Thus it is one mighty recommendation, that where it finds men virtues, it generally keeps them so; and where it finds them immoral or vicious, it as often reclaims them.

Men may not brook to be told this; but as I am here luckily out of the reach of contradiction, I will tell them, that for the little virtue many of them have, they are indebted solely to the advice and example of their wives, agreeably insinuated at seasons when none other can reach them, and operating in a variety of ways that no words can describe; nor any judgment but theirs, who are ever with them, and about them, could dictate; as may be seen from the many instances of such as turn idle contemptible fops, to the ruin of their affairs and families, who used to be tolerably sober and decent, whilst they had the awe and advantage of a *Curtain Lecture*.

The

The Author admitting that there are many unhappy marriages, insists, however, that the fault is not in the institution; and that 'if a man hath chanced ill, it is odds he either had not discernment to chuse well, or prudence to manage well afterwards; or brought with him unreasonable computations, and falsely reckoned that she, who was designed by nature, and appointed by God for his companion and equal, should be the slave of his humour; or for a reason beautifully intimated by Solomon, which I must leave to your own understandings to explain: *Hast thou found honey, eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.*'

He concludes with 'some hints to explain in what way the honour of this estate may be best kept up, and the advantages of it secured.' Some extracts from these may close the article.

'I would recommend to such as are very selfish, and very humourstone, not to marry, at least till they had corrected and sweetened their temper. Because in this state they must yield to many restraints, and sometimes recede from their humours, or they cannot be happy: and it is no objection, that people who are so very selfish, that, as the great Author already cited observes, *their very garters and buckles are bonds and shackles to them*, are miserable in it. Such can be happy in no state; they are as unfit for society as for marriage; and convents and cloisters, if only such were to be put into them, would deserve encouragement, as much as hospitals for idiots or lunatics.—

'Let love therefore tie the knot; let hearts be joined as well as hands, and all the little incidents which are the common occasions of strife and vexation, will rarely happen, or if they do, find an easy remedy: where there is mutual love, there will be mutual desire to please, and desire will both beget and quicken endeavour: it will either prevent or extinguish every suspicious jealousy, dispose the party in the wrong to make suitable acknowledgements, and the other grateful requitals. When asunder, it will inflame them with a desire to shorten absence; when together, it will be a spring of lasting satisfaction; they will part with regret, and they will meet with joy.

'But still love must have esteem for its foundation, and virtue for its support, otherwise brutal lust will as well deserve the name; and every trifling incident will give it some alloy: they who are cautious and discreet in their choice seldom find reason to repent: and wisdom in men, and chastity in women, should weigh most in that ballance, which is to determine their mutual choices; for the strongest bond of chastity and obedience in the wife, is the opinion she hath of her husband's wisdom,

and the strongest bond of the husband's love, is the opinion he hath of her modesty and fidelity.

Let me advise men, however, never to presume too much upon their wisdom, nor women too much upon their chastity; for women rarely brook contempt, and men as little care to be thought under obligations that they cannot repay: let each therefore refrain from upbraiding for defects on either side where one hath a visible superiority; for upbraidings leave a sting in the breasts both of men and women, which put them too often upon retaliating. They create suspicions of some latent disaffection, that others may be higher in their esteem, that they are weary of their lot, and repent of their choice; which jealousy will raise rancour and bitterness, that preying inwardly will either destroy the person, or burst into rage and fury, that will make both compleatly wretched.

It is a bad method which some men take to cure these evils by flying from them: if a husband's conduct hath provoked the wife to clamour, if he runs to a tavern to avoid it, he will hardly find her in better temper when he returns: for by this he gives her a reason to justify herself, which she will rarely neglect to lay hold on.

There are men so unreasonable, as to expect, whatever irregularities they commit, in gaming, drinking, late hours, and bad company, still to find their wives at home in good humour; and I have known wives so unreasonable, as to expect that their husbands should always be at home, and in their company, though their carriage is such, as must necessarily make home more disagreeable than any other place.

Here now I own it is hard to advise, for men rarely gain much by any rough or boisterous methods of asserting their prerogative; the less this is brought to trial, the more secure it is, and more likely to be respected. All I can say is, that as this is a case wherein custom alone hath in all countries ascertained the privileges of both sexes, and here hath left little more than a nominal superiority to the man, the likeliest method to soften and make them obsequious is, by caressing and endearments; and where this won't do, the case, I doubt, was either without remedy at first, or is past it now.

But what saith the Apostle in this matter, writing to the Ephesians? he adviseth women to reverence their husbands, to submit themselves to them, to be subject to them in every thing. He doth; yet let not the husband plume himself too highly upon this: for this restriction comes after, as it is fit in the Lord: i.e. in the sense of an ancient Father, where nothing is required

' required contrary to good sense, or any rule of virtue: And if  
' good sense is to determine either as to decency or virtue, I  
' doubt the superiority will be often on the female side.'

The good Doctor finally closes with some pious reflections, applicable to the subject; as well as more suitable to the gravity of a pulpit discourse, and to his own character, as a Christian Divine, than some parts of the *Dedication* appear to be.

## MONTHLY CATALOGUE,

For JANUARY, 1758.

## POLITICAL.

*Art. 1. Candid Reflections on the Report of the General Officers, appointed by his Majesty's Warrant, of the 1st of November last, to enquire into the Causes of the Failure of the late Expedition to the Coasts of France. In a Letter to a Friend in the Country. 8vo. 1s. Hooper.*

**T**Hough this pamphlet professes candour in the title-page, yet we can discover but few specimens of it in the body of the work; which is a sophistical attempt to exculpate the Generals in the late Expedition, and to fix the blame of its miscarriage on the Projectors.

Speaking of the Report, the Author says—' I begin with fairly owning to you, that it passes my comprehension. Could so extravagant a case be supposed, as that there was a collusive compromise agreed on between the Projectors of the expedition, and the Commanders of it; that since some Report must necessarily pass, such an one should be dictated as should neither acquit the one, nor condemn the other; I should think there could not have been a more admirable piece framed for such a purpose.

' Not a word is, indeed, said in it that might impeach the wisdom of the projection, or impute the failure of the expedition to its insufficiency. But not a word too is there in it, but what the Commanders might even glory in avowing and subscribing to. If it satisfies the public but half as much as it ought to satisfy them, then all parties owe to those honourable personages who passed the Report the justest thanks.'

Having gone through his Comment on the Report, he concludes thus:

' Even then by the Report itself, abstractedly considered, you may, Sir, easily discern, whether the failure is imputable to the original  
plan

sin of insufficiency in the project itself, or to the persons commissioned to carry it into execution. You may safely pronounce, without the hazard of a rash judgment, on the materials of information before you, whereon the enterprize was it seems embraced and planned, whether all the pre-requisites of knowledge were duly obtained before the dispatch in the armament (that is to say, on supposing that it was ever seriously meant, or hoped that it should succeed) or whether a set of Gentlemen of unattainted characters, and trusted with the arms of their country, could be so grossly wanting to its honour, and to their own, as to return back with so bad a grace, if a better knowledge, and a personal view of things, had not forced them to it, with a regret they rendered but too apparent, by persisting in it so much beyond the bounds of their duty, that one would have thought them willing to prefer the bare *opinion* of others at a distance, to their own actual and palpable recognition on the spot."

A discerning Reader will perceive, from these extracts, that the Writer can no more boast of his impartiality, than his ingenuity. His sole merit seems to consist in having wrested the sense of the Report, to make way for his own dissingenuous reflections. His style is extremely incorrect: and upon the whole, we rather think this to be the effort of some Mercenary in the pay of a Bookseller, than of an honest Advocate in the cause of Truth.

*Art. 2. The Expedition against Rochefort fully stated and considered. In a letter to the Right Hon. the Author of The Candid Reflections on the Report of the General Officers, &c. By a Country Gentleman. 8vo. 1s. 6d. Towers.*

This Letter, is an answer to the preceding pamphlet; and addresses the Author of it by the title of Right Hon. which leads us to suspect some piece of author-craft between the two Writers. But be that as it may, we cannot but applaud the letter under our consideration, as an animated and ingenious performance.

The Author condemns the resolution, taken on the remonstrance of Vice-Admiral Knowles, not to attack Fort Fouras by sea; and declares his opinion, that Fort Fouras was accessible by sea, though the Vice-Admiral had not the *good fortune* to find out the channel.

"In the first place," says he, "though I have by no means that high opinion of the French wisdom and ability which you entertain, and on every occasion extol so highly; yet I do suppose, that in matters of defence, they do conduct themselves on principles similar to those which are adopted by the rest of mankind. I do suppose, for instance, that when they build a fort, it is intended either to defend, or offend. Fouras was weak to the land; it stood at the water's edge to guard the channel; it stood even on a bank which ran into the water; and as Colonel Wolfe, who seems to be the first officer who thought of reconnoitering it, tells us, *Eng. p. 30.* it had twenty-four embrasures to the water-side. What was the use of this fort? Was it to guard a bank of sand, over which scarce a Thames Wherry

• Wherry could pass? If the guns of no ship whatever could reach  
 • the fort, could the guns of the fort reach any ship? According to  
 • Mr. Knowles, there was no channel at all, or it lay out of gun-shot  
 • of the fort. At two miles distance the Vice-Admiral's Master found  
 • but six feet water at high-water; at near three miles distance the  
 • bomb-ketch, which drew but eleven feet water, went aground.  
 • The Coventry-frigate did the same farther out than that, and the  
 • Barfleur at a still greater distance. Now, though *after* all this de-  
 • lay, and hazard to the ships, that Admiral thought fit to sound, and  
 • try the depth of the water *at a distance from the fort, where no can-*  
 • *non could reach*; yet it is astonishing to find not a single proof at-  
 • tempted to be given of the depth of the water near the shore, and  
 • within gun-shot of the fort. Is it impossible, then, that the chan-  
 • nel, a narrow one, might run in shore! Is it not demonstrable that  
 • it did so, both from the circumstance of the thing, and the evidence  
 • of those who knew, and had navigated it? What says Bonneau  
 • the fisherman, examined by General Conway and others, *Eng.*  
 • p. 53? There were four fathom (twenty-four foot) water at half  
 • cannon-shot from Fort Fouras, a depth sufficient for a sixty-gun  
 • ship. Now, though the land officers did not chuse to trust to the  
 • intelligence of a fisherman for the state of the fortifications at Roche-  
 • fort, yet it seems to be the best evidence as to the depth of the  
 • channel, that could have been wished. There was the united testi-  
 • mony of Thierry and Bonneau, joined to the reason of the thing,  
 • that there must be a channel within gun shot of the fort, though the  
 • ships missed the entrance of it. I might add, that though the Vice-  
 • Admiral could not conduct a ship to the fort, there were Captains in  
 • the fleet, who, it seems, offered it: Captain Colby offered to carry  
 • the Princess Amelia, *Eng.* 30. How then can we unsaddle this  
 • mystery, for a mystery there certainly is? Perhaps it is easier to  
 • guess the solution than to explain it.

He proceeds to observe, that if Fort Fouras had been inaccessible  
 by sea, yet it was not impracticable to take it by land.

• If Fouras, says he, 'could have been attacked by sea, undoubt-  
 • edly one or more of the sea commanders failed in their duty. But  
 • does it follow, that because the sea-officers were guilty of a failure,  
 • the land-officers were justified in their immediate resolution to go  
 • home again? Undoubtedly not. Was Fouras so absolutely neces-  
 • sary, that without an attack upon it from the sea, it was impossible  
 • to land; and did it, *upon full enquiry*, appear impracticable to take  
 • it by land, without the assistance of sea operations? Neither of  
 • these justifications can the council of war boast. The Admirals and  
 • Captains report two fit landing places, independent of Fouras. *Eng.*  
 • p. 15. And as to the taking that fort by land, without a sea-ope-  
 • ration, it does not appear so much as to have entered into the heads  
 • of any of the council, even to order it to be reconnoitred, with a  
 • view of taking it, and making it a place of retreat, though all the  
 • Generals concur, that the principal objection to the attack at Roch-  
 • fort was, the want of a place of retreat; and Sir John Mordaunt  
 • declares, *Eng.* p. 28, That had Fort Fouras been taken, there would  
 • have

have been great *calamity* in the *result* of the enterprise; Surely, then, it was the highest imputation on the council of war, never to have considered this point, *till after they had determined* to lay aside the only measure which made the fort worth attacking.

But to go step by step, let us consider the difficulties which prevented the attempt to land. Sir Edward Hawke, in his letter to Mr. Pitt, *Eng. p. 101.* says, *He, and every one else, were of opinion, the landing might be effected.* The Admiral and reconnoitering Captains report, *Eng. p. 102.* two convenient landing places, where the transports might come within a mile and a half of the shore, and where no batteries on the shore could annoy the landing \*. Admiral Broderick says, *Eng. p. 45.* that the landing was so good, *that he could have got out of the boats without wetting his shoes.* That no shot from any battery could reach the boats. That men of war could come within two miles. That the sand-hills were forty yards distant from high-water mark. That the bomb-ketches, if they could come near enough, might have been useful to annoy any troops hid behind the sand-hills; and p. 44, Admiral Knowles says, a bomb, at an elevation of forty-five degrees, will go two miles and two thirds.

Having scrutinized every article of the report, and endeavoured to prove, that the taking of Rochefort was practicable, he concludes with the following spirited paragraph.

But alas! the call, the enthusiastic call of glory and honour, is heard no more among us; we are grown a solid and wise people; we have substituted realities to chimeras, and we seek after essentials rather than empty popular applause. *Populus me ficit, at mihi plaudo.* Who is there, in this enlightened day, who has not courage enough to withstand popular clamour? No wonder! What does a man get by being popular; and who is there that thinks any farther than *how he can get?* Is he a soldier, of family, perhaps, of rank, of powerful connections, and fostered in the bosom of some powerful faction. Shall such a man expose himself uncalled, uncommissioned by his faction? Shall he brave danger in order to serve only his country, and at the same time, perhaps, increase the reputation of some absurd, chimerical beggar, of a Minister, who is fool enough to think his country worth serving under the most unpleasant circumstances, and in the most dangerous conjunctures? Why should he? His faction will be powerful enough to secure his future preferment: they will stand between him and danger; they will rescue him from punishment; they will rescue him from the resentment of his S—. They will rescue him from every thing, but dishonour.

It would not become us, as Reviewers, to arraign the conduct of the Generals, which has been justified, in a legal manner, before a court-martial. But, as the conviction of criminality, and justification of innocence, chiefly depend on examining the evidence with judg-

\* I have heard, that an order was actually signed by Sir Edward Hawke, to run the transports on ground close under the shore at high-water, in case the Generals would have landed.

ment

ment and acuteness, so as to detect the former, or manifest the latter, we are bold to say, that some interrogations were omitted, which might have produced answers tending to place the reputation of the commanders in a fairer light before the Public; and to men in their rank, the vindication of their *honour* is more material than the preservation of their persons.

We should not scruple to add, that as the end of all judicial proceedings is, or ought to be, the discovery of truth, no article of evidence ought to be suppressed: the witnesses should be suffered to deliver every circumstance which they are inclined to disclose; and should be indulged in relating their narrative after their own manner. Men who are incapable of a connected chain of reasoning, have generally a strange circuitous method of expressing themselves; but their confused matter, which, to one accustomed to argument, may appear nugatory and impertinent, is to them a necessary medium, leading to the conclusion they have drawn in their minds; and they ought for that reason to be heard with patience and attention.

The practice of court-martials therefore, which does not allow the witnesses to declare any farther than what is immediately relative to the question proposed, is certainly against reason, and rather tends to cloud than to develope truth.

We may defy the most subtle advocate to bring any valid arguments in defence of this uncertain and delusive way of collecting evidence: and while it is continued, all decisions in consequence of such trials, will be very unsatisfactory to judicious and penetrating observers.

Art. 3. *A Sixth \* Letter to the People of England, &c.* 8vo. 2 s. Morgan.

The intent of this inflammatory letter is to prove, that, ever since the revolution, the welfare of Great Britain has been sacrificed to Dutch and Hanoverian interests.—On this occasion we cannot help expressing our fears, that the *Liberty of the Press* may hereafter fall a sacrifice to such instances of flaming licentiousness. Designing Ministers may snatch some favourable opportunity, and avail themselves of such pretext; to fetter the press with slavish restrictions; every friend to freedom therefore cannot fail to express his abhorrence of such glaring abuse of liberty, as is conspicuous in the pamphlets of this virulent Letter-writer.

\* For the preceding *Five*, see Review, Vol. XIII. p. 228, 400. Vol. XIV. p. 260. Vol. XV. p. 292. Vol. XVI. p. 280.

# MISCELLANEOUS.

Art. 5. *The History of Mira, Daughter of Marcio. Interspersed with a Variety of entertaining Subjects relative thereto.* 12mo. 2 vols. 6s. Wilkie.

Mrs. Mira is as engaging a Lady as any of her companions, Sally Sable, Katty N. the prostitutes of quality, and the rest of that amiable Sisterhood, who, within these few years past, have successively appeared upon the town—to the exquisite entertainment and delight of all who had the happiness of their acquaintance.

Art.



Art. 8. *The Report of the General Officers appointed by his Majesty's Warrant of the 1st of November, 1757, to enquire into the Causes of the Failure of the late Expedition to the Coasts of France.* Published by Authority. 8vo. 1s. 6d. Millar.

Abounds with information, but no determination.

Art. 9. *The Proceedings of the General Court Martial held in the Council-Chamber, Whitehall, on Wednesday the 14th, and continued by several Adjournments to Tuesday the 20th of December, 1757, upon the Trial of Lieutenant-General Sir John Mordaunt, &c.* Published by Authority. 8vo. 1s. 6d. Millar.

The charge exhibited against Sir John was, "That he being appointed by the King Commander in chief of his Majesty's forces, sent on an expedition to the coast of France, and having received orders and instructions relative thereto from his Majesty, under his royal Sign Manual, and also by one of his principal Secretaries of State, had disobeyed his Majesty's said orders and instructions."

As it would require a very long article to give a proper extract of this pamphlet, we shall only observe, that the Members of the Court-Martial unanimously acquitted Sir John of the charge, it appearing to them from the evidence, that Sir John had done his duty.

[*The Remainder of this Month's Catalogue in our next.*]

*The following New Books have been imported since our last Publication, and are to be had in London, of the Bookellers whose Names are respectively affixed.*

1. **H**ISTOIRE des Navigations aux Terres Australes, 2 vol. 4to. Paris 1757. Vaillant and Nourse.
2. ——— de la Revolution du Royaume de Naples, par Madame de Luffan, 4 vols. 12mo. Paris, 1757. Nourse.
3. ——— du Bas Empire en commençant à Constantin, par M. L. Beau, tom. 1. 12mo. Paris, 1757. Nourse and Vaillant.
4. ——— Naturelle du Senegal. par M. Adamson. 4to. tom. 1. Paris 1757. Nourse.
5. ——— & Memoires de l'Academie Royale des Inscriptions & Belles Lettres. 4to. tom. 22, 23, et 24. Paris 1757. Vaillant and Nourse.
6. ——— des Empereurs, par Crevier, in 4to. tom. 2, 3, 4, 5, et 6. Paris 1757. Nourse.
7. ——— de France, par le Pere Daniel, Nouvelle Edition, augmentée des Notes, &c. 17 vol. 4to. Paris 1757. Nourse.
8. ——— Abrégé des quarante premiers Eveques de Rome de L'Anglois de M. Bower, 2 vol. 12mo. Amst. 1757. Nourse.

9. ——— & Memoires de l'Academie des Sciences de l'annee 1749. Edition de Hollande, 3 vol. 12mo. Vaillant.
10. ——— Generale des Huns, des Turcs, des Mogols, et des autres Tartares Occidentaux, &c. avant & depuis Jesus Christ jusqu'a present, ouvrage tire des Livres Chinois et des Manuscrits Orientaux de la Bibliotheque du Roy, par M. De Guignes, 3 vol. 4to. servant de Suite des Memoires de l'Academie des Inscriptions. Vaillant and Nourse.
11. L'Ami des Hommes ou Traité de la Population, 3 vol. 12mo. Vaillant.
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T H E

# MONTHLY REVIEW,

For F E B R U A R Y, 1758.

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*Abubeker to Zelim. Occasioned by a late Defence of the Earl of Shaftesbury's Writings, &c. Folio, 6d. Sandby.*

**T**HERE is not any particular, perhaps, in which we are more inferior to the antients, than in the art of controversy. The philosophers of old, however widely they differed in opinion, generally opposed each other with candor, good-nature, and at least an apparent zeal for truth. Among us, controversy is degenerated into wrangling, and rather tends to perpetuate differences by irritating reflections, than to enforce conviction by temperate reasoning.

It was a laudable practice among the antients, to hold public debates on the most interesting subjects, which they canvassed with an amiable freedom of disquisition; and, consequently, grew patient of contradiction. We, on the contrary, being little accustomed to reason out of our closets, are dogmatical in our tenets, and so tenacious of our opinions, that we receive the most distant token of dissent as an affront to our understandings.

This malignant pertinacity, has been most observable in our religious controversies. To recount the numerous sectaries which have started up among us since the reformation, would weary recollection. It will be sufficient to observe, that though they have all in general agreed, that it is the duty of religion to inculcate charity and moderation, yet their practice has by no means corresponded with their principles. Instead of endeavouring to convince each other by fair and candid arguments, they have perplexed the subject with wilful misrepresentations, and inflamed debate with acrimonious invectives.

Vol. XVIII.

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They

They have been evidently actuated by the pride of opinions, more than a charitable zeal for piety. Charity, invites Converts by mild persuasion: Pride, keeps Profelytes at a distance, by its arrogance and presumption.

The religious disputes among us of late years, have been chiefly between the *Believers* and the *Freethinkers*. They who are, or at least fancy they are, *Believers*, stigmatize every one with the name of *Infidel*, whose measure of belief does not rise to the same standard with their own. They, on the contrary, who are, or at least imagine they are, *Freethinkers*, brand every one with the name of *Bigot*, who is not as great a Latitudinarian as themselves.

In this species of religious controversy, we are to class the Letter from Abubeker to Zelim, now under our consideration. This little piece was occasioned by two letters, which appeared in the *London Chronicle*. The one \* was written from Zelim to Selima, to persuade her against the principles of Lord Shaftesbury's philosophy, as incompatible with the belief of a Deity, and the doctrine of Christianity. The other †, signed *Rusticus*, is an answer to the foregoing, tending to rescue Lord Shaftesbury from the unjust imputations which Zelim had laid to his charge, and contains some severe reflections on the *Orthodox*, which in decency, perhaps, had been better suppressed.

The letter before us warmly espouses Zelim's tenets, in opposition to Rusticus, and ridicules Lord Shaftesbury's notions of the Deity. But in order to ridicule them, he has been first obliged to misrepresent them, and make them the foundation of unnatural inferences.

He supposes himself in a dream, viewing the most lovely landscape fancy can draw; and taking advantage of his Lordship's expressions with regard to the Deity, whom he calls the *Supreme Beautiful*, and the *Supreme Good*, the Letter-writer breaks into the following rhapsody:—“Does not goodness imply kindness—benevolence—affection—pity—infinately produced into art? And that no envy—no malevolence—no irreconcilable anger, can dwell, or find place in, the Supreme Mind? Does not every object I see confirm this? Do I not also, in myself, enjoy every good that my nature is capable of? Is not his rain also on the just and unjust?” Does not he equally provide for the herds now in the vale below? Does even the ant under my foot find herself neglected by this our common parent? And shall I ever fear that he can be provoked to withdraw his kindness from me, or need to be supplicated and sought

\* See Chronicle, Oct. 25.

† See D<sup>o</sup>. Nov. 8.

• after

“ after by hecatombs, to deprecate his wrath? By no means.  
 “ My song shall always be that of praise and thanksgiving,”  
 “ and “ my mouth shall ever be open” to extol his love: but  
 “ shall not injure *that love* so much, as to deprecate *a wrath*  
 “ which the Supreme good is not *capable* of retaining against his  
 “ creatures.”

But the principles of Lord Shaftesbury’s philosophy do not seem to justify this sarcasm. His Lordship says, “ that the  
 “ Deity is regarded either in the way of his *power*, or of his  
 “ *excellence*. “ If,” says he, “ the Deity is served through *hope*  
 “ or *fear*, self-love is predominant, and the creature is vicious  
 “ and defective; if through *honour* and *love*, on account of the  
 “ *excellence* and amiableness of his nature, it raises the affection  
 “ towards virtue: the Divine Presence creates a shame of guilty  
 “ actions, and herein perfect *atheism* is conducive to *virtue*, and  
 “ *atheism* deficient.

“ The love of life,” says his Lordship, “ is an obstacle to piety: and resignation, grounded on the expectation of *infinite reward*, is no proof of virtue. But if by the hope of reward  
 “ be understood *the desire of virtuous enjoyment*, this is not derogatory from virtue, nor any selfish principle.”

His Lordship adds, “ that notwithstanding the injury this selfish passion does to virtue, yet the principle of fear of *future punishment*, and the hope of *future reward* is in many cases a great support to virtue.”

He says likewise, “ That the hypothesis of perfect *Theism*, that  
 “ whatever the order of the world produces, is, in the main,  
 “ both just and good, must needs create the highest constancy  
 “ in any state of sufferance, and make us support whatever hardships are to be endured for virtue’s sake.”

It appears from these extracts, that Lord Shaftesbury is not the author of such absurd and impious notions, as may render men *fearless* of provoking the Deity, or indifferent about deprecating his wrath, when conscious they have offended him.

Is it to be conceived, that he who serves the Deity through honour and love, on account of the excellence and amiableness of his nature, can be without an earnest desire of rendering himself acceptable in his sight; without anxious *fear* of giving him offence; and without fervent supplication to obtain forgiveness of his *faults*, and reconcile himself to the Being he adores?

Wherever there is *love*, there is a degree of *fear*. We are naturally *afraid* of offending, or of doing any thing which may lessen us in the esteem of an object we admire as excellent and

amiable; and if we are conscious of any act by which we may have incurred displeasure, we are impatient and miserable till by supplication, and tokens of repentance, we have expiated the offence, and are restored to favour.

But this is not that slavish kind of *fear* which deters base minds from evil, by their apprehensions of the Deity's *power*. To a rational creature, who has made a free exercise of his faculties, it is punishment enough to have offended an excellent and amiable Being. A rational agent does not abstain from ill, because he trembles lest the *power* of the Deity should avenge his transgressions; but the sole consideration which restrains him is, lest he should be agonized with the consciousness of his own turpitude, which must necessarily throw him at so great a distance from the divine object of his love and adoration.

Such an one will regard the Deity with reverential awe, but not with abject terror. He will view the lovely landscape which the Letter-writer has painted, with pleasing transport, and pious thankfulness. He will behold the scene of horror and devastation\* which ensues, with solemn composure and religious awe. He will know that every scene in nature, is the work of the Creator's power. He will admire his greatness, and acknowledge his goodness, in all: and though the sweet serenity of the azure sky will most delight his senses, yet even amidst the terrors of the tempest he will admire the Majesty of the Almighty, and conclude, that all the dreadful confusion around him, tends to promote some divine purpose, infinitely wise and just.

But however tremendous the *power* of the Deity may appear, it has no share in influencing the will of a rational and virtuous agent. His duty to the Supreme Being arises from nobler principles. The light of reason furnishes him with convincing proofs of the perfection of the Deity: he perceives his own ideas to expand beyond the narrow circle of mortality, and to aspire at something more than worldly enjoyments. From hence he derives assurance of immortality; this gives him an earnest of that excellence of which at present he has but a faint conception, and which he labours to deserve, by doing all things which he deems acceptable in the sight of that divine Being whom he regards as superintendent over all his actions.

Indeed, where the intellects are weak, and the affections corrupt and depraved, there the power of the Deity is the only consideration which can properly influence the will. And the hope of future reward, and dread of future punishment, are necessary

\* Abubeker (the Author) by way of contrast to his pleasing landscape, afterwards paints a scene of horror; represents himself as seized with a religious dread; and tells us, that he called his favourite philosopher to his aid in vain.

to lead such a creature to good, and to deter him from evil. But nevertheless, he cannot be deemed virtuous, who is moved by such principles; neither can he be so acceptable in the eyes of the Creator, as one who serves the Deity through love.

Lord Shaftesbury does not oppose, nor will any reasonable man attempt to oppose, the belief of future rewards and punishments. He evidently acknowledges them to be, as they undoubtedly will be, the *consequences* of our actions, good or evil; but he arraigns them as selfish and sordid principles, when considered as *motives* to influence the will.

That man is not esteemed virtuous, who only pays obedience to *human laws* from a dread of their penalty; much less then can any one be accounted *virtuous* whose *motives* for the observance of the *divine law* are only founded on the fear of punishment, or hope of reward.

It has been said, and indeed conceded by the noble Writer, "that there is no other principle of human action, but the immediate or foreseen happiness of the agent." From this concession, his opponents have taken occasion to conclude, that even the desire of virtuous enjoyment must be of the *selfish* kind. But this is the wilful fallacy of metaphysical refinement: for those passions only can properly be accounted *selfish*, by which we propose to ourselves some *immediate* or *future* happiness, abstracted from the pleasing consciousness of having discharged our duty to God, and our fellow-creatures.

Perhaps no Writer has ever been more strangely misapprehended, or misinterpreted, than Lord Shaftesbury. His elevated notions of virtue, have been censured as dangerous to religion; and he has been branded with infidelity, for having shewn divine truths conspicuously by the light of reason; which, as the Orthodox seem to think, are not to be viewed without a crime, otherwise than through the medium of revelation.

It must, indeed, be allowed, that Lord Shaftesbury is sometimes transported to such a pitch of Stoical enthusiasm, as may at first sight give room to conclude, that he considers *virtue* as an original quality, antecedent to, and independent of, religion. Thus he says, "Men are supposed to have a sense of *right* and *wrong*, before they have any notion of God." True; they have a *mechanical* sense of *right* and *wrong*, before they have any notion of God; but a *moral* sense of right and wrong, which can only be the result of their own reflection, must be posterior to, and absolutely dependant on, their notions of the Deity.

The idea of Divine Excellence first begets in us a *moral* sense of our duty, and renders us anxious to regulate our conduct so,



as to appear acceptable in his sight, whom we esteem as the fountain of all perfection. The conviction of supreme superintendency, and the confidence of immortality, confirm us in the practice of those duties.

It would be paying too great a compliment to virtue, to suppose that men would discharge the secret and self-denying duties of morality, were they not conscious, that an all-seeing eye was witness to their triumph over themselves. Sophistry may refine this noble motive into a species of self-love. But it cannot be deemed selfish in the common acceptation of the word, which is generally taken in a bad sense. It is a virtuous desire of recommending ourselves to the favour of the Deity, from a sense of his excellence, not from a consideration of his power. It is the latter inducement only which is an evidence of selfishness.

To prove that these arguments are not sophistical, we will draw an illustration from the familiar scenes of human life. In the common course of social commerce, we may frequently observe, that when men are in company with one, of whose superior eminence they are conscious, they are careful to preserve the most scrupulous decorum of conduct, lest they should do or say any thing which may disgrace them in the opinion of him whose superiority they acknowledge: but when they are free from the check of his presence, then they are loosed from restraint, and return to their natural levity of behaviour.

So will it fare with *virtue*, when *religion* is removed. The distance which the most humble mortal conceives between himself and the most eminent of his species, is infinitely little to that which an intelligent mind perceives between itself and its Creator.

But it is observable, that, by partial quotations, we may make a Writer guilty of the most glaring absurdities; for if we take Lord Shaftesbury's writings altogether, we shall find that he did not consider virtue as independent of religion: and notwithstanding such critics as Abubeker and Zelim brand him as an unbeliever, yet we may trace in him, throughout all his works, the strongest conviction of divine truths.

When it is evident, that men have an undoubted veneration for the moral precepts of religion, and only differ about matters of faith, perhaps it might be more prudent in the Orthodox, to suffer such, whom they stile Unbelievers, to remain quiet in their opinions. By analysing their writings, and partially culling out dependent passages, they stagger weak minds with doubts of their own creating, which do not exist in the original, and which all their reasoning will never settle and compose.

Such

Such opponents as Abubeker and Zelim, however, are meer hussars in controversy; we therefore take our leave of them, and proceed to examine the reasoning of the ingenious Dr. Brown, their master, who has attacked his Lordship in logical array. He has laboured to overthrow the noble Author's system, by first endeavoring to explode his definition of virtue, and to substitute one of his own to supply its place. Let us examine therefore whether he has improved upon my Lord's, or only changed one ambiguity for another.

His Lordship tells us, that "Virtue consists in a certain *just* disposition, or proportionable affection of a rational creature towards the *moral* objects of *right* and *wrong*." But, says Dr. Brown, "Have we not the same general idea from the word *virtue*, as from the subsequent phrase, *the moral objects of right and wrong*?" They are all," says he, "general names relative to something which is yet unknown."

To which it may be replied, that there is a physical or absolute rectitude, and a moral or relative rectitude. What is physically right and wrong is as yet unknown, and, to Beings of our finite apprehensions, probably lies beyond the reach of discovery. The most disinterested acts of justice often prove eventually wrong, as daily experience evinces.

But we are under no such difficulty to decide what is morally right and wrong. The moral rectitude of human actions is determined by the intention of the agent.

An instance drawn from the business of human life will illustrate our meaning. All men will agree, that to condemn a man to death, for a fact of which he is innocent, is *physically* wrong; but though the sentence of condemnation is *physically* wrong, yet the judge who pronounces it may not act *morally* wrong; for he proceeds intentionally right, if the condemned person has been found guilty upon evidence, the falshood of which the judge was not able to discover.

These reflections may perhaps lead us to a more satisfactory definition of virtue, than has been hitherto offered: but let us first examine that which Dr. Brown has given us as the only true one.

This gentleman, having proved the insufficiency of Lord Shaftesbury's, and likewise of Dr. Clark's and Mr. Wollaston's, proceeds to express his own definition in the following terms. Virtue, says he, "is no other than the conformity of our *affections* with the *public good*:" or, "the voluntary *production* of the greatest happiness."

Now is not this running the same circle with those who have gone before him? Might they not retort his own interrogations, and say, Have we not as clear an idea from the word *virtue*, as from these diffused expressions of the *public good*, and the *greatest happiness*? Do not they all relate to something yet unknown, and which is no more explained by the pretended definition, than by the word attempted to be defined? Are we not still at a loss for a general *criterion*, or *test*, by which the virtue of our actions is to be determined?

It certainly still remains to be explained what is the *public good*. Men will sooner agree, perhaps, in their opinions of the *moral objects of right and wrong*, than in their notions of *public good*. There cannot well be a more equivocal expression. By *public good*, many understand the separate good of a distinct community, or a particular country. According to this sense, the Doctor has rather defined *political*, than *moral* virtue. *Moral* virtue, certainly claims a more extensive regard, and lays us under the same obligations to the most distant inhabitants of the globe, as to our own immediate neighbours.

But when this point is determined, yet (whether *public good* is considered as relative to the interest of a particular kingdom, or of mankind in general) still it may be asked, What constitutes that *public good*? Endless controversies will arise upon this question: and when this debate is settled, the Doctor's definition does not bring us nearer to a precise idea of virtue.

"It is no other," says he, "than the conformity of our affections with the *public good*." To this it may be answered, that our affections may *not* be conformable to the *public good*, and yet we may nevertheless be *virtuous*. Reason operates variously in different minds. We may view the public good through a false medium; but if, from right motives, we pursue what appears to us as the *public good*, we may be esteemed strictly virtuous.

Again, our affections may be conformable to the *public good*, and yet we may *not* be virtuous. Some powerful motive may suddenly impell us to act against the bent of our affections; and, by directing us to an end opposite to the public good, may render us vicious.

The word *affections* likewise seems to leave room for great ambiguity. Virtue is undoubtedly an *active* quality, but our actions are not always governed by our affections. Our affections may be vicious, yet reason may restrain us from carrying those vicious affections into action, by representing to us the turpitude attending vice.

If we could conceive a creature whose affections carried him *immediately* and *primarily* to good, yet we could not justly stile him virtuous. It would be *constitution* in him, not *virtue*. One man, for instance, is tempted by the violent depravity of his affections to spoil innocence of its charms; but he refuses to gratify his unruly appetite, from a sense of the injury it will do to the object of his desires, and the baseness it will reflect on himself. Another, from the weakness of his affections, or the imperfection of his habit, has no propensity towards sensuality. In the former, continence is a virtue; in the latter, it is at most a negative goodness, but can never challenge the title of virtue.

Virtue therefore does not seem to reside in our affections, much less does it consist, "in the conformity of our affections with *the public good*." Let us see therefore whether we gain a clearer idea of it from the subsequent explanatory phrase,—or, "the voluntary PRODUCTION of the *greatest happiness*."

This, we are afraid, will be found as imperfect as the former. This is only explaining *ignotum per ignotius*. For we are as little determined about the *greatest happiness*, as we are about the *public good*; and both these expressions require definition, as much as virtue, which is pretended to be defined by them.

But admitting what is meant by the *greatest happiness*, to be clearly understood, yet it will not be just to say, that virtue "is *the voluntary PRODUCTION of that greatest happiness*: Neither can we agree with the gentleman, that *the essence of virtue is procuring happiness*."

The procuring, or the *production* of, happiness, may be the *consequence* of virtue, but the *essence* of it seems to be, the *intention* to procure, or produce happiness. Events are disposed by Providence. An action which was intended to produce happiness, may occasion the production of the greatest misery to ourselves and others, but nevertheless, the action itself bears in it the *essence* of virtue. The unsuccessful efforts of zealous patriots in the cause of liberty, have often afforded tyrants a plea to increase oppression, and rivet the chains of slavery. But their efforts were nevertheless of the *essence* of virtue, because intended to procure liberty, one of the capital articles supposed to constitute the greatest happiness.

It is the meer phrenzy of metaphysical presumption, to say that virtue is "the voluntary PRODUCTION of the *greatest happiness*." Our finite faculties are too circumscribed to comprehend superlative felicity. And was it within the reach of our weak conception, yet we have not ability to produce it, or judgment to dispense it justly. It better becomes our humble state to leave this concern to the care of the Deity, who alone has power to produce

produce the *greatest happiness*, and wisdom to direct it towards deserving objects.

It is the misfortune of men who are warm in the progress of a system of their own contriving, to impose upon themselves by taking words for ideas; and when once they are possessed of a favourite opinion, they endeavour to make all objections give way to their leading propositions. Thus, Dr. Brown's sagacity quickly discovered the defects of the former definitions of virtue, and his learning and ingenuity furnished him with arguments to invalidate them; but his imagination was so heated with his own, which he has pronounced to be just and adequate, that he overlooked its imperfections.

He was so transported by his enthusiastic theory, that he has endeavoured to make every thing bend to his principles. He has even been hurried so far, as to attempt seriously and soberly to argue all private friendship out of the world, as incompatible with the production of the *public good*, or *greatest happiness*.

A moment's reflection, nay, an appeal to his own breast, would have suggested, that such limited Beings as we are, cannot, in a *moral sense*, promote the public good otherwise than by discharging our duty to individuals. If every one acts for the good of the little community he is connected with, the good of the public will necessarily follow: and thus private friendship will be made the basis of public felicity. It belongs only to the capacious view of Almighty Providence, to discern the good of the whole, and then descend to parts: but man, as Pope says,

*Must rise from individuals to the whole.*

It is observable, that Dr. Brown, and indeed the other definers of virtue, seem to consider it only as it regards our duty towards our fellow-creatures. But perhaps this is arrogating too much to the excellence of our own species. There are undoubtedly obligations from us to inferior Beings. To use those of the brute creation, who toil for our pleasure, or labour for our profit, with hard and ungrateful treatment, is a species of inhumanity, which all men allow to be derogatory from virtue; and we cannot pass the streets without hearing the authors of wanton cruelty towards the dumb creation execrated for their barbarity.

As we do not hesitate to declare, that all the definitions which have been hitherto given of virtue, are vague and ambiguous, it may properly be imagined, that we are about to offer one of our own, which we have the vanity to obtrude as entirely satisfactory and unexceptionable: But this is more than we presume.

What

What Virtue is, may perhaps be better understood than expressed. Nevertheless, among so many unsuccessful efforts of the Learned, to define it, we shall not blush to hazard one more fruitless attempt to explain so important a subject.

Virtue then, as we humbly conceive, is no other than "That Principle by which our Actions are *INTENTIONALLY directed* to produce *Good* towards the several objects of our free Agency."

We agree with Dr. Brown, that those actions which we denominate virtuous, have not any absolute and independent, but a relative and reflected beauty; and the source from whence they derive their lustre, is, as we apprehend, the *INTENTION* which guided them. If *well intended*, whether they produce good or evil, they are equally virtuous. The producing good or evil are the *accidents*, the *INTENTION* to produce good, is the *essence* of virtue. And this is the *criterion*, or *test*, by which Virtue is to be determined.

We could produce many other arguments in support of the theory we have endeavoured to establish; but we are sensible, that the pleasure of the subject has already carried us beyond our limits, and led us into considerations, perhaps, foreign to the article. The matter of our Inquiry, however, will be a sufficient apology for the digression. It is an Inquiry which all good men will pursue with delight, and applaud our humble endeavours to remove the dangerous opinion, that a noble Writer, eminent for learning, and distinguished for his defence of morality, should have attempted to separate *Virtue* from *Religion*.

*A Refutation of the Work intitled, Remarks on the King of Prussia's Manifestoes of War, Circular Letters, and other Memoirs published since the Commencement of the War to the present Time. Translated from the French Edition, published by Authority at Berlin. 4to. 3s. G. Woodfall.*

**G**ERMAN Quarrels, and German Controversies, are proverbial expressions, to signify, the first, a quarrel without cause, the second, a controversy without end.—This before us has already lasted long, and extended far, nor has the prospect as yet any termination. However, respect to the public, which Princes are not always in a humour to regard, being pleaded on both sides, as the reason for prolonging it, it would not become the public to be weary till they are. It is, however,

however, with the parties concerned in it, as with all others in the like circumstances, they can see nothing favourably but what favours themselves: they are reciprocally angry for reciprocal trespasses; and they have equally contributed to convince the world, that Billingsgate is not the only place where people give one another their own. Fallacies, fictions, prevarications, falsehoods, and all the offensive expressions of which the French or German languages are capable, the Austrian charges on the Prussian. Lies, calumnies, impudence, the Prussian retorts upon the Austrian. Each thinks he can never say enough for his Client, or against his Adversary. Hence every circumstance, how minute soever, is brought to account, and the whole is spun into detail without end.

To the phlegm of Germany, this may, perhaps, be grateful; but to the impatience of England it is far otherwise. We want to know every thing, it is true; but then if knowledge is not to be attained almost as easy as if it flowed from inspiration, we grow tired of the pursuit, and in disgust give it over.

In conformity, therefore, to this national impetuosity, and in full assurance that this, like other controversies of the kind, when once the sword is drawn, can be decided by the sword only, we shall dispatch this article, perplexed and entangled as it is, in the most compendious manner possible.

Says the Austrian: "On the previous explication of a question like this, incontestibly depends the justice of the conclusions that flow from it, in regard to the parties actually at war in the empire of Germany. It consists only in this, viz. Which of the two has been the first in making extraordinary preparations for war, and by that means has occasioned the dreadful disorders that have arisen."

Says the Prussian: "It is of little importance to know, which of the parties in arms began the warlike preparations, if we do not examine the motives of the present war. Has the court of Vienna actually concluded an *unjust* alliance with another Power, against the King? Has that Court, with a view to the conquest of Silesia, endeavoured to kindle, by *unlawful* methods, a war between Prussia and the Russians? Has that Court put itself into a situation, by concerting measures that have been discovered, for attacking the King with its own forces joined to those of its allies; or of obliging his Majesty to make use of the first acts of hostility? Has not a discovery of those designs authorized the King to make use of the steps we have seen him take? This is what the Court of Prussia had to prove: this is what the Court of Vienna had to defend. And it is certainly so. This is a fair and full state of the Question in

in dispute: and that of the Austrian is, on the contrary, as partial and disingenuous. It was apparent to all Europe, that the Empress-Queen would never sleep in peace, till she had done her utmost to wrest Silesia out of the powerful hand which had wrested it from her; and that if Silesia was worth holding at such an expence, his Prussian Majesty could only hold it, by keeping up a force sufficient to deter her from attempting it.

Thus the two Courts, notwithstanding they were nominally at peace with each other, were in a state of reciprocal diffidence and apprehension: and what has happened is no more than what was always expected.

The *unjust alliance* referred to by the Prussians, is that of May 22, 1746, between the Courts of Vienna and Petersburg; by the fourth secret article of which it is thus stipulated. "If the King of Prussia first broke the Peace of Dresden; by attacking in an hostile manner against the Empress-Queen, or in attacking in an hostile manner the Empress of Russia, or the Republic of Poland, the rights the Empress-Queen has ceded to Silesia, shall revert to her again, and the two Empresses shall each give sixty thousand men to make a conquest of it."

How *unjust* this article was, has been already manifested in the former part of this controversy. The *unlawful* methods taken to kindle a war between Russia and Prussia, to bring this *unjust* treaty into operation, are also explained, and proved by documents not to be contested. The Austrian Minister Pretlack boasted to the Minister of Saxony, Vitzthum, "That in a secret interview with the Empress of Russia, he found means, by *confident communications on the part of his Court*, to inspire her with sentiments, that have carried her enmity to such a height, that, according to that Ambassador's belief, there wanted but very little to make her rage burst out in some *act of violence*." Bernes also, the Austrian Minister at Berlin, thus writes to Pretlack, May 27, 1747: "That the secret Rescript which he found means to get addressed by the Court of Russia to the Count de Kayserling, its Envoy at Berlin, had already produced a good effect. That this Minister had demanded of the Minister at Berlin, that the Russian deserters, who entered into the territories of Prussia should be delivered up; and that he, Kayserling, had been extremely irritated at his meeting with a refusal." Pretlack again brought the Russian Minister to charge the Count de Kayserling, "not to mention in his dispatches the military dispositions of the King of Prussia so superficially as he had hitherto done, but to represent them as *much more dangerous*." Bernes also informed the Empress-Queen, July 22, "That he had encouraged the said  
" Kayserling



“ Kayserling to speak with *more force* in his dispatches, relating to the Prussian affairs.” And that the latter, according to his usual principles, had said in reply, “ He ought rather to mitigate than inflame the quarrels of Courts, and to endeavour to keep them all upon an amicable footing.” In consequence of these and the like false insinuations, it is acknowledged by Pretlack, in a letter of May 30, 1747, “ The Empress of Russia had kept on foot for ten months, ninety thousand men in Livonia, to assist the Court of Vienna.”

The like artifices, it is affirmed, were also made use of, after the Treaty of Aix la Chapelle, and with the like effect as before. It was insinuated to the Empress of Russia, that the successor to the Crown of Sweden sought for an opportunity of introducing absolute Monarchy into that kingdom, by the assistance of Prussia; and Waingarten, the Austrian Secretary, was ordered to follow the example of Pretlack, in prompting Kayserling to make the great armaments of Prussia a standing article in his dispatches. It is urged, that these proceedings were carried to such an excess of wickedness, that the Count de Bernes did not blush at the end of the year 1749, to desire the Count de Puebla, the Austrian Minister at Berlin, to insinuate to the Sieur Gros, the Envoy of Russia, “ That a conspiracy was formed in Sweden against the person of the Empress of Russia, in which the King of Prussia was concerned; with a view, that the said Envoy, by sending advice of it to his Court, might, by that means, raise the hatred against Prussia to its greatest height.”

It is further said, that, notwithstanding his Prussian Majesty had, by his firm and moderate conduct, avoided all occasion for a rupture, the Court of Vienna so far succeeded in their practices on the Empress of Russia, that in the year 1750, she first recalled her Envoy from Berlin, and afterwards ordered the Prussian Minister to leave Petersburg, which put an end to all correspondence between the two Courts. That the same influence still prevailing, it was established as a maxim of state, in the session held at Moscow on the 14th and 15th of May, 1753, “ That they ought not only to oppose all further increase of the King of Prussia’s power, but also to endeavour, with all their forces, to reduce the House of Brandenburg to the ancient and moderate state in which it has been placed; and that it should be done not only in case Prussia should attack Hanover, but also when they should judge it necessary themselves to declare and begin a war against Prussia.” And in a subsequent council held at Petersburg, October 7, 1755, the former resolution was further amplified and corroborated as follows.—“ That, taking for a basis the first resolution of the last grand council,

“ council, they established it as a fundamental maxim for the  
“ future, that they would oppose with all their strength, the in-  
“ crease of the power of the House of Brandenburg; and that  
“ they would put themselves, for this purpose, in so good a situa-  
“ tion, as to be able to take advantage of the first opportunity  
“ that might be offered; and resolved to attack the King of Prus-  
“ sia, not only in case that Prince should attack one of the Al-  
“ lies, but also if the King of Prussia should be attacked by one  
“ of the Allies of that Court.”

These several resolutions are said to be taken out of the dis-  
patches of the Sieur de Funck from Petersburg; and it is evi-  
dent from them, that war was to be made upon Prussia, at all  
events, whether he was the aggressor or not, whenever any other  
power had struck the first blow.

It is further necessary for the Readers information, to subjoin  
the two following sections.

‘ The troubles in America, appeared to the Court of Vienn-  
‘ na, to afford a favourable opportunity for engaging the King  
[of Prussia] ‘ in a war that would promote its views. The trea-  
‘ ty of subsidies concluded in 1755, between England and Rus-  
‘ sia, was to answer this purpose. It was, doubtless, in relati-  
‘ on to these circumstances, that the grand council of Russia  
‘ took the resolution against the King just mentioned, while  
‘ this treaty was negotiating; and to this also the *declaration*  
‘ must relate, which that Court would have forced the Court  
‘ of London to receive in spite of itself: a declaration by which  
‘ the treaty of subsidies appeared only directed against the King  
‘ of Prussia. In short, it was with the same view, that the  
‘ Court of Vienna made a proposal at Hanover, that was re-  
‘ jected there, and it was *after* that proposal was so rejected, that  
‘ it refused all assistance to his Britannic Majesty.

‘ The Convention of Neutrality concluded on the 16th of  
‘ January, 1756, between the King and England, for the safe-  
‘ ty of Germany, broke all these measures. This treaty, tho’  
‘ entirely innocent, entirely disinterested, highly displeased the  
‘ Courts of Vienna and Dresden, and, at their instigation, that  
‘ of Petersburg. This we can prove, if it were necessary, by  
‘ an infinite number of documents, but we shall content ourselves  
‘ with here calling to mind, for this purpose, the answer given  
‘ at Vienna to the English Minister, when he communicated the  
‘ news of that Convention of Neutrality. It was then more  
‘ through revenge, and the view of arriving more easily at the  
‘ execution of its designs against Prussia, than to watch over the  
‘ safety of the Netherlands, that the Court of Vienna addressed  
‘ itself to France, and concluded with that nation, not only a  
‘ Convention

' Convention of Neutrality, sufficient to answer the end made  
 ' known, but even a formal alliance. That Court, no doubt,  
 ' principally proposed, by the treaty of Versailles, entirely to  
 ' detach France from Prussia, as it had already endeavoured to  
 ' do for several years before, by means like those it had made  
 ' use of in Russia, in order to be certain, that no opposition  
 ' would be made by that power, to the execution of the projects  
 ' formed against the King. The Court of Vienna then ima-  
 ' gining that it had at last accomplished its ends, was unwill-  
 ' ing to lose any farther time, and immediately resolved to at-  
 ' tack the King, in 1756, in conjunction with Russia; but the  
 ' obstacles which arose, obliged those Powers to defer the exe-  
 ' cution of this project to the spring of the year 1757.'

To render this combination of the two Powers against Prussia  
 yet more undeniable, recourse is again had to the documents  
 formerly published; the most interesting passages of which are  
 again recited: and upon the whole matter it is shewn, that the  
 military preparations of the Empress Queen in Bohemia and  
 Moravia, were such as abundantly verified what Count Kaunitz  
 himself had said, namely, *That it was no longer necessary to wear  
 the mask.*

Again: The Austrian Advocate discharges the following irri-  
 tating stroke against Prussia.

" Nothing more remains, than to explain the grand mystery,  
 " by the publication of which the King of Prussia has thought  
 " to justify, when too late, his precipitate rupture. The plun-  
 " der of the cabinet of Dresden, must furnish matter, and sup-  
 " ply his deficiency of motives to the first invasion.—In civil,  
 " or private affairs, it is a determined truth, that a Judge will  
 " not accept as a legal and incontestable proof, what one Party  
 " should obtain by forcibly searching another's pocket; but in  
 " political affairs, no such examples have yet ever happened,  
 " that may, in this case, serve as a rule for the Law of Na-  
 " tions."

The Prussian replies as follows.

—' The King's army had not yet begun its march when his  
 ' Majesty had already given an abstract of the most remarkable  
 ' and invenomed dispatches that are to be found in the *Memoire*  
 ' *Raisonne*. This abstract was on the 28th of August, 1756,  
 ' sent to the King's Envoy at Paris, London, and the Hague;  
 ' who not only read it to the Ministers of those Courts, but  
 ' even gave them copies of it. M. de Rouillé, Minister and  
 ' Secretary of State to the French King, will not deny, that  
 ' the Baron Knyphausen read this abstract to him, the same day  
 ' in

‘ in which he declared to him the march of the King’s army, that is on the 7th of September, and that he gave him a copy of it sometime afterwards. Now the cabinet of Dresden was not opened till the 10th of September; and the papers in question did not arrive at Berlin till the 20th of the same month. This is doubtless more than sufficient to shew, that the King had the copies of these papers in his possession before he had the originals.—It might also be proved, if there was a necessity for more proofs, from the testimony of the Emperor and Empress, who have with their own mouths confessed it, as we are able to shew from original letters, in which this is mentioned.’

To which he afterwards adds. ‘ In civil life the Judge may oblige the parties mutually to deliver the papers that may serve as a proof of what they advance: but the King had not, with respect to the Courts of Vienna and Dresden, any Judge, by whose assistance he could hope to obtain the documents necessary for his own justification. His Majesty had then no other means of disculpating himself with respect to the public, but of causing those papers to be taken out of the cabinet of Dresden.—If such examples have not as yet happened in political affairs, it is because history has also never furnished an instance of a conspiracy like that of which the King was to have been the victim. The extraordinary measures taken against his Majesty, demanded extraordinary measures to repel them. The experience of all ages shews, that when a Power at war publishes the dispatches he has found means to take from the enemy, credit is always given to them. And will the documents taken from an enemy’s archives, documents whose originals we are able to produce, permit the least doubt of their authenticity?’

Lastly, with regard to the very extraordinary scene in which the Queen of Poland, Electress of Saxony, herself, underwent so severe a trial, it is thus the Austrian aggravates.

“ The Answer to the charge against the affairs of Prussia, made at the Hague, in the famous Memorial of Kauderbach, says only of these proceedings, that endeavours have been used on the side of Prussia, to engage her Majesty the Queen of Poland, by the most *proper representations*, not to oppose a robbery of the private cabinet, but to suffer, without scruple, its being opened by *force*. However, it is not disowned, either in this piece, or any others brought by the Prussians, that a representation was made to the Queen, that if she did not go with the Officer to the door of the Cabinet, he had

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“orders not to pay any respect to her Majesty, but to employ military force.”

And it is thus the Prussian qualifies.

‘The most proper representations had been really made to the Queen of Poland, and that Princess ought to blame herself, if we have been at last obliged to let her know, the disagreeable consequences that might follow her longer resistance. But it is false, that she has been told, *that no regard would be paid even to her Majesty, and that military force would be employed.* There still remained more gentle methods than this, of obtaining those papers. As it has not been proved, that the demand made in relation to this subject was unjust, so it has not been shewn, that the representations were improper. If the King had a right to seize those pieces, the Queen of Poland could not hinder him from doing it: he being authorised to employ all the necessary means of avoiding the danger with which he was threatened on the side of Saxony, and of proving the reality of that danger, by the papers of the adverse party: His Majesty might also put those methods in practice, not only in opposition to the subjects of Saxony, but also in opposition to the King and Queen of Poland themselves, if they resolved personally to oppose the exertion of that lawful right.’

The discerning Reader will be his own judge in this delicate case.—The King of Poland’s papers were certainly excellent vouchers for the King of Prussia; but then they were as certainly the property of his Polish Majesty: and if Power confers right, too much cannot be said in praise of his moderation, who being in possession of all, was contented with so little.

*A Letter to Mr. MASON; on the Marks of Imitation.* 8vo. 1s. Cambridge Printed; sold by Doddsley, &c. in London.

THE Letter before us, is one of those rare and welcome presents, with which true genius, now and then, rewards us, for the painful toil of labouring through a wide extent of dullness. The subject is of a very curious and entertaining nature; and the manner of treating it, is a proof of the Author’s diffusive learning, and elegant taste.

A genteel and friendly introduction, leads us to the following reflection.—‘That we can seldom pronounce with certainty of Imitations, without some external proof to assist us in the discovery.

discovery. You will understand me (says the Letter-Writer) to mean by these *external proofs*, the previous knowledge we have, from considerations not respecting the *nature* of the work itself, of the Writer's *ability*, or *inducements* to imitate. Our first enquiry then, will be, concerning the *age*, *character*, and *education* of the supposed Imitator.

Of the Age, he says—' One should know if it were an Age addicted to much study, and in which it was creditable for the best Writers to make a shew of their reading.—You may be sure then, the Writers of that period abound in Imitations. And you will easily credit, for instance, that Ben Johnson was a servile Imitator, when you find him, on so many occasions, little better than a painful Translator.—

To this consideration of the *age* of a Writer, you may add, if you please, that of his *education*. Though it might not in general be the fashion to affect Learning, the habits acquired by a particular Writer, might dispose him to do so. What was less esteemed by the Enthusiasts of Milton's time (of which, however, he himself was one of the greatest) than prophane, or, indeed, any kind of learning? Yet we, who know that his youth was spent in the study of the best Writers in every language, want but little evidence to convince us, that his great genius did not disdain to stoop to Imitation.

But no great Writer, it will be said, has flourished out of a learned age, or at least without some tincture of learning. It may be so. Yet every Writer is not disposed to make the most of these advantages. What if we pay some regard then to the *character* of the Writer? A Poet, enamoured of himself, and who sets up for a great inventive genius, thinks much to profit by the sense of his predecessors, and even when he steals, takes care to dissemble his thefts, and to conceal them as much as possible. You know I have instanced in such a Poet in Sir William D'Avenant. In detecting the Imitations of such a Writer, one must then proceed with some caution. But what if our concern be with *one*, whose modesty leads him to revere the sense, and even the expression of approved Authors, whose taste enables him to select the finest passages in their works, and whose judgment determines him to make a free use of them? Suppose we know all this from common fame, and even from his own confession? Would you scruple to call that an *Imitation* in him, which in the other might have passed for *resemblance* only?

As the character is amiable, you will be pleased to hear me own, there are many of the modern Poets to whom it belongs. Perhaps, the first that occurred to my thoughts was Mr. Ad-

‘ difon. But the obfervation holds of others, and of *one* in particular, very much his fuperior in true genius. I know not whether you agree with me, that the famous line in the Effay on Man;

An honeft man’s the nobleft work of God,

‘ is taken from Plato’s Πάντων ἱερώτατον ἐστὶν ἀνθρώπος ὁ ἀγαθός. But I am fure you will, that the ftill more famous lines, which  
‘ fhallow men repeat without underftanding,

For modes of Faith let gracelefs Zeal’s fight,  
His, can’t be wrong whofe life is in the right.

‘ are copied, tho’ with vaft improvement in the force and turn of expreffion, from the excellent, and let it be no difparagement to him to fay, from the orthodox Mr. Cowley. The Poet is fpeaking of his friend Crafhaw.

His Faith perhaps in fome nice tenets might  
Be wrong; his life, I’m fure, was in the right.

‘ Mr. Pope, who found himfelf in the fame circumftances with Crafhaw, and had fuffered no doubt from the like uncharitable conftructions of *gracelefs zeal*, was very naturally tempted to adopt this candid fentiment, and to give it the further heightening of his own spirited expreffion.

The ingenious Author next proceeds to more particular fpecifications. We may, perhaps, find, fays he, ‘ undoubted marks of Imitation, both in the *Sentiment* and *Expreflion* of great Writers.—

‘ An identity of the *subject matter* of poetry, is no fure evidence of Imitation: and leaft of all, perhaps, in natural defcription. Yet where the *local* peculiarities of nature are to be defcribed, there an exact conformity of the matter will evince an Imitation.’—

We may draw the fame conclufion, he obferves, whenever we find the *Genius* of one people given to another—Or where we meet with certain *Tenets* different from thofe which prevail in a Writer’s country,\* or time.

He gives an inftance of the latter from Shakespear, on whom, he apprehends, we are feldom able to faften an Imitation with certainty. ‘ In *Measure for Measure*, Clodio pleads for his life  
‘ in that famous fpeech,

Ay, but to die, and go we know not where;  
To lye in cold obftruction, and to rot;  
Ths fenfible warm motion to become  
A kneaded clod; and the delighted fpirit

To bathe in fiery floods, or to reside  
In thrilling regions of thick ribbed ice;  
To be imprisoned in the viewless winds,  
And blown with restless violence about  
The pendant world———

It is plain that these are not the sentiments which any man entertained of Death in the Writer's age, or in that of the Speaker. We see in this passage a mixture of Christian and Pagan ideas; all of them very susceptible of poetical ornament, and conducive to the argument of the scene; but such as Shakespear had never dreamt of but for Virgil's Platonic hell; where, as we read,

————— alix panduntur inanes  
Suspensæ ad ventos: alix sub gurgite vasto,  
Infestum eluitur scelus, aut exuritur igni.

VIRG. L. vi.

He further remarks, that great Writers 'sometimes forget the character of the age they live in; the principles, and notions, that belong to it. "Sometimes they forget themselves, that is, their own situation and character." 'Another sign of the influence of Imitation.

'When we see such men,' says he, 'as Strada and Mariana, Writers of fine talents indeed, but of recluse lives, and narrow observation, chusing to talk like men of the world, and abounding in the most refined conclusions of the cabinet, we are sure that this character, which we find so natural in a Cardinal de Retz, is but assumed by these Jesuits. And we are not surprized to discover, on examination, that their best reflections are copied from Tacitus.

'On the other hand, when a man of the world took it into his head, the other day, in a moping fit, to talk Sentences, every body concluded that this was not the language of the Writer, or his situation, but that he had been poaching in some pedant; perhaps in the Stoical Fop, he affected so much contempt of, Seneca.'

When we see a cluster of Sentiments, says our Author, in two Writers applied to the same subject, there is little doubt that one of them has copied from the other. 'There needs not, perhaps, be much in the case, sometimes, of single Sentiments or Images; as where we find a Sentiment or Image, in two Writers precisely the same, yet new and unusual.'—

A remarkable instance, among several others, is taken from Mr. Pope. One of the most striking passages in the Essay on Man, is the following.



Superior Beings, when of late they saw  
 A mortal man unfold all nature's law,  
 Admir'd such wisdom in an earthly shape,  
 And shew'd a NEWTON, as we shew an ape.

Ep. ii. v. 31.

Can you doubt, from the singularity of this sentiment, that the great Poet had his eye on Plato? who makes Socrates say, in allusion to a remark of Heraclitus, Ὅτι ἀνθρώπων ὁ σοφώτατος πρὸς θεὸν τίσινος φανεῖται. Hipp. Major.

The application, indeed, is different. And it could not be otherwise. For the observation, which the Philosopher refers πρὸς θεόν, is in the Poet given to *superior Beings* only. The consequence is, that the *ape* is an object of *derision* in the former case, of *admiration* in the latter.

The ingenious Author concludes this head with a very judicious and acute distinction. "I will just observe to you," says he, "that though the same *uncommon Sentiment* in two *Writers* be usually the effect of Imitation, yet we cannot affirm this of *Actors* in real life. The reason is, when the situation of two men is the same, *Nature* will dictate the same sentiments more invariably than *Genius*. To give a remarkable instance of what I mean.

Tacitus relates, in the first book of his Annals, what passed in the Senate on its first meeting after the death of Augustus. His politic successor carried it, for some time, with much apparent moderation. He wished, besides other reasons, to get himself solemnly recognized for Emperor by that body, before he entered on the exercise of his new dignity. "Dabat famæ, says the Historian, ut vocatus electusque potius a Republicâ videretur, quàm per uxorium ambitum et senilij adoptione irrepsisse." "One of his Courtiers would not be wanting to himself on such an occasion. When therefore several motions had been made in the Senate, concerning the honours to be paid to the memory of their late Prince, Messala Valerius moved, *Renovandum per Annos sacramentum in nomen Tiberii*; in other words, that the oath of allegiance should be taken to Tiberius. This was the very point that Tiberius drove at. And the consciousness of it made him suspect that this motion might be thought to proceed from himself. He therefore asked Messala, "Num, se mandante, eam sententiam promississet?" "His answer is in the following words. "Spontè dixisse, respondit; neque in iis, quæ ad rempublicam pertinerent, consilio nisi suo usurum, vel cum periculo offensionis." "Ea, concludes the Historian, sola species adulandi supererat.

Now

‘ Now it is very remarkable, that we find, in Ludlow’s Memoirs, one of Cromwell’s Officers, on the very same occasion, answering the Protector in the very same species of flattery.

‘ Colonel William Jephson moved in the House, that Cromwell might be made King. Cromwell took occasion, soon after, to reprove the Colonel for this proposition, telling him, that he wondered what he could mean by it. To which the other replied, “ That while he was permitted the honour of sitting in that house, he must desire the liberty to discharge his conscience, though his opinion should happen to displease.”

‘ Here we have a very striking coincidence of Sentiment, without the least probability of Imitation. For no body, I dare say, suspects Colonel William Jephson of stealing this refined stroke of adulation from Messalla Valerius. The truth is, the same situation, concurring with the same corrupt disposition, dictated this peculiar sentiment to the two Courtiers. Yet, had these similar thoughts been found in two dramatic Poets, of the Augustan and Oliverian ages, we should probably have cried out, An Imitation.” ‘ And with good reason. For, besides the possibility of an Oliverian Poet’s knowing something of Tacitus, the Speakers had then been *feigned*, not real personages. And it is not so likely that two such should agree in this sentiment: I mean, considering how new and particular it is. For, as to the more common and obvious sentiments, even dramatic Speakers will very frequently employ the *same*, without affording any just reason to conclude that their prompters had turned Plagiaries.’

If to the singularity of a sentiment, our Author observes, you add the *apparent harshness* of it, especially when not gradually prepared (as such sentiments always will be, by exact Writers, when of their own proper invention) the suspicion grows still stronger. ‘ Shall I presume for once,’ says he, very ingenuously, ‘ to take an instance of this sort from yourself ?

‘ Your fine Ode to Memory begins with these very lyrical verses :

Mother of Wisdom ! Thou whose sway  
The throng’d ideal hosts obey ;  
Who bidst their ranks now vanish, now appear,  
Flame in the van, and darken in the rear.

‘ This sublime imagery has a very original air. Yet I, who know how familiar the best ancient and modern Critics are to you, have no doubt that it is taken from Strada.

“ Quid accommodatius, says he, speaking of your subject,  
 “ Memory, quàm *simulachrorum ingentes copias*, tanquàm *ad-*  
 “ *dictam ubique tibi sacramento militiam*, eo inter se nexu ac fide  
 “ conjunctam coherentemque habere; ut five unumquodque  
 “ separatim, five confertim universa, five singula ordinatim *in*  
 “ *aciem proferre velis*; nihil planè in tantà rerum turbâ turbo-  
 “ tur, sed alia *procul atque in recessu* sita prodeuntibus locum ce-  
 “ dant; alia, se tota confertim promant atque in medium *certe*  
 “ *evocata profiliant*? Hoc tam magno, tam fido domesticorum  
 “ agmine instructus animus,” &c,

*Prol. Acad. I.*

“ Common Writers know little of the art of *preparing* their  
 “ ideas, or believe the very name of an Ode absolves them from  
 “ the care of art. But, if this uncommon sentiment had been  
 “ entirely your own, you, I imagine, would have dropped some  
 “ *leading idea* to introduce it.”

“ Writers, says our Author, are sometimes solicitous to conceal  
 “ their Imitations; at others, they are fond to proclaim them.  
 “ It is when they have a mind to shew their dexterity in con-  
 “ tending with a great original.”

“ You remember these lines of Milton in his *Comus*,

Wisdom's self

Ofi seeks to sweet retired Solitude,  
 Where with her best nurse, Contemplation,  
 She plumes her feathers, and lets grow her wings;  
 'That in the various bustle of resort  
 Were all too ruffled, and sometimes impair'd.

“ On which Dr. Warburton has the following note.

“ Mr. Pope has imitated this thought, and (as was always his  
 “ way when he imitated) improved it.”

Bear me, some God! oh, quick'y bear me hence  
 To wholesome Solitude, the nurse of Sense;  
 Where Contemplation prunes her ruffled wings,  
 And the free Soul looks down to pity Kings.

“ Mr. Pope has not only improved the harmony, but the sense  
 “ In Milton, Contemplation is called the Nurse; in Pope, more  
 “ properly Solitude: In Milton, Wisdom is said to prune her  
 “ wings; in Pope, Contemplation is said to do it, and with  
 “ much greater propriety, as she is of a *soaring* nature, and  
 “ on that account is called by Milton himself, the *Cherub Con-*  
 “ *templation*.”

“ We may sometimes, our Author observes, catch an Imitation  
 “ lurking in a licentious paraphrase.

Tasso

Tasso says sublimely of the Night,

— Usci la Notte, è sotto l' ali  
 Menò il silenzio—

‘ Milton has given a paraphrase of this passage, but very much below his original.

Now came still Ev'ning on, and Twilight gray  
 Had in her sober livery all things clad ;

*Silence accompany'd—*

‘ The striking part of Tasso's picture, is “ Night's bringing in Silence under her wings.” ‘ So new and singular an idea as this had detected an Imitation. Milton contents himself, then, with saying simply, *Silence accompany'd*. However, to make amends, as he thought, for this defect, *Night itself*, which the Italian had merely personized, the English Poet not only *personizes*, but employs in a very becoming office.

Now came still Ev'ning on, and Twilight gray  
 Had in her sober livery all things clad.

‘ Every body will observe a little blemish in this fine couplet. ‘ He should not have used the epithet *still*, when he intended to add,

*Silence accompany'd—*

‘ But there is a worse fault in this Imitation. To hide it, he speaks of *Night's livery*. When he had done that, to speak of her *wings*, had been ungraceful. Therefore he is forced to say obscurely as well as *simply*, *Silence accompany'd*: And so loses a more noble image for a less noble one. The truth is, they would not stand together. *Livery* belongs to *human grandeur*; *wings* to *divine* or *celestial*. So that in Milton's very attempt to surpass his original, he put it out of his power to employ the *circumstance* that most recommended it.

He likewise remarks, that there are instances of adding to, or improving upon, a famous sentiment or image. ‘ Is there a passage in Milton,’ says he, ‘ you read with more admiration than this in the *Penferoso* ?

Entice the dewy-feather'd sleep ;  
 And let some strange mysterious dream  
 Wave at his wings in airy stream ;  
 Of lively portraiture display'd  
 Softly on my eye-lids laid.

‘ Would you think it possible now that the ground-work of this fine imagery should be laid in a passage of Ben Johnson ? Yet so we read, or seem to read, in his *Vision of Delight*.

Break,

Break, Phant'fy, from thy cave of cloud,  
 And spread thy purple wings  
 Create of airy forms a stream,  
 And tho' it be a waking dream,  
 Yet let it like an odour rise  
 To all the senses here,  
 And fall like sleep upon their eyes,  
 Or music in their ear.

‘ It is a delicate matter to analyze such passages as these ;  
 ‘ which, how exquisite soever in the poetry, when estimated  
 ‘ by the *fine phrenzy* of a Genius, hardly look like sense when  
 ‘ given in plain prose. But if you give me leave to take them  
 ‘ in pieces, I will do it, at least, with reverence. We find  
 ‘ then, that *Fancy* is here employed in one of her nicest operati-  
 ‘ ons, the production of a *day-dream* ; which both Poets represent  
 ‘ as an *airy form*, or forms *streaming* in the air, gently falling  
 ‘ on the eye-lids of her entranced votary. So far their imagery  
 ‘ agrees. But now comes the *mark* of Imitation I would point  
 ‘ out to you. Milton carries the idea still farther, and improves  
 ‘ finely upon it, in the conception as well as expression. Johnson  
 ‘ evokes *Fancy* out of her *cave of cloud*, those cells of the mind,  
 ‘ as it were, in which during her intervals of rest, and when  
 ‘ unemployed, fancy lies hid ; and bids her, like a Magician,  
 ‘ create this stream of forms. All this is just, and truly poeti-  
 ‘ cal. But Milton goes further. He employs the *dewy-fan-*  
 ‘ *thered sleep* as his Minister in this machinery. And the myste-  
 ‘ rious day-dream is seen *waving at his wings in airy stream*.  
 ‘ Johnson would have *Fancy* immediately produce this dream.  
 ‘ Milton more poetically, because in more distinct and particu-  
 ‘ lar imagery, represents *Fancy* as doing her work by means of  
 ‘ *Sleep* ; that soft composure of the mind abstracted from out-  
 ‘ ward objects, in which it yields to these phantastic impres-  
 ‘ sions.

‘ You see then a wonderful improvement in this addition to  
 ‘ the original thought. And the notion of *dreams waving at*  
 ‘ *the wings of Sleep*, is, by the way, further justified by what  
 ‘ Virgil feigns of their *flicking*, or rather fluttering, on the  
 ‘ leaves of his magic tree in the infernal regions. But it is cu-  
 ‘ rious to observe how this improvement itself arose from hints  
 ‘ suggested by his original. From Johnson’s dream, *falling*  
 ‘ *like sleep upon their eyes*, Milton took his *feather’d Sleep*,  
 ‘ which he impersonates so properly ; and from *Phant’fy’s*  
 ‘ *spreading her purple wings*, a circumstance, not so immedi-  
 ‘ ately connected with Johnson’s design of *creating of airy forms*  
 ‘ *a stream*, he caught the idea of *Sleep spreading her wings*,  
 ‘ and to good purpose, since the airy stream of forms was to  
 ‘ wave at them.

‘ However,

‘ However, Johnson’s image is, in itself, incomparable. It is taken from a winged insect breaking out of its Aurelia state, its cave of cloud, as it is finely called: not unlike that of Mr. Pope,

So spies the Silk-worm small its slender store,  
And labours till it clouds itself all o’er.

IV. DUNC. V. 253.

‘ And nothing can, be juster than this allusion. For the anti-  
‘ ents always pictured Fancy and Human-love with Insects  
‘ wings.’

The Author takes notice, that nothing lies more open to discovery than a Simile in form, especially if it be a remarkable one. ‘ These,’ says he, are a sort of a *Purpuri Panni*, which catch all eyes. The way then that refined Imitators take to conceal themselves, is, to run the Similitude into Allegory. We have a curious instance in Mr. Pope, who has succeeded so well in the attempt, that his plagiarism, I believe, has never been suspected.

‘ The verses I have in my eye, are those fine ones addressed to Lord Bolingbroke,

Oh, while along the stream of time thy name  
Expanded flies, and gathers all its fame,  
Say, shall my little bark attendant sail,  
Pursue the triumph, and partake the gale?

‘ What think you, now, of these admired verses? Are they, besides their other beauties, perfectly original? You will be able to resolve this question, by turning to the following passage in a Poet Mr. Pope was once fond of, I mean Statius.

Sic ubi magna novum Phario de litore puppis  
Solvit iter, jamque innumeros utrinque rudentes,  
Lataque veliferi porrexit brachia mali  
Invalitque vias, in eodem angusta phaselus  
Æquore, et immensi partem tibi vendicat Austri,

SILV. L. V. I. V. 242.

But, especially, this other,

—immensæ veluti CONNEXA carinæ  
CYMBÆ MINOR, cum sævit hyems, pro parte, furentes  
Parva recepat aquas, et EODEM VOLVITOR AUSTRO.

SILV. L. I. IV. V. 120.

The ingenious Writer concludes this head of *Sentiments* with remarking, that we sometimes suppose an Author to have had a celebrated original in his eye, when ‘ without copying the peculiar thought, or stroke of imagery, he gives us only a copy of the impression

‘ impression it had made upon him\*. He acknowledges himself indebted for this rule to the late Editor of Shakespear, who, in an admirable note on Julius Cæsar, taking occasion to quote that passage of Cato,

O think what anxious moments pass between  
The birth of plots, and their last fatal periods,  
Oh, 'tis a dreadful interval of time,  
Fill'd up with horror all, and big with death.

‘ observes, “ that Mr. Addison was so struck and affected with  
“ the *terrible graces* of Shakespear (in the passage he is there  
“ considering) that instead of imitating his Author's sentiments,  
“ he hath, before he was aware, given us only the copy of his  
“ own impressions made by them. For,

Oh, 'tis a dreadful interval of time,  
Fill'd up with horror all, and big with death,

“ are but the affections raised by such forcible images as these,

————— All the int'rim is  
Like a Phantasma, or a hideous dream  
————— The state of man,  
Like to a little kingdom, suffers then  
The nature of an Insurrection.”

Having traced the several *Marks* from whence we may infer an Imitation in point of *Sentiment*, he proceeds to discover the *Signs* of derived *Expression*; and observes very justly, that the *Marks* of imitated, or *derived Expression*, are much less equivocal, than of *Sentiment*. He brings several instances of imitated *Expression* from the best Poets;—but our extracts have already carried us beyond our bounds, therefore we are obliged, though with regret, to pass over the Author's judicious remarks on this head.

This curious Treatise abounds with ingenious reflections, conveyed with an agreeable air of modesty, which ever adorns conspicuous merit. The *Marks* of Imitation are acutely traced, and fully illustrated. Nevertheless, if we might add one rule to those which the Letter-Writer has prescribed, we would observe that—The *Inequality* of a composition, either in *Sentiment* or *Expression*, is another certain mark of Imitation, though we may not be able to recollect the particular passages imitated.

\* We are of opinion, that Pope's Essay on Criticism affords several illustrations of this kind, though we have not room to refer to particular passages. The whole Essay, apparently abounds with classic Imitations, particularly of Horace, Virgil, Homer's Iliad and Odyssey, &c.

If

If we here and there discover a rich *sentiment* scattered through an extent of barren pages, we may be sure that the Author has supplied the sterility of his own invention from the borrowed stock of some fertile original. In like manner, if we now and then find an elegance of *expression* in the midst of a general poverty of *style*, we may conclude, that the Writer does not speak his own language in those particular instances.

We cannot conclude this article without expressing the pleasure we have received from the perusal of this ingenious performance. How delightful, how amiable, are literary pursuits, when men of learning and genius thus exert their talents in candid and friendly criticisms. How different is this polite and learned intercourse from those invidious and sarcastic contests, which have disgraced some of our best Writers, and done no small discredit to literature. When men of letters dispute together for the sake of the pleasure arising from intellectual commerce, rather than from an envious desire of superiority, it is then that they assert the prerogative of learning, and distinguish themselves as a different species from the vulgar.

How uncommon is it to meet with Writers who deserve this distinction; and how agreeable the office to commend such merit!

Δημοσθένος Λόγοι Δημογογικοί Δωδεκά. *Demosthenis Orationes de Republica Duodecim, cum Wolfiana interpretatione demus castigata, et notis historicis J. V. Lucchesinii. Accessit Philippi Epistola. Edidit Gulielmus Allen, A. M. 8vo. 2 vols. 10s. Bathurst.*

**F**EW Editors have ever deserved better of the Public than Mr. Allen, whether we consider the materials he hath selected, or the method he hath taken to give full evidence, force, and perspicuity, to the reasonings and expressions of his Author. The twelve orations here selected, are those wherein Demosthenes, animated by the spirit of liberty, and anxious for the fate of his country, endeavours to recall the free people of Athens from their pleasures, and from a mistaken confidence in riches, foreign forces, and a mercenary army; to give such attention to war themselves, and to military discipline, as to be capable of securing liberty at home, of defending their country against invasion, and of adding such new vigour to their enterprizes abroad, as might render success less precarious, whether against the Spartan, Persian, or Macedonian.

This



This collection contains all the political discourses of Demosthenes, held to be genuine; except the third and fourth Philippics, which our Editor hath omitted, as being in substance comprehended in the first and second. The Greek type is elegant, the impression correct, and the Editor hath shewn great judgment in his choice of a version and notes, to accompany the original, as well as in his corrections of the version. To the Latin translation of Lucchesinius, spirited, just, and flowing as it is, Mr. Allen has judiciously preferred the more simple, close, and sufficiently elegant one, by Wolfius; which, by its plainness, renders the Greek more obvious to the comprehension of the less skilful reader. He merits approbation also for having given place in this version, not only to the corrections of Meursius, but to many of no small importance, derived from Lucchesini.

The notes are all taken from Lucchesini, and are very valuable. They illustrate not only the geography of the places mentioned, but give such a view of the transactions, connections, revolutions, and constitution of the different states referred to; and of the character and conduct of the active and leading men, whether in the field or cabinet, that the reader is enabled fully to comprehend the aim, the reasoning, and the address of the Orator.

The first volume, which is inscribed to the Bishop of Ely, contains not only the twelve orations, Philip's Letter, and the Latin version, but a chronological table, some annotations of Lucchesinius upon Wolfius's version, the Editor's preface, and a frontispiece, representing the patriot Demosthenes, after all his ineffectual fatigues, reclining himself, full of care, vexation, and disappointment, upon the altar of Neptune, in the island of Calauria; whither he had fled from Antipater, who had conquered the Athenians, and subverted the liberties of Greece.

The second volume contains the notes, with a map of Greece, Macedon, Thrace, the Archipelagus, and the Lesser Asia.—The whole will give pleasure to the learned; and well deserves at this time to be duly attended to, by the patrons and friends of liberty.

*N. B. This Edition was printed in the year 1755, and should have been mentioned long ago, but the Book did not fall into our hands till very lately.*

*Ovid's Fasti; or, the Romans sacred Calendar. Translated into English verse. With explanatory notes. By William Massey, Master of a boarding-school at Wandsworth. To which is prefixed a plan of Old Rome, taken from Marlianus's Topographia Romæ, neatly engraved by T. Kitchen. 8vo. 4s. Keith.*

THE Fasti have ever been considered, as Ovid's most perfect performance: the Antiquaries esteem them on account of the erudition they contain; while the polite scholar regards them for the beauty of their plan, their easy and elegant flow of numbers, and, above all, for the art with which the Roman poet has interwoven so many pleasing stories. Mr. Massey has therefore reason to be surprized, that this most elaborate and learned of all Ovid's works, 'so necessary for the explaining of the greatest part of the *Gentile Theology*, and in particular, the sacred usages of the Roman people' should have been so much neglected by our English translators, and should be so little known in most of our public schools, 'whilst his *Tristia*, *Epistles*, and *Metamorphoses*, are in almost every school-boy's hands.'

Indeed we know not what reason can be assigned, why this valuable work is not more frequently read; but we presume the difficulty of the undertaking was the chief cause of its not having been translated into English. Every dead language has an apparent advantage over the language we converse in. Unacquainted with the vulgarisms of antiquity, we peruse Greek and Latin poems, not only without disgust, but with pleasure; while one low phrase will almost ruin the reputation of a modern performance. This, however, is a difficulty which every translator has to encounter; but he that would give a poetical version of the Fasti, has many peculiar disadvantages to struggle with. Antient customs are not easily clothed in harmonious numbers, while etymologies almost universally disdain the fetters of rhyme. Difficulties of this sort occur every where in the Fasti.—But the more danger, the more honour;—and though, to use a phrase of chivalry, the achievement is reserved for some more fortunate adventurer than Mr. Massey, yet what he has performed, may haply rescue some poor youth from the merciless hands of that direful magician the school-master,

After giving an exact copy of the thoughts (a) it ought to be the first care of a Translator to preserve the peculiar beauties of  
ex-

(a) In this respect, Mr. Massey is pretty exact. The sense of his Author seldom escapes him. Some inaccuracies, indeed, might be pointed

expression in his original: and as Ovid is remarkable for an easy, if not always an elegant versification, Mr. Massey should certainly not have attempted the *Fasti*, till he had himself attained that excellence. The Reader will judge of the propriety of this criticism by the following quotations.

Whene'er thou deign'st for criminals to plead,  
I see thy nervous eloquence display'd;  
But when thou draw'st a stream from Helicon,  
What floods of wit, in all thy numbers, run!

P. 4

Again, p. 17.

But when *that* fortune rais'd Rome's head so high,  
That her gilt temples touch'd the azure sky,  
Her wealth increas'd, and the increasing store,  
Made the possessors *raging mad* for more;  
To *get and spend*, by turns, was all their strife,  
And riches caus'd a carking vicious life;  
So those *who're* in a drop *ly like to burst*  
The more they *swill*, the more they are *a-tbirft*.

But to give instances of this kind, would be to transcribe half the volume. We must, however, remark the wonderful affection which our Author has, almost in every page, shewn to the stiff, unmeaning particle *that*; and lest the first line of the last quotation may not be deemed a sufficient proof of this, we shall transcribe a few, among many other instances.

Page 33. Time was, when *that* the feather'd race could rove—

— 38. A calm succeeds, when *that* the storm is past.

— 54. So long as *that* no foes to quell we have.

— 65. Till *that* the Dolphin brought him safe to land,

— 69. When *that* her son attain'd his fifteenth year.

— 82. When *that* the servants thither came, they staid.

— 85. Ten of her rounds, when *that* the moon had been—

— 101. When *that* the following night is over past.

Equally fond *does* our *pains taking* Translator seem to be of the *do*, and the *does*. Of this many proofs might be given, but we would not be thought tedious; especially as we shall be obliged to produce some other instances of his unharmonious versification, besides those already quoted.

pointed out: but we shall not swell this article with too many particulars, of so little importance.

P. 26. The Indian costus, and Arabian myrrh,  
With the red crocus, then were strangers here.

P. 30. And that revengeful goddess to *appease*  
Dogs are a frequent offering made in *Thrace*.

P. 31. Here old Silenus on his ass *appears*,  
And he who birds from fruitful orchards *scars*;  
Who gather'd all to a delightful *place*,  
And feasted jocund, sitting on the *grass*.

Ibid. By this a naked taper arm is *shown*,  
And that in a long vestment sweeps the *lawn*.

P. 34. For this the gods demand in sacrifice  
*The Liv'r and heart of ev'ry bird that flies.*

From most of these faults, however, the stories of Arion, p. 63, 64; of Ceres\*, p. 208; and of the Foxes, p. 226, are exempted. They are the best parts of the translation, and preserve somewhat of Ovid's manner.

As to the notes, after remarking, that the same note is not unfrequently repeated, vid. (for instance) p. 49 and 62; p. 41 and 77, we must observe, that though some of them are useful, most of them are puerile and insignificant.

\* We must, however, except the following line, p. 208.

' Where Ceres has 4 many cities got'—

*The Parliamentary History of England, Vol. XIII. XIV. and XV. See Review for December, 1757.*

**I**N our former accounts of this voluminous work, we have had occasion to commend the diligence, judgment, and accuracy of the compilers; and we are sorry, as we proceed, to find room, in any instance, for changing our commendation into censure.

Compilations of this nature are no farther useful than as they are stored with instructive materials, or furnished with curious and striking incidents; the one to communicate knowledge, the other to afford entertainment. But when they are crowded with tedious and uninteresting extracts, they are then of little service to any one, except the Printer.

We cannot acquit our Authors of having been guilty of this tiresome redundancy, in the volumes before us, which contain a  
Rev. Feb. 1758. K num-

number of pages; they might have suppressed without any prejudice to the collection. The fourteenth volume, in particular, is filled with dry remonstrances, of an intolerable length, from the Scotch Commissioners to the English Parliament, relating to the pay of their army; a circumstance so generally uninteresting, that we cannot suppose one in ten thousand would have taken the trouble to read them when they were first written; and much less can the fatigue be endured now, when the distance of time has so much contributed to render them still more unimportant. A short narrative therefore, reciting the purport of these remonstrances, would have been much more satisfactory to the Reader, and have shewn more judgment in the compilers.

Having premised this objection, it is but just to acknowledge, that our Authors have pursued their work with their usual exactness and impartiality. In their relation of the particular transactions, during the course of the civil war, they frequently cite the several cotemporary authorities by way of comment on the proceedings of those turbulent times; and, summing up the evidence, candidly leave the Reader to draw a conclusion from his own judgment.

The thirteenth volume gives an account of the proceedings of the convention at Oxford, and of the disagreement between the Lords and Commons of the Parliament at Westminster. In the midst of the civil war, nevertheless, both parties thought of peace. The States General offered their mediation, and the ceremonial of admitting the Dutch Ambassadors to an audience of the Lords and Commons, is well worthy of notice; as the occasion of their admission was quite new and singular, there were no stated rules of ceremony for that purpose. Therefore it was ordered,

‘ That all the Lords should have notice to be present on the day; the Peers to be in their usual habits, without their robes; all the judges and assistants being present. The little lobby was to be prepared for the receiving them, before their address to the house; whither none were to come but themselves, and the painted-chamber to be kept clear to entertain their company. The master of ceremonies was to conduct them there from their own houses; then the usher of the black rod was to bring them in from the lobby, and three chairs to be set in the house for them. That,

‘ When they were come in, every Lord, sitting in his place, was to stand up and salute the Ambassadors; then to sit down, and not to stir out of their places to speak with them so long as they were in the house.

‘ If

‘ If the Ambassadors spoke any thing, their interpreters were to report it to the Speaker in English, and they to withdraw before the Speaker reported the same to the house. The Ambassadors to sit covered; and that coaches be sent to bring them and their followers to the house, *such Lords as had coaches* being desired to send them.

‘ The orders which the Commons made for the introduction of these Ambassadors to that house, are also entered in their journals, as follows:

‘ 1. The Master of the Ceremonies, to be commanded by the house, to acquaint the States Ambassadors, in the name of the house, That they have appointed Friday, at nine of the clock in the morning, to give the said Ambassadors audience, according to their desire expressed in a paper dated the 5th of July instant; and to return their answer unto the Speaker of the house.

‘ 2. That the said Master of the Ceremonies, on the day of audience, take with him ten coaches, with a convenient number of gentlemen of quality, which shall be appointed by the house, to go along with him to accompany the Ambassadors to the council-chamber of the court of wards, at the hour appointed, and to give notice of their being there.

‘ 3. That the guard place themselves from the outward door of the lobby of the House of Commons, to the outward door entering into the court of wards; and to keep the rooms and way clear between the court of wards and house, suffering none to come in but the members of the house, and those that are appointed to accompany the Ambassadors and their train.

‘ 4. That three chairs, with arms, be placed somewhat above the middle of the house, for the Ambassadors.

‘ 5. That the Serjeant, by command of the House, go with his mace to give them notice that the House is ready to receive them; and that he conduct them, in his usual manner, to the House.

‘ 6. That the Master of the Ceremonies, and the Gentlemen appointed to accompany the Ambassadors, and the Ambassadors train, do stay and make a lane in the lobby; and none of them to follow the Ambassadors into the house beyond the bar: and, upon the Ambassadors going to their chairs, all the gentlemen to withdraw, and the doors to be shut, and the Serjeant to lay down his mace on the table.

‘ 7. That upon the Ambassadors coming within the bar of the house, the Speaker to rise up in his chair and salute them;

‘ and all the members of the House to put off their hats, sitting in their places; and then the Ambassadors to be heard what they have to impart.

‘ 8. Upon their retiring to the place of their repose, the same passages and ceremonies to be observed, as in their first coming up.’

‘ These directions were ordered to be delivered to the Master of the Ceremonies, who was to take proper care in every particular.’

The introductory matter to the propositions which the Dutch Ambassadors made to the Parliament, may deserve our peculiar attention; and it will be worth our while to compare the sentiments of the States General in those days, with their conduct in the present juncture of affairs.

“ Right Honourable Lords and Commons,

“ From the very beginning of the restoration of the liberty of the republic of the United Provinces of the Netherlands; the High and Mighty Lords, our Lords the States General, their chiefest wishes and desires have ever been to see that the Kings of Great Britain and these kingdoms might be perpetually maintained and preserved in a good concord, peace, and union, by which nothing could befall them, but all safety and advantage, and that for three principal reasons:

“ First, That these kingdoms, being the greatest and strongest body, which having received and maintained the profession of the true Christian Protestant Religion, and conserving it so well, it might also contribute much, yea by fame and reputation itself, to the conservation of states, confederates, and friends, and of all the other Protestant Churches, established and spread throughout all Europe.

“ Secondly, That these kingdoms by their situation, commodities, traffic, and navigation, and their republic, being so nearly combined by their common interest of state and religion, our Lords might rest assured, that the interest of the King and these kingdoms, being so mightily advanced and conserved, by the same means those of the Netherlands could not but be well conserved. And,

“ Thirdly, That this intestine peace, union, and concord, (which prosperity and weal ordinarily accompanieth) continuing here, that not only the Kings and kingdoms should be able to maintain and preserve themselves; but that the States, confederates and friends, or the good cause of the Protestant religion, in other parts unjustly suffering, as formerly

“ it hath been, and yet this day is too much perceived, they  
 “ might ever find their refuge and asyle, their succours and their  
 “ aid against all those, who, on the contrary part, of other  
 “ states and churches, should undertake to undermine the true  
 “ foundation of the happiness of these flourishing kingdoms.

“ For, your situation being well considered, you are in your-  
 “ selves as a world apart, separated from many inconveniences  
 “ of the other.

“ You have your commodities at home, not only which are  
 “ necessary, and for your pleasure and delight; but also in such  
 “ plenty, that you are able to communicate them to other na-  
 “ tions, your neighbours.

“ The sea doth serve you for a ditch and bulwark, and your  
 “ power by sea is able to maintain you in your felicity, and ex-  
 “ empt and free from all foreign injuries; so that the good of  
 “ your own conservation, and the cause of your evil and ruin,  
 “ could not be suscitated, nor found elsewhere, but at home,  
 “ and within yourselves.

“ And certainly the Kings and Queens formerly have done  
 “ notable assistances for the maintenance and conservation of the  
 “ true religion, and of many states which had need thereof;  
 “ among which our Lords do *profess themselves as much ob-*  
 “ *liged and bound as any other* \*.

“ And the King and these kingdoms shall yet, in time, be  
 “ able to do the like assistance, as well for the present, now  
 “ there is so great a necessity, as for the future; provided you  
 “ conserve yourselves in that concord and union, which hereto-  
 “ fore hath made, and shall ever make, you mighty and re-  
 “ doubted.

“ From hence it is, that the enemies of the peace of Chris-  
 “ tendom, and their agents, (who long since have framed and  
 “ forged the design of an universal monarchy of Europe, yea  
 “ of all the world, seeing and perceiving, with an envious and  
 “ malicious eye, your former happiness, your flourishing state,  
 “ and your power, and that there was nothing so contrary and  
 “ dreadful to their vast conceptions, as your oppositions) to  
 “ hurt and weaken, yea to ruin you, if they had been able, they  
 “ have heretofore used all violence, and the strength of great  
 “ fleets and armies; but in vain, and without success.

“ They have at last not been able to act a better play, than  
 “ that which is most familiar to them, and which hath helped

\* Query, If their High-Mightinesses have not now forgot these obligations?



“ them to the ruin of many great states, which have not been  
 “ so circumspect and prudent as you are.

“ Right Honourable,

“ It is thus, that, quitting open violence, they have, in a  
 “ profound peace with you, and during the time of the same,  
 “ sown among you the seeds and weeds of discord and dissen-  
 “ tion, as well in politics as church business, and will ever fo-  
 “ ment them; whence they assure themselves of a certain profit,  
 “ whatever end the said dissensions might take.

How different from this is the language of a remarkable speech said to have been made, at a conference in the year 1742, by the G——d P———r of Holland, before some British Lords, who were sent thither on an Embassy!—A speech which is the best comment on the present system of their politics with regard to this kingdom; and in which the Dutchman rejects the offer of British friendship with disdain, reproaching us as a miserable, blundering, and corrupt people. How far their sentiments towards us are changed, their present conduct, alas! too plainly determines.

It is melancholy to reflect, that a nation, which has triumphed over its enemies abroad, rescued itself from tyranny at home, and commanded respect from foreign powers in the midst of civil troubles, should at length become so wretched in itself, and so despicable in the eyes of foreigners, by the base and venal arts of contending factions, which have harrassed the kingdom, *savior armis*. But to return to our Authors.

The French Resident, (the Ambassador having left the kingdom) about this time sent to let the Parliament know, that he had ‘ letters of credence to deliver to both Houses, as a recognition of their power, and demanded an audience. On this ‘ the Lords ordered the manner of his reception in their house ‘ in this form: First, that he come to his audience in his own ‘ coaches, accompanied with the Master of the Ceremonies; ‘ that a chair without arms be set for him, in some convenient ‘ place in the houses, as they shall respectively think fit: that ‘ he sit covered, and at the time of his speaking, he stand up uncovered. This being agreed to, a day was appointed for this ‘ ceremony; but, on the fifteenth, the Resident being made acquainted with the intended manner of his reception, refused ‘ to come at all; probably because it differed so much from the ‘ manner and form in which the Parliament had received the ‘ Dutch Ambassadors at their audience.’

Propositions for peace were at length concluded on, and sent to the King at Oxford. The Commissioners report of what passed on that occasion, deserves insertion.

“ We

“ We attended the King at Christ-church, and presented the Propositions to him, which were read by the Earl of Denbigh, and were heard by his Majesty with a great deal of patience; so as there being some noise and disorder among the standers-by, upon mentioning the names of the two Princes, Rupert and Maurice, amongst the persons excepted out of the general pardon, his Majesty was angry at it; reprov’d them for it, and commanded them to be silent. The Propositions being read, he asked us, If we had power to treat? We answered, We had not: that our commission was to present the Propositions, and to desire his answer in writing. His Majesty replied, “ We should have it as soon as he could.”

“ On Wednesday in the evening, the Earl of Dorset sent a Gentleman to let us know, “ That his Majesty had resolv’d on his answer, which we might receive that night, or in the morning as we would.” “ Unto which we answered, “ That we were ready to attend his Majesty at what time he pleas’d to command us.” “ The messenger speedily returned, and brought us word, “ His Majesty was ready to give us his Answer speedily.” “ We forthwith attended him at Christ-church; where his Majesty delivered a paper to one that stood by, and commanded him to read it to us; after the reading whereof, his Majesty us’d these words, as near as we can recollect, “ That he had ever express’d his desire of Peace, which did never more appear than by giving this Answer; and if he had not a great desire to Peace he would not have given it.”

“ Upon hearing the paper read, the Earl of Denbigh, at our desire, did move his Majesty, that we might withdraw, and attend him again presently; upon which his Majesty demand’d, if we had power to treat, and said, “ He knew we had none; for we had told him so; and that we had received no power from London since; and he bid us answer, as persons of honour, if we had received any: I know, says he, you have had no post since.” “ The Earl of Denbigh mov’d again, that we might withdraw for a little time, or have the liberty to attend his Majesty again before our return, as conceiving our Instructions would engage us to some reply to the paper deliver’d to us. Then his Majesty said, “ I will hear any thing you have to deliver from London, but none of the fancies and chimeras taken up at Oxford, by your favour;” and added, “ You shall put no tricks upon me.” “ The Earl of Denbigh answer’d, “ We were not persons to put tricks upon any, much less upon his Majesty.” “ The King replied, “ I mean it not to you.” “ Then, by our advice, the Earl of Denbigh desired of his Majesty to know, to whom

“ that paper was directed. The King said, “ it is my Answer ;  
 “ I give it to you ; it is your duty to take it ; you may deliver  
 “ it to them that sent you.” ‘ The Earl of Denbigh pressing it  
 “ a second time, the King replied, “ You must take it, if it  
 “ were a ballad, or a song of Robin Hood :” ‘ and said further,  
 “ You told me twice you had no power to treat, my memory  
 “ is as good as yours, you were only to deliver the Propositions ;  
 “ a postilion might have done as much as you.” ‘ The Earl of  
 “ Denbigh replied, “ That was not our condition, though we  
 “ would be glad, in these distracted times, to do his Majesty  
 “ and the kingdom service in any condition.” ‘ His Majesty  
 “ replied, “ I mean it not to your persons.” ‘ Then Mr. Holles  
 “ said to the King, “ Sir, we had in charge to bring the Propo-  
 “ sitions to you, and to desire your Answer in writing, which  
 “ we have, with all humility, done : The reason why the Earl  
 “ of Denbigh desired we might withdraw, was, that we might  
 “ consult with our instructions ; because the paper delivered un-  
 “ to us hath no direction, and therefore we beseech your Ma-  
 “ jesty, to let us know to whom it must be delivered ;” ‘ to  
 “ which the King said, “ I am not bound to answer that ques-  
 “ tion.” ‘ Mr. Holles replied, “ If we can have no other an-  
 “ swer, we must carry this.” ‘ Then Mr. Pierpoint said,  
 “ Our Instructions are only to deliver the Propositions unto your  
 “ Majesty, to desire your Answer in writing, and to return  
 “ with it ; but in this paper delivered by your Majesty, there  
 “ is a message.” ‘ His Majesty to this said, “ That is all one,  
 “ this is my Answer ; if it were a song of Robin Hood you  
 “ must carry it :” ‘ And after a pause he added, “ I desire you  
 “ to further the procuring of the Safe-conduct, than which you  
 “ cannot do better service to the kingdom. I, and these honest  
 “ men about me, are most desirous of Peace : There are three  
 “ things I will not part with, the Church, my Crown, and my  
 “ Friends, and you will have much ado to get any of these from  
 “ me. I will not press you to go presently, you may, if you  
 “ will, stay some time ; but the sooner you send me a Safe-con-  
 “ duct the better.” ‘ So we kissed his Majesty’s hand, and  
 “ came away to our lodgings.

‘ The next morning Mr. Ashburnham came to the Members  
 ‘ of both Houses, and said he was sent from the King to every  
 ‘ one of them severally, to deliver a message, which was to this  
 ‘ effect, “ That his Majesty was sensible some words might  
 ‘ have fallen from him in his passion, that might give discon-  
 ‘ tent ; that it was not so intended by him : and he desired that  
 ‘ the best construction might be made of it.” ‘ To this they  
 ‘ answered severally, and, afterwards, all together, “ That they  
 ‘ took this message for a very great honour, and desired him to  
 “ express

“express their humble thanks to his Majesty in the best language he could :” ‘ Afterwards, being ready to take coach, another message was brought us from his Majesty, “ That we would tarry a little till a Trumpeter might be ready to go along with us, who was sent by him to bring the Safe-conduct ;” ‘ which we did, and accordingly he is come with us for that purpose.’

We cannot forbear remarking on this conference, that the King’s discourse looks like an attempt towards archness, and betrays an air of levity, inconsistent with the dignity of a Monarch ; and we cannot help adding, that a due sense of feeling for the calamities in which he had involved his miserable subjects, might have disposed him to more seriousness.

The King being defeated at the famous battle of Naseby, all his letters fell into the hands of the Parliament ; and a Report was made from the Committee appointed to inspect them, on which the following animadversions were grounded.

1. ‘ That the King endeavours to overthrow the Act of Parliament, and his public Declarations of acknowledging this Parliament at the Treaty, by an Act of Council at Oxford, and an entry upon the council-book.

2. ‘ That his owning of the Parliament was only to draw on the Treaty, by which he hoped for advantage, without any intention to acknowledge it indeed.

3. ‘ That the King would never have acknowledged the Parliament, if he had had but two men to have stuck to him in denying it ; himself being more ready to destroy the Parliament, and more violently bent against it, than his very Oxford Council.

4. ‘ That the kingdoms and Parliaments could hardly expect but with great difficulty, to have assurance to rest upon any thing that the King declares, when his *public Declarations* are thus undermined by *private Acts and Registers.*’

Our Authors observe, ‘ That within twelve months after the battle of Naseby, in June 1645, near an hundred and fifty writs were issued out by the House of Commons, for supplying the places of such Members as were dead, and of others who had been disabled from sitting there in 1642 and 1643, for taking part with the King.—These vacancies, which amounted to full one third part of the House, (many writs being issued for two Members) were filled up mostly by those that were of the Independent Party : a circumstance which will help to account for the divisions upon contested questions being

ing larger than usual, and also for the much greater changes that ensued.

“ This affair took its rise from a petition presented by the Burgesses of Southwark, in August 1645, desiring a new election; Mr. White, one of their Members being dead, and Mr. Bagshaw, the other, disabled by vote. The account of the debate thereof, which happened on the 14th, is thus given by Mr. Whitlocke; “ Some were of opinion a new election might prove inconvenient and of danger: others pressed it as the right of the subject to have Burgesses: upon the question, to defer it for a month longer, it was carried in the negative, and the House resolved into a grand Committee to consider of it. Accordingly, on the 21st, this matter was resumed, and it was carried, by three voices\*, to have new elections; and the Speaker was ordered to issue out his warrants to that purpose; but with this restriction, “ That no person elected should sit in the House till he took the Covenant.” “ And on the first of September it was resolved, “ That no person should be chosen who had borne arms against the Parliament.”

“ General Ludlow’s account of this matter runs thus†: “ The House of Commons finding their business to increase, and their numbers to diminish, by the death of some, and desertion of others to the King at Oxford, ordered the Commissioners of the Great Seal to issue out writs to such counties, cities, and boroughs, as the House, by their particular order, should direct, for the election of Members to serve in Parliament:— but their best friends were not without fears what the issue of their new elections might be; for though the people durst not chuse such as were open enemies to them, yet probably they would such as were most likely to be for a peace upon any terms, corruptly preferring the fruition of their estates, and sensual enjoyments, before the public interest; which sort of men were no less dangerous than the other: and therefore honest men, in all parts, did what they could to promote the election of such as were most hearty for the accomplishment of our deliverance; judging it to be of the highest importance so to wind up things, that we might not be over-reached by our enemies in a treaty, that had not been able to contend with us in open war.”

“ The Journals confirm this circumstance of three voices, the numbers being sixty-five against sixty-two: but it appears by those authorities, That the division was upon the first question, August 14th, and not on the 21st.

† *Memoirs*, Vol. I. p. 165, and 168.

“ The

“ The Diaries, or printed News-papers, of these times afford us some very wholesome instructions to the country on this occasion, too remarkable to be passed over :

“ Chuse men of able parts, knowledge, courage, and expression ; professors of religion, exact in all duties, holy towards God, and just towards all men ; free from covetousness, oppression, and partiality : chuse none that have any dependence upon another, for such cannot be yours further than another will permit ; chuse those as have estates in your counties, and not such as want to get estates by their country's ruin : chuse such as have been opposers of illegal taxes, loans, ship-money, and monopolies. Take heed not to chuse any man that has been a receiver of the people's money, without his first making a clear account to the kingdom. Lastly, Judge of your Candidates by their lives and practices, not by their words, professions, or protestations ; for though a man's faith shall justify him before God, yet the faith of the men you elect ought to be manifested to you by their actions.”

“ But how ineffectual all these admonitions were, appears by the many unconstitutional methods made use of to carry elections, at this crisis, in Warwickshire, Berkshire, Cambridgeshire, Staffordshire, Somersetshire, and other parts of the kingdom ; all which are related at large by these Intelligencers, but are far too tedious for our purpose ; and the more unnecessary, as they are thus very briefly, and very justly, recapitulated by Lord Holles in his Memoirs.

“ In the long summer vacation of the year 1645, when very many of the Members were gone into their several countries, they [the Independent party] fall upon that point of recruiting the House ; and notwithstanding the thinness thereof, and its being surprized with that debate, their creatures, most of them there, (as they were always sure of some fifty voices, persons whose only employment was there to drudge and carry on their master's work, having thereby a greatness far above the sphere they had formerly moved in : whereas the others were Gentlemen who had estates which required their looking after, and all of them some vocations, either for their particular business or pleasure, which made them less diligent, and many of them, as at other times, so then away) yet they carried it but by three voices.

“ Then to work they go to canvass for elections in all places, for the bringing in of such as should be wholly theirs. First they did all they could to stop writs from going any whither but where they were sure to have fit men chosen for their turns,  
“ and

‘ and many an unjust thing was done by them in that kind:  
 ‘ Sometimes denying writs, sometimes delaying till they had  
 ‘ prepared all things, and made it, as they thought, cock-sure:  
 ‘ Many times Committee-men in the country, such as were  
 ‘ their creatures, appearing grossly, and bandying to carry elec-  
 ‘ tions for them; sometimes they did it fairly by the power of  
 ‘ the army, causing soldiers to be sent and quartered in the towns  
 ‘ where elections were to be, awing and terrifying, sometimes  
 ‘ abusing, and offering violence to, the electors. And when  
 ‘ these undue elections were complained of, and questioned at  
 ‘ the Committee of Privileges, there appeared such palpable  
 ‘ partiality, so much injustice, such delays and tricks to vex  
 ‘ parties grieved and their witnesses, such countenancing and de-  
 ‘ fending those who had done the wrong, as it disheartened every  
 ‘ body, and made many even sit down, and give over prose-  
 ‘ cution.”

This is a subject of so tender a nature, that though we long  
 to throw in some reflections of our own, yet we must be con-  
 tent with leaving the Reader to compare past times with the  
 present, and to pursue his own comment.

The King being routed in all parts, left Oxford in disguise,  
 and threw himself into the power of the Scotch army. The  
 two Houses then passed a vote, “ That the person of the King  
 “ shall be disposed of as both Houses of the Parliament of Eng-  
 “ land should think fit.” This produced many learned and in-  
 genious conferences between the Scotch and English; the former  
 insisting upon a concurring right in the disposal of the King,  
 and the latter claiming it solely to themselves.

The Lord Chancellor of Scotland, at a conference in the  
 painted chamber with a committee of both Houses, spoke to the  
 following effect.

“ After having recommended unity of counsels and re-  
 ‘ solutions, he says, I shall, in the next place, humbly de-  
 ‘ sire and protest, That whatever may be our propositions or  
 ‘ debates concerning the King, it be not mis-construed, as if  
 ‘ one of the kingdoms were imposing conditions upon the other,  
 ‘ or that we were absolutely wedded to any one desire more than  
 ‘ to another; but that (all several ways being amicably debated  
 ‘ and rightly pondered,) that which may serve most for the safe-  
 ‘ ty, security, and happiness of the King, and both kingdoms,  
 ‘ may be gravely resolved upon. And now I come to the ques-  
 ‘ tion itself, concerning the disposing of his Majesty’s person;  
 ‘ first negatively, and then positively: Negatively, the question  
 ‘ is not of the power and authority of the Houses of Parliament  
 ‘ in disposing of any person, or judging of any case which is of  
 ‘ single concernment to England; nor is the question how the  
 ‘ King’s

King's person may be disposed of, *de facto*, by any one of the kingdoms; neither is the question properly *de jure* & *passé*, but *de esse* & *bene esse*: and as it is neither good logic, nor good divinity, to argue *a posse ad esse*; so sure I am in this case, it is far worse policy for either kingdom to dispute what they may do in the height of their power, when both are consulting what is fittest to be done for the peace and security of both. And the relation of both kingdoms to his Majesty, and of each kingdom to other, being rightly considered, as he is King to both; as both are subjects to him; as both are engaged in the same cause, and have been in the same war, and are labouring under the same danger; are seeking the same remedies, and should have the same security; we do hold, That the disposing of the King's person doth not properly belong to any one of the kingdoms, but jointly to both. And after Scotland hath suffered the heat of the day and winter's cold; have forsaken their own peace for love of their brethren; have set their own house on fire to quench theirs; after so much expence of their blood in all the three kingdoms; after we have gone along with you in all the hardships of this war, and (without vanity be it spoken) have been so useful in this cause; and that the King hath cast himself into the hands of the Scots army; and that, by the blessing of God upon the joint endeavours of both kingdoms, we are come to the harbour of a peace; we cannot expect that the honourable Houses will think it agreeable with conscience or honour, or with the justice of the Houses, that the person of the King should be disposed of by them, as they shall think fit, or by any one of the kingdoms alone; but that whatever shall be resolved in this may be done by joint advise of both, as may serve most for the peace, security, and happiness of both kingdoms."

In a paper delivered by the Scotch Commissioners, we likewise find the following paragraph.

"If it be contrary to the law and common practice of nations, to deliver up the meanest subject fled to them, though it be for the greatest crimes, (for which cause the Parliament of England in the fourth of King James, as likewise in the large treaty, refused a general act of remanding between the two kingdoms, unless they should be united into one,) how much more would the world abroad condemn our army for a base and dishonourable act, if they should deliver up their head and Sovereign (having cast himself into their hands) to be disposed of at the arbitrement of another nation."

These



These arguments were answered by the English.—Mr. Chaloner, in particular, spoke in the House to the following effect :

“ Mr. Speaker,

“ The argument [on behalf of Scotland] runs thus : Where-soever the kingdom of Scotland hath an interest in their King, there they may dispose of him : but the kingdom of Scotland hath an interest in their King, he being in England ; therefore in England they may dispose of him.

“ Sir, This may seem at the first to some to be a fair and specious argument ; but, let it be well considered, it will prove erroneous and fallacious : For, in the major proposition, they understand one thing by the word *King* ; and, in the minor proposition, they understand another thing by the word *King* ; and so here is a conclusion inferred which the premisses will not warrant.

“ For the clearing whereof, I pray, Sir, remember that this word *King* is of a various signification ; sometimes it is taken *in abstracto*, that is for the royal power, function, and office of a King ; sometimes it is taken *in concreto*, that is, for the man or person whom we call King.

“ If their major proposition be taken in the first sense, we shall never deny it them ; nay, we shall acknowledge that the King of Scotland, being taken *in abstracto*, we have nothing to do with him at all ; he is solely and totally theirs. God forbid that a King of Scotland, going out of his kingdom, should either make Scotland cease to be a kingdom, or give any participation of interest to that country where he doth reside : Let his person reside in the furthest parts of the earth, yet the royal office and capacity of the King resideth still in Scotland : they have his sword to do justice by ; they have his sceptre to shew mercy by ; they have his seal to confirm what they please by ; and they have his laws to govern by : And in this sense it is only meant that the King is never under years, never dies, cannot be deceived, can neither do wrong or take wrong of any body ; and, in this sense, we fight for King and Parliament, tho' the person of the King be in opposition to both ; and in this sense the returns and tests of the King's writs are, *coram me-ipso apud Westmonasterium*, and *teste me-ipso apud Westmonasterium*, let the person of the King at the same time be in France, or the remotest country in the world : but a King of Scotland, taken in this sense, is never out of Scotland ; and, therefore, whereas, they say in the minor proposition, *That the kingdom of Scotland hath an interest in their King, he being in England*, this must needs be  
“ meant

' meant of a King *in concreto*; that is, only of the person of  
 ' their King, and not of his royal capacity. And in this sense  
 ' we must deny that they have any thing at all to do with him;  
 ' for tho' the royal office of the King of Scotland is solely to  
 ' be disposed of by the State of Scotland, yet it is not so with  
 ' his person; for *Persona sequitur Locum*; and his person must  
 ' be disposed of by the supreme power of that country wherefo-  
 ' ever he shall happen to abide. Suppose a King of Scotland  
 ' should be in Spain, will they say they have as great an interest  
 ' to dispose of his person there as in Scotland? I think they  
 ' will not say so; and yet they did affirm last day at the con-  
 ' ference, That they had as good right to dispose of his person  
 ' at Westminster as they had at Edinburgh: but, under their  
 ' favour, England is as distinct a kingdom from Scotland as  
 ' Spain: It is as distinct in laws, distinct in privileges, distinct  
 ' in interest; it is neither subordinate to, nor dependant on,  
 ' Scotland; and they can no more dispose of a King of Scot-  
 ' land's person, he being in England, than if he were in Spain."

Every one knows, that the Scotch were at length prevailed  
 upon to deliver up the King. A crisis of history much canvass-  
 ed, and concerning which our Authors have exhibited the sen-  
 timents of the several cotemporary Writers, leaving the Reader  
 to determine for himself.

We will only observe on this transaction, that however the  
 Scotch may stand clear from the imputation of *selling* their King,  
 yet it seems difficult to put any *honourable* construction on their  
 consent to do an act, which they themselves had so often, and  
 in such strong terms, protested against as a base and dishonour-  
 able proceeding, which would render them infamous in the eyes  
 of the whole world.

The army now began to lord it over both Houses of Parlia-  
 ment, and, in fact, to rule the kingdom. The better to ac-  
 complish the designs they meditated, they resolved to seize the  
 person of the King. One Cornet *Joyce*\* was dispatched on this  
 daring errand; and the following discourse passed betwixt his  
 Majesty and him at Holdenby, where the King then was, at-  
 tended by the Parliament's Commissioners.

" The party being drawn up in the first court before the  
 ' house, his Majesty came down, and, standing upon the top  
 ' of the steps, directed his speech to Cornet Joyce, who repre-  
 ' senting the Commander of the party, stood before the horse at  
 ' the foot of the stairs.

\* This Cornet Joyce had been a Taylor, and, two or three years be-  
 fore, had served, in a very inferior employment, in Mr. Holles's house.  
 " The

“ The King said, That Cornet Joyce having, though at an unseasonable hour of the night, acquainted him that he was come to convey his Majesty to the army, his Majesty according to his promise was there to give his answer in presence of them all; but first he desired to know by whom he was authorized to propound this to his Majesty. Mr. Joyce answered, That he was sent by authority from the army. The King replied, That he knew no lawful authority in England but his own, and, next under him, the Parliament; but without asked, Whether he had any authority from Sir Thomas Fairfax; and whether in writing? It being replied, That Sir Thomas Fairfax was a member of the army; the King insisted that he was not answered; Sir Thomas Fairfax, being their General, was not properly a member, but head of the army. Joyce said, That at least he was included in the army; and that the soldiers present were his commission, being a commanded party out of every regiment. The King replied, That they might be good witnesses, but he had not seen such a commission before; and if they were his commission, it was an authority very well written, all handsome young men. The King proceeded to say, That he came to Holdenby, not by constraint, (though not so willingly as he might have done) to the intent that he might send messages to his two Houses of Parliament, and receive answers from them: That accordingly he had sent several messages to them; and thought himself in a sort obliged to stay for their answers which were not come; yet, if they gave him such reasons as might convince his judgment, he would go with them; nay, the Commissioners should not stop him. He desired therefore to know the reasons they could give him for this journey. Joyce replied, That a plot, for these four years last contrived by some Members of both Houses, to overthrow the laws of the kingdom, and a design to convey his person to an army newly to be raised for that purpose, were the causes of their undertaking this employment; and hoped would prevail with his Majesty to go willingly with them, thereby to defeat the purposes of those that would otherwise, by the countenance of his person, perturb the peace of the kingdom: And that his being with the army, was the readiest expedient he could think upon to procure him a speedy and satisfactory answer to his former messages. The King returned, That he knew not a syllable of any such design or intended army: and that to seek an answer with so many gallant men at his back, were to extort it, which were very unhandsome; besides that, their proposal looked like an opposition to the Parliament, which he desired not, nor would ever infringe the just privileges of the laws of the

the land : That these reasons induced him not to go willingly ;  
 and therefore he desired to know what they intended, if he  
 would not go with them. It was answered, That they hoped  
 his Majesty would not put them to use those means, which  
 otherwise they should be necessitated to, if he refused. For  
 the Commissioners, or any else that refused, they knew well  
 what course to take with them. The King protested, That  
 unless they gave him satisfaction to the reasonable and just de-  
 mands he should make, he would not go with them, unless  
 they carried him by absolute force ; and he thought they would  
 think well upon it before they would lay violent hands upon  
 their King : That the Commissioners had never put any con-  
 straint upon him ; they were more civil. Then he pro-  
 pounded, That he might be used with honour and respect ;  
 that they would not force him in any thing contrary to his  
 conscience, or his honour ; tho' he hoped he had long ago  
 so fixed his resolutions, that no force could cause him to do a  
 base thing : tho' they were masters of his body, yet his mind  
 was above their reach. To all those propositions they con-  
 sented with a general acclamation ; Mr. Joyce adding, That  
 their principles were not to force any man's conscience, much  
 less the King's. Then his Majesty desired, that those which  
 attended him, and some other of his servants, against whom  
 they had no just exceptions, might be permitted to wait upon  
 him. This being agreed, they long asked whither they would  
 have him go. Oxford was first nominated, then Cambridge,  
 The King named Newmarket, which accepted, he desired  
 care might be taken to carry his stuff ; wherein Mr. Joyce  
 said something was done already."

Thus was this haughty King dragged from place to  
 place, against his will, and against the protestation of the  
 Parliament's Commissioners, by a mean subaltern Officer ! A  
 circumstance which, if properly considered, may afford an edi-  
 fying lesson to Monarchs, and teach them, that when they  
 swerve from the duty of their royal station ; when they stretch  
 the prerogative for the purposes of tyranny and oppression ;  
 when they violate the laws they swear to observe, and to which  
 they ought to set a pattern of conformity ; when they prefer  
 their own ambition to the welfare of their kingdom—In short,  
 when a King ceases to be the father of his people, then, like the  
 unhappy Charles, he may deservedly become exposed to the most  
 mortifying insults from the meanest of his injured subjects.

*Prælectiones Medicae duodecim, in Theatro Collegii Medicorum Londinensium habita. A Thoma Lawrence, M. D. Collegii ejusdem Socio. 8vo. 5s. Whiston and White.*

THE two first of these lectures, concerning the nature of the brain and nerves, founded by Dr. Croune, are employed by Dr. Lawrence, the lecturer on this occasion, in a general description of the contents of the skull; and some account of the brain: the osteology (after cursorily mentioning the number and shape of the bones of the *cranium*, and the purpose of nature in their fabric and amplitude) being designedly omitted; as no further conducive to the subject. Nevertheless, the first lecture contains a neat plate of a *cranium*, in a boy of five years, of an uncommon horizontal length, occasioned by an effacement of the sagittal future from an *ancylosis*, which prevented the ordinary perpendicular growth and ascent of the brain.

The third lecture commences with observing, that the condition of an animal body being such, from the very nature of its constituting principles, as to be subject to continual change and putrefaction, an expulsion of the particles beginning to putrefy was absolutely necessary; the vacuity occasioned by which, was to be replenished by proper nourishment. That hence nature had furnished animals with a faculty of distinguishing such as was wholesome from what was noxious; and had also qualified them for voluntary motion, to procure the first, and avoid the last. Hence, as our learned Author observes, arose the three-fold medical division of the organical faculties, or powers of a living body, into the *vital*, which was supposed to effect the necessary secretions and excretions; the *animal*, which comprized sensation and voluntary motion; and the *natural*, which produced the nutrition and repair of the body: in the accomplishment of all which, as the brain was evidently pre-eminent, there are no controversies, says our Author, about the general use of the brain; though, as he well subjoins, whoever will assume to evince the distinct and certain uses of every part of it, will find himself soon involved, not only in a very obscure, but in a very inexplicable subject.—As though, we may add, the invisible mind, whose existence is evinced from her operations, had willed the precise use of the palpable instruments she employs, to be equally latent with her own impenetrable essence.

Having then cursorily remarked the inequality of the learned and industrious Dr. Willis to a full discussion of this subject, the Lecturer proceeds to consider briefly the nature of the nerves, with regard to their texture; their ganglions; their sympathy (in which last he differs considerably from Willis); their amaz-

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ing exility; their termination or extremities; and their twofold faculty, viz. of furnishing us with sensations from external objects, and of being the first instruments of motion, whether in the contraction of the muscles, or in the stricture and relaxation of the vessels: which last circumstance our Author considers as greatly instrumental in the origin, progress, and event of many diseases. To his brief remarks on animal sense, or perception, he has annexed a digression on the *Anima Medica* of Dr. Nichol; to which he refers, and which he thinks may be termed the *vital senses*, as nature seems admonished and directed by it in the regulation of the vital motions.—If this may not be supposed the mind itself, as employed in a particular and untraceable function, it seems not very essentially different from the Archæus of Van Helmont, nor the Intelligence of Stahl. But whether the great dexterity, and seeming contrivance of the vital œconomy, in the general conduct and frequent cure of diseases, be only the necessary and mechanical result of that stupendous wisdom exerted in the fabric and constitution of the body, for its own temporary security in a vital state: or whether any conscious intelligence, distinct from the mind, acts with real sagacity and intention for the same purpose, seems very difficult to ascertain. Each of these suppositions, however, referring ultimately to the sole source of perfect wisdom, makes for the honour of Hippocrates, who affirmed so long since, that nature cured diseases; and who thought her most vigilant observers and attendants the best physicians. If nature, indeed, effects diseases with intention, and conducts them with sagacity, how solicitous should the Doctor be, whose sole just object is the health of the patient, never to intermeddle unreasonably, from any inferior consideration!

In briefly asserting the motory power of the nerves, and particularly that of causing and regulating the tonic force and action of the vessels, Dr. Lawrence professedly declines entering into any question of the manner in which the mind acts upon, or through, the nerves themselves; very modestly acknowledging the great abstruseness of the subject, and his own inability to elucidate it. But notwithstanding his thus expressly declining the *quomodo* of this most productive operation; yet as the greatest verisimilitude will often present itself, where certainty is not attainable, we may observe from one passage\*, that he seems to admit a permeability of the nerves; as he supposes they may be obstructed, which we never suppose, nor assert, in medicine, of any parts, but such

\* In iis vero in quibus pituita prægravat, omiſſa venæ ſectiōe, medicamento quodam idoneo vomitus concitetur, ut vomendi nixu ſanguis, per capitis vaſa impetu majore adigatur, atque adeo id quod nervorum actioni impedimento ſit ſive obſtruens, ſive comprimendo, excutere atque amoliri tentemus. Page 292.

as are usually employed to contain, to secrete, to circulate, or to transmit some fluid or substance; and consequently have cavities, whether humanly discoverable or not. And indeed this supposition of a secretion by the nerves, with its utmost difficulties, seems more rational than any different hypothesis of their action, and has been maintained by the ablest physiologists. Having thus been somewhat particular on this third lecture, which seems introductory, and, as it were, fundamental to those which follow, we shall give a summary of the rest, in the most compendious manner.

The fourth lecture, having premised the Author's intention to treat of some distempers, to which the brain and nerves are subject; to enter into their pathology, and to propose their cure, begins with his definition of an apoplexy, and proceeds to the signs of one present; the symptoms of an approaching one; the marks by which it is distinguished from similar diseases; a description of such as are most liable to it; and a consideration of its different causes, as distinguished into more remote and immediate ones.

The fifth lecture considers the sufficiency of the causes adduced in the former one, for bringing on an apoplexy; the different events of one; its prevention; its cure, and the best method of obviating its return. 2. The nature or signs of a *carus*, with its causes, and the method of treating it.

The sixth lecture lays down the signs of an incipient lethargy; the marks by which it is distinguished from similar diseases; its immediate cause; prognostics concerning it, and its treatment. It treats next of a nervous resolution or palsy; the signs of an approaching one; a description of it; its causes; prognostics in regard to it, and the method of treating it.

The seventh lecture treats of, 1. The nature of convulsions in general; and very judiciously and usefully distinguishes such as are, with the greatest probability, critical and salutary, from such as happen in the last stages of mortal diseases, and are frequently preceded by great inanition and weakness: in producing the first of which, our Author supposes the *anima medica*, the *concilium naturæ*, to be considerably employed. 2. The fivefold division of convulsions into the *spasmus Oequeus*, or windy-cramp, (being ascribed by some of the ancients to wind) the *sub-sultus tendinum*, or frequent catchings of the tendons in some fevers; the rigor of the nerves, which last is still further subdivided; St. Vitus's dance, and the epilepsy. 3. The causes of the cramp, and its cure.---Our Author here assures us, there is not a more certain or immediate remedy, than for the sufferer to endeavour  
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to act gradually and gently with the muscles, which are antagonists to those so convulsed: for instance, suppose the *gastrocnemius*, which makes the calf, or belly of the leg, (as the Greek word aptly terms it) and which extends the foot, to be cramped, as it frequently happens; let the patient endeavour to bend the foot gently, which a rustic may do as well as an anatomist, and be very careful for some time not to act with the extensors of it. We have inserted this remedy, as one which every person is constantly provided with. 5. Of the *subfultus tendinum*, its causes, and the prognostic.

The eighth lecture treats, 1. Of the rigidity of the nerves, as divided into the *tetanus*, or simple and erect rigidity; the *opisthotonus*, in which the patient is drawn backwards, and continues rigidly so; and the *emprosthotonus*, which convulsion is the converse of the last. These are, indeed, very terrible, painful, and fatal diseases; and as they are much more common in the hotter climates than here, their affecting description is chiefly taken from Aretæus, and other antient Writers in physic. 2. The marks by which these diseases are distinguished from similar ones; their causes; prognostic, and the method of treating them. 3. Of St. Vitus's Dance; its distinction from similar diseases; the persons most liable to, and the treatment of, it.

The ninth lecture is wholly employed on the epilepsy, in the following order: viz. The signs of an approaching one; the symptoms in the paroxysm; the marks for distinguishing it from other diseases; the persons most liable to it; its causes and division into the idiopathic and sympathetic; its prognostics, and the different methods of treating it, according to its different causes:

The tenth lecture is entirely physiological, being employed in considering, 1. The power exerted by the nerves, for the preservation of life, in contracting and relaxing the vessels. 2. Their efficacy in preparing and elaborating the humours. 3. In the distribution of them; and, 4. In the proper and necessary secretions.

The eleventh lecture applies the physiology of the former to the pathology this contains; for after a general consideration of the influence of a more intense or lax tone of the vessels (as affected by the nerves) Dr. Lawrence attempts to exemplify it in the formation, progress, and cure of a catarrh. 2. He exhibits the signs of an approaching one, and its appearance when present; the marks for distinguishing it from a peripneumony, and from a phthisis; the intention of nature in forming a catarrh, and the treatment of it. 3. Of the suffocating catarrh; the subjects most liable to it; its symptoms; the marks for distinguishing it from similar diseases; its immediate cause and treatment



ment. 4. Of an asthma; its division; and of that species which partakes of the nature of a catarrh; its remote causes; prognostic; and method of treating it.

The twelfth and last lecture continues to exemplify the doctrine of the tenth, in some diseases of the bowels, or lower cavity; and considers, 1. The nature of hæmorrhages in general. 2. Of an hæmorrhage from the vessels of the stomach; the signs of its approach, and its symptoms when blood is actually extravasated in the stomach: who are most liable to this disease; its causes, prognostic, and treatment. 3. The signs and symptoms of an approaching, and an actual hæmorrhage in the intestines; marks for distinguishing it from a dysentery; from a suppuration of the liver; and its treatment. 4. Of the hepatic flux. 5. Of the hæmorrhoids, and their division; the signs of the approach of the internal hæmorrhoids; of the internal bleeding ones; marks for distinguishing this disease from other hæmorrhages of the intestines; the subjects most disposed to them; the design of nature in producing them; their immediate and remote causes, and treatment. 6. Of the blind piles, and their treatment; and lastly, of the external piles. The menstrua, and the salutary piles are considered by our Author as primarily effected by the instrumentality of the nerves, under the direction and sagacity of the *anima medica*: and hence we find, upon the whole, the operation of these amazing chords extended, and not without verisimilitude, to some of the diseases, which have formerly been referred to the crasis of the humours themselves, or to the morbid state of some particular viscus, vessel, or organ.

Thus have we given a regular account of the contents and series of these lectures, extending to 340 pages: from whence, with our few remarks, the medical reader will be able to form some idea of their use and importance. The practice in each disease consists rather in discovering the proper indication, and hinting a method adapted to it, than in any prescription or detail of remedies; which must, in propriety, have been precluded by the qualifications of the learned Auditors, to whom the lectures were delivered: whence of course it becomes less minute and particular, than if it had been calculated for the information of practitioners in general. There is scarcely any thing dogmatical or assuming in the manner of the work; our Author never mentioning himself, nor his private sentiments, but with great modesty; nor his learned associates without politeness and deference. The style is properly adapted to the subject, being less elevated than what seems requisite in orations; the Latin is always perspicuous, and, upon the whole, not inelegant.

*A Vindication of the Histories of the Old and New Testaments: Part III. Containing some observations on the nature of angels, and the scriptural account of the fall and redemption of mankind: In a series of letters to a young Nobleman. By Dr. Robert Clayton, Lord Bishop of Clogher, Fellow of the Royal Society, and of the Society of Antiquaries, London. 8vo. 2s. Dublin printed, London re-printed, and sold by Baldwin and Cooper:*

**I**T is with pleasure we embrace a fresh opportunity of recommending to our Readers the works of this noble *Boreau*, whose laudable zeal for the glory of his Creator, for the honour of Christianity, and for the credit of human reason, deserves the grateful applause of every sincere friend to that genuine freedom of enquiry, and rational faith, which is the foundation of all manly and refined devotion: that pure intelligent devotion, which cannot but prove most acceptable to the God of wisdom and truth; to whom neither folly nor falsehood, with whatever mistaken piety inspired, ever offered a grateful sacrifice.

It must, however, be urged, that an enterprizing genius, like that of the good Bishop of Clogher, may be apt, while deviating from the high-road of *orthodoxy*, to stray too far into the bye-paths of *imagination*, and to fall into fanciful schemes, repugnant to the common-received notions of mankind:—with abundance more of *that sort of objection*, usually urged against all discoveries, and which indiscriminately brands every improvement, and every whim, with the opprobrious terms of Novelty and Innovation.

How far this objection may be, or has been, brought against any of this ingenious Author's writings, we shall not now stay to enquire. Suffice it, therefore, that, with all his merit, we allow him his imperfections, in common with other Writers; that while we profess to have the highest opinion of his capacity and good intentions, we cannot help observing, that sometimes the ardor of his genius seems to get the better of his judgment. ---But waving these general reflections, which those who have leisure and curiosity enough, may apply to such particular parts of this worthy Prelate's writings as may have given rise to them; ---let us proceed to the consideration of the piece before us: which is divided into seven letters.

In the first letter his Lordship sets out with a recapitulation of the two former \* parts, so far as relates to the present subject; takes advantage, by the way, of a concession of Mr. Hume's,

\* See Review, Vol. VII. p. 358. XII. p. 262,

implying, that Deism is insufficient to the purposes of religion ; shews that the universe should be considered as one universal system, in which there is an infinite number of spirits, of various kinds, with God at their head ; that neither the Jewish or the Christian religion is intelligible without the acknowledgement of such a system ; that reason and revelation must always go hand in hand ; that where revelation hath not reached, the people are rude, ignorant, and idolatrous ; and that no Heathen-system of morality hath equalled the twentieth chapter of Exodus. He then, with his usual candor, and honest freedom of expression, acknowledges, that the infidelity of the present age is partly owing to the bigotry of the clergy, as well as to a narrow way of thinking in the laity ; and observes, that the Mahometan and Calvinistical doctrines of predestination, as well as the doctrine of antecedent grace, must terminate in that of a fatality, and an absolute denial of the freedom of the human will. ‘ But that,’ says he, ‘ which seemeth to give most offence, both to Jews, ‘ Turks, Infidels, and Heretics, of all denominations, is the ‘ Athanasian *explanation* of the doctrine of the Trinity.’ In support of his own opinion of this explanation, his Lordship quotes that of the great Lord Bacon, and of the celebrated Dr. South. He then advances this undeniable position, ‘ that no ‘ one can believe any thing, unless he hath some reason or other ‘ for believing it ;’ enquires how far a person may believe what he cannot comprehend ; and shews, that human deductions from divine revelation are not proper objects of our faith ; that no one can believe a proposition, the terms of which contain a contradiction, nor that which is above or beyond his comprehension ; nor where the terms of the proposition are unintelligible. ‘ The ‘ believing a *mystery* is therefore,’ says he, ‘ an improper expression. We may believe that there are mysteries in religion, ‘ or that certain words contain a mystery ; but our belief cannot ‘ reach the mystery any more than our knowledge can. Let us ‘ but change one word for another, as we do letters of the same ‘ value in Algebra, and this problem will, only by stating it properly, work out its own solution. Thus, for example, if we ‘ insert the word *secret*, instead of *mystery*, we shall readily see ‘ the impropriety of speech in saying, that *we believe a secret*. ‘ For while a thing continues to be an absolute secret, it is impossible for any one to believe any thing about it. We may, ‘ indeed, believe that there is a secret ; but we cannot properly ‘ be said to believe the secret.’

Toward the conclusion of this first letter, his Lordship shews how far the laity are blameable for their infidelity.

‘ The clergy,’ says he, ‘ are not the only persons to be ‘ blamed ; but the unbelieving laity have also a title to their share ‘ of

of rebuke. For although those persons who gave the offence are the greater objects of blame; yet as far as these gentlemen have taken an unreasonable offence at revelation, they also are so far in the wrong. Now that wherein these gentlemen seem to be faulty, is, in not making an impartial enquiry into revelation itself. They seem to have been bred up from their infancy, with the opinion of certain tenets being the tenets of Christianity; which tenets, although they are only the doctrines of men superadded to Christianity, and falsely fathered upon it; nevertheless, it is those tenets of human invention that have chiefly given these gentlemen such a dislike to revelation. And not having strength of mind and resolution enough, to examine and analyse the whole, and to make such an enquiry as would be sufficient to distinguish between revelation, and the additional incumbrance of human determinations; they, like Jack in the *Tale of a Tub*, being offended at the ridiculousness of the ornaments, have torn away the coat along with the fopperies.

And here his Lordship very naturally introduces a stricture upon the late Lord Bolingbroke, and upon his posthumous works.

‘I have,’ says our Author, ‘in the preceding part of these letters, endeavoured to remove all the objections which were made by the great genius of Lord Bolingbroke against the scriptures of the Old and New Testament, in his *Letters on the Study and Use of History*; which, with regard to the theology, contains an abstract of all the forcible objections that are dilated in those voluminous works of his, which have been published since his death. And, indeed, what hath appeared of late, does not, in my humble opinion, shew his Lordship’s character to any advantage, either as a gentleman, a writer, or a man. For I do not think that it is acting like a gentleman, to call his opponents such low and scurrilous names, as *Orthodox Bullies, presumptuous Dogmatists, and audacious Sophists*. And as to his character as a writer, though his style is undoubtedly masterly in the general, yet he is too fond of technical terms, and betrays too much of that supercilious and dogmatical spirit, with which he charges his antagonists; and although he is in the general sceptical, yet when he asserts any thing, he does it with such an air of infallibility, as approaches to arrogance. And, as a man, I think him greatly to blame, since, instead of settling any religious principles, as a proper basis for society, his endeavours seem directed to overturn all society, and to unsettle all religion, as well natural as revealed; to ridicule all learning, but his own, and to decry all the men of learning that ever appeared in the world, but himself.’

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The second letter begins with his Lordship's answer to a quere put to him by the young Nobleman, his correspondent, 'Whether he was not afraid of being branded with the odious name of Heretic, for talking so freely about mysteries, and the Athanasian doctrine of the Trinity?' To which the good Bishop replies in the negative; and observes, that Heretic 'is a term of reproach which designing men, who have no other merit but their reputed orthodoxy, are fond of giving to those whom they would have excluded out of the church; because thereby there would be more room made for themselves, and others as ignorant as them. There are also many intemperate zealots, who, without such interested designs, bestow that infamous name with great freedom on those, who differ in the least from that system of religion, which they, whether with or without reason, have adopted. But to a rational enquirer after truth, who is not self-condemned, it is *vix & præter æ nihil*.

'I do not say this as being ignorant of the force of that homely proverb, which saith, *He that followeth truth too closely, may happen to get a kick in the chops*. Nor am I ignorant of the fate of Socrates, who was put to death by the priests of those days, for speaking sense in matters of religion. Nor am I a stranger to what befel Aristotle, who would have undergone the same fate with Socrates, if he had not fled his country. Nor do I forget the unfortunate case of the learned Galilæo, who was condemned to death by the Inquisition at Rome, not much above a century ago, for asserting that the sun stands still in the center of this planetary system, and that the periodical revolutions of our years and days are owing to the motions of the earth round its own center, and round the sun. Which doctrine he was forced to recant, in order to save his life, and was obliged publicly to declare this doctrine of his to be an heretical, and damnable opinion, directly repugnant to the sacred writings.

'And here, my Lord, give me leave to lament the unhappy circumstance in which this great and learned man was involved; let me shed one pitying tear to the frailty of human nature, and as a tribute paid to the memory of this great man's fall. And let me reap this benefit from it, with regard to myself, that it may remind me to pray to God in the words dictated by our Saviour, that he will *not lead us into temptation, but, if he does, that he will at the same time, deliver us from evil*. As no man can be sure when the day of trial cometh, how he may be able to abide it,

'Solomon, indeed, recommends it to us, to *buy the truth, and sell it not*, which, however, no man can be able to do, who

who is not above the lures that either ambition or interest can sling in his way; as well as above the dread of the efforts of malicious bigotry. For though it must be acknowledged, that the reformation of the Protestant churches from Popery, was founded on the principle of a free use of reason in religious matters; and that the freedom of enquiry into the Scriptures of the Old and New Testament has been generally allowed to be the right of every subject in these Protestant countries; yet it cannot be denied, but that this freedom of enquiry is at the same time rendered ineffectual, by those canons of the church, which denounce excommunication to any one who shall find fault with, or attempt to make any further reformation in those articles, that were established even so long ago as the time of Queen Elizabeth. So that although *the right of* a freedom of enquiry is generally acknowledged, yet there are such restraints laid upon the exercise of this right, as render it at the same time unsafe for any one to make use of it. And although the use of fire and faggot for the conviction of heretics is publicly disclaimed, yet well I know, that even at present, in the Protestant countries of England and Ireland, there are some Bishops who (a)—*desunt non nulla* ———

But as I likewise know, that our Saviour hath left it as a legacy to the preachers of his gospel, who shall be zealous for the truth, that they shall undergo persecution as well as he (b); and as no truth can be of more consequence than the true knowledge of God, I chuse to pursue my enquiries after this truth.

And this I shall endeavour to do in such a manner, as cannot well give offence to *the powers that be*; there being a wide difference between advice and abuse; or between an attempt to amend, and to overturn, an establishment. But if an unreasonable degree of offence should be taken, I shall nevertheless proceed in this enquiry, without troubling my head at present much about the consequence.

Your Lordship is further pleased to ask, what good end can be answered by enquiries of this nature? Do not they manifestly tend to unsettle the minds of men? And will not many, when once they allow themselves liberty to entertain doubt of those matters, which they have long been accustomed to regard as revealed truths, be too ready to give up the whole

(a) 'Whoever would supply the deficiency of this paragraph, may read a pamphlet entitled, *The Difficulties and Discouragements which attend the Study of the Scriptures, &c.* supposed to have been written by the late Bishop Hare.

(b) 'John xv. 18. xvi. 2, 3. Mat x. 16, &c;

' of Religion? Your Lordship, I know, will excuse me for  
 ' the freedom I take, when I choose to answer these questions by  
 ' referring you to an ironical passage in Bolingbroke's Letter to  
 ' Mr. Pope, where he saith, " Truth and Falsehood, Know-  
 ' ledge and Ignorance, Revelations of the Creator, Inventions  
 ' of the Creature, Dictates of Reason, Sallies of Enthusiasm,  
 ' have been blended so long together, that it may be thought  
 ' dangerous to separate them; lest by attacking some part of  
 ' these systems, we should shake the whole. It may be thought  
 ' that Error itself deserves to be respected on this account, and  
 ' that men who are deluded for their good, should be deluded  
 ' on." ' Your Lordship cannot but see through this Irony,  
 ' and that it contains a severe satyr upon those who are for sup-  
 ' porting any error in religion, for fear of unsettling the whole  
 ' establishment. Since, as Lord Bacon expresseth it in a more  
 ' serious and simple manner, " A Religion, which is jealous of  
 ' the variety of learning, discourse, opinion, and sects, as mis-  
 ' doubting that it would shake the foundations; or that che-  
 ' risheth Devotion upon Simplicity and Ignorance is adverse to  
 ' Knowledge."

Having thus nobly expressed himself on the subject of religi-  
 ous Liberty, his Lordship subjoins a pathetic apostrophe to  
 Truth; and afterwards thus resumes his *apology*, as we may  
 term it, for the freedom of his enquiries.

' Whether I am so happy,' continues the good Prelate, ' as  
 ' to succeed in my present attempt, to reconcile Reason and re-  
 ' vealed Religion together, and to remove the objections which  
 ' are raised against the Athanasian doctrine of the Trinity, both  
 ' by Jews, Deists, and Mahometans, as well as by several pious  
 ' Christians, I here submit to your judgment. Your Lordship,  
 ' I know, will do me the justice to believe, that I have not hi-  
 ' therto asserted, nor will assert, any thing to be true, but what  
 ' appears to myself to be so. And as to those persons who  
 ' would rather continue in ignorance, than be at the trouble of  
 ' inquiring; or who prefer the preservation of particular esta-  
 ' blishments, or the support of particular systems, to the love  
 ' of truth, I am very little solicitous what such persons think  
 ' of me, while I have the approbation of my own conscience.  
 ' For certain it is, that Almighty God hath furnished men with  
 ' the talents of thinking as well as of acting, that they should  
 ' not lay them up in a napkin; but that they should employ  
 ' them both to the glory of God, and the good of mankind,  
 ' that every one should please his neighbour for his good to his edi-  
 ' fication.

' Tacitus

“ Tacitus somewhere says, *Rara temporum felicitas, in quibus sentire quæ velis, & quæ sentias dicere licet.* Which sentence I have heard criticised, as if that expression of *sentire quæ velis*, was needless, and superfluous; since the utmost tyranny cannot hinder a freedom of thought. Whereas, my Lord, I cannot help thinking this piece of criticism rather too delicate, and refined. Because, although tyranny cannot prevent a freedom of thought by any immediate operation, yet it may produce the same effect by slow degrees. For, if a stop can be put to the freedom of speech, and the freedom of the press, such a restraint will end in the loss of the freedom of thought.

“ Thinking is to the mind, what action is to the body; and if it be continued with any degree of application, it is attended with labour and pain. And therefore it requires in general, that some encouragement, either profitable, or honourable, should be given to men of letters, in order to engage them in keeping up their attention to such a pitch as is necessary for the improvement of the mind. But if, instead of encouragement, men of letters meet with discouragement, the consequence may be easily foreseen. And how can this be more effectually done than by not only not rewarding them, but even by discouraging all studious persons from communicating their thoughts one to another? Since what an ancient Poet observes is undoubtedly true in the general, that *Scire tuum nibilest, nisi te scire hoc sciat alter*; as few people would be very solicitous after the acquisition of Knowledge, if they were neither allowed to exercise it, nor impart it. Some few contemplative persons might, perhaps, nevertheless indulge themselves in a freedom and cultivation of thought; but these, indeed, would be very few; and while they were restrained from communicating their thoughts to others, Idleness and Ignorance would ride triumphant through the world. Tyranny and Superstition would daily gain ground, until *passive Obedience*, and *implicit Faith*, become the ruling doctrines both in Church and State; two sister principles, which experience sheweth in all the tyrannical governments over the face of the earth, ever will, and must, go hand in hand together, in order equally to enslave those who are under their baneful influence, both in body and mind.

“ Hence it is, that *Falshood* generally struts about the streets in majestic state, surrounded with guards, and attended with Lictors, in order to keep people at a distance; and to prevent their taking too near a view. Her outside is fair and specious, *arrayed*, as St. John describes her, *in purple and scarlet colour, and decked with gold, and precious stones, and pearls*; and  
upon



‘ upon her forehead is a name written MYSTERY. Whereas TRUTH, on the other hand, dwells in a homely and retired cottage; the road to which is intricate and narrow, though it widens as you proceed, and over her gate is written, *prove all Things.*—

‘ Let us then, in God’s name, proceed, and pursue our enquiry; and let us not be afraid of entering into the maze of *Doubt*, through which every one must pass, who expects to be approved, and find out the road which leads to *Truth*. The way which *leadeth to life* is declared to be *straight and narrow*, and is so intricate as to need the clues both of Reason and Revelation to conduct us through it. Was there no difficulty in the pursuit, there would be no virtue in the conquest; the merit of which will rise in proportion to the circumspection and care we use in our conduct. But, as I have taken up too much of your Lordship’s time at present, I shall reserve what I have to say on the subject of Spirits, for another occasion, that I may have the more frequent opportunities of assuring your Lordship how much I am, &c.’

In the third Letter his Lordship undertakes to prove, that there are intermediate Beings between God and mankind, called Angels or Spirits, by whose interposition and agency, it hath pleased the Supreme God to govern this sublunary world\*; shews, that this is not only the doctrine of revelation, but was also the doctrine of the heathen world, in its more early ages. In support of his argument he cites the authority of Hesiod and Plato; and as Lord Bolingbroke endeavours to prove, that there is no such thing as Spirit, he encounters this difficulty in a learn-

\* ‘ And indeed,’ adds the Author, ‘ if we do but consult the dictates of Reason alone, we shall find sufficient cause to believe, that this whole universe is replete with Spirits, and is constituted and governed after this very manner as described by Plato. For, if we do but consider that in this sublunary globe of earth, the visible dominion of which is given into the hand of man, there is such a gradual descent of perfection in the rational, animal, and vegetable series of Beings, that the exact limits of each are hardly to be assigned; is there not reason to believe, that this analogy is also preserved in the upper part of the creation, as well as the lower? And that mankind is far from being the highest and most complete production of God’s creative power? But that the immense distance which there is between the infinite perfection of God, and the insufficiency of man, is filled up with existences of various kinds; and abounds with Spirits endowed with different qualifications and powers, rising upwards from Rationality to the highest degree of Perfection, that it is possible for any created Being to possess.’

ed disquisition concerning matter and motion, inherent properties, &c. which lasts to the end of this third Letter.

In the fourth, he shews, that Angels are ministring Spirits, and are sometimes, in the language of scripture, stiled Gods. And here he takes occasion to animadvert on the explanation his old adversary, Dr. Randolph, has given of *Elohim*; observes, that this plural is often united to a verb in the singular number; that persons are said to do a thing when they employ or permit others to do it; that in the language of scripture, persons speak in the name of other persons, without particularly specifying their authority; that the laws were given by Angels, tho' Moses saith, *And God spake all these words, I am the Lord, &c.*—And rightly insists, that the knowledge of the nature of Christ is absolutely necessary towards a rational explanation of the Fall and Redemption of mankind. He therefore, now, enters upon a short history of the rise and progress of the dispute about the Trinity, from the Council of Nice, A. D. 325, down to our own time; and concludes with exposing the absurdity of the Athanasian system.

The fifth Letter sets out with shewing wherein the *Unity* of the Godhead consists; that an eternally active Being may create eternal existences, but not co-eternal with himself; that the title of God has been given, both in the Old and New Testament, not only to Angels but to men; and that yet there is but one Supreme God: who is so called even in contradistinction to the son. He then explains to us how this appellation, *the Son of God*, is to be understood; shews that Christ is principally so called, because conceived of the Virgin Mary, by the Holy Spirit; and observes, by the way, that the great purport of the Bible-history was to give the history of the Fall and Redemption of mankind.

The sixth Letter begins with an enquiry into the nature of Angels in general, and what the scriptures say of those two great Beings, the *Messiah* and *Satan* in particular, who were principally concerned in the Fall and Redemption of mankind: And here, says the learned Bishop, 'we must take Revelation for our guide, in which we shall find these invisible Beings described as being very numerous, under the several denominations of Angels, Arch-angels, Cherubim, and Seraphim, and all the *Host of Heaven*, and are, in condescension to human understandings, in the language of the scriptures, distinguished among themselves in their several ranks or degrees of power, and pre-eminence, under the honorary titles of *Thrones, Dominions, Principalities, and Powers.*'

Some of these, adds our Author, 'are also spoken of as being dignified with the extraordinary denomination of *Angels of God's*

' *God's Presence.* Under which honorary appellation the prophet Isaiah characteriseth the guardian Angel of the kingdom of Israel; for, says he, *In all their afflictions he was afflicted,* and THE ANGEL OF HIS PRESENCE *saved them.* Isaiah xliii. 9. And when the angel Gabriel appeared to Zacharias, St. Luke says, *And the Angel answering said unto him, I am Gabriel that stand in the PRESENCE OF GOD.* Luke i. 19. Which Angel of God's Presence being supposed by some persons to have been those Beings which, at the creation of the world, said, *Let us make man in our image,* Gen. i. 26. And again, at the confusion of Babel, said, *Let us go down,* &c. Gen. ix. 7. And at the same time having supposed them to be created Angels, Mr. Hutchinson replies, "If these Angels be created, I desire to know from any Apostate, or any one of his Disciples, how this rule must hold, when he created them? Or else that they will allow the rule is false, and that they are uncreated; and I only desire of my Readers that they will reject those rules, as groundless suggestions of the Devil, propagated by the enemies of God and man, till this objection be satisfactorily answered." "A very modest request!"

Left such of our Readers as, possibly, are not acquainted with the tenets of a certain modern sect, called *Hutchinsonians*, should be here led into any mistake, we think it necessary to observe, that the Writer quoted above, is a person of a character, in all respects, very different from that of the late worthy and truly learned Professor *Hutchinson*, Author of the celebrated treatises on the Passions, and on the Ideas of Beauty and Virtue. As to the Hutchinson here encountered by the Bishop of Clogher, his picture is thus sketched out by our Author, in the paragraph immediately subjoined to the foregoing.

' I do not know whether your Lordship is acquainted with the voluminous works of this Mr. Hutchinson, who is a strange rambling *Cocceian*, or rather *cabalistical* Writer; but if not, the above quotation will serve for a small specimen, both of the inaccuracy and warmth of his style, as well as of the manner of his reasoning. For being weak in argumentation, he immediately flies into a passion on the least contradiction, and gives hard words instead of strong reasons; his language and his manners being tinged with the lowliness of his birth and education. For, can any thing be more unargumentative than his request, of rejecting the supposition of the Angels of God's Presence being created Angels, as a suggestion of the Devil, &c. till it can be proved when they were created? For will not the same method of reasoning equally hold with regard to all the Angels in the universe? And ought

we

\* we not for the same reason to acknowledge them all to be un-  
 \* created; because we cannot tell when they were created?"

In further pursuing his enquiry into the nature and employ-  
 ment of Angels, our noble Letter-Writer shews the significa-  
 tion of *Arch-angel*; that those of this order were appointed to  
 rule over the several nations of the earth; and that Michael was  
 the ruling or *Arch* angel of Israel. As what he says upon this  
 subject may be curious and new, to many of our Readers, they  
 will not be displeased with us for giving them an extract from  
 this part of his work.

St. Paul, speaking of Angels, says, *'are they not ministering  
 Spirits sent forth to minister for them who shall be heirs of sal-  
 vation'*? And, says the holy David, when speaking of the  
 poor who are under the protection of God, *The Angel of the  
 Lord encampeth about them, and delivereth them*†. And again,  
 speaking of the godly, he saith, *For he shall give his Angels  
 charge over thee, to keep thee in all thy ways*‡. Moses also saith,  
 as it is in the Septuagint version, that when the most High di-  
 vided to the nations their inheritance, when he separated the sons  
 of Adam, he set the bounds of the people according to the number  
 of the Angels of God; that is, according to the number of  
 those ruling Angels, which the most High was pleased to ap-  
 point to preside over the nations upon earth; and saith Moses,  
*Jehovah's portion was his people Jacob, the line of his inheri-  
 tance Israel*§. And the wise son of Sirach saith, *For in the di-  
 vision of the nations of the whole earth, God set a Ruler, or go-  
 verning Angel, over every people, but Israel is Jehovah's por-  
 tion*§.

\* Whence it appears, that this name of Jehovah is here giv-  
 en to some ruling Angel, who had the government of Israel  
 assigned to him for his particular portion or province; and to  
 whom, as I before observed, it appears that God had given  
 permission to be called by this his name of Jehovah. For,  
 when Moses was beseeching God to inform him, who it was  
 that he intended to send to conduct him and the Israelites in-  
 to the land of Canaan, then God answered and said, *Behold  
 I send an ANGEL before thee to keep thee in the way, and to  
 bring thee unto the place which I have prepared. Beware of*

• Heb. i. 14.

† Psal. xxxiv. 7.

‡ Psal. xci. 11. See also Matt. iv. 6.

§ Deut. xxxii. 8. That this is the true meaning of that text, see  
 Essay on Spirit, lect. 36, &c.

§ Eccles. xvii. 17.

him, and obey his voice, provoke him not, for he will not pardon your transgressions: FOR MY NAME IS IN HIM\*.

And as the kingdom of Israel had its ruling, or guardian, Angel assigned to it, for its protection and government, so do we find likewise, that the rest of the nations had their guardian Angels assigned to them also, at the time when God separated the sons of Adam, and divided to the nations their inheritance after the Confusion at Babel. Which ruling Angels are sometimes distinguished by the name of Archangels; which is a term compounded of two Greek words, *Archeon* and *Angelos*, that literally signify a ruling Angel. Thus, for example, when the Angel Gabriel came to instruct the prophet Daniel, he saith unto him, when Daniel stood trembling, *Fear not, Daniel, for from the first day that thou didst set thine heart to understand, and to chasten thyself before God, thy words were heard, and I am come for thy words. But the Prince, (in Hebrew the Czar, in Greek Archeon) that is, the ruling, or Archangel, of the kingdom of Persia withstood me one and twenty days. But lo Michael one of the chief Princes, or Archangels, came to help me. And now I will return and fight with the Prince, or Archangel, of Persia. And when I am gone forth, lo the Prince, or Archangel, of Græcia shall come. But I will shew thee that which is noted in the Scripture of Truth; and there is none that holdeth with me in these things: but Michael your Prince; whom he in another place styles, MICHAEL the great Prince, or Archangel, which standeth for the children of thy people†.*

Whence it manifestly appears, that as Michael was the ruling, or guardian, or Archangel of Daniel and the Children of Israel; so the kingdoms of Græcia and Persia had their ruling, or Archangels also. But here it may possibly be objected, that the scriptures of the New Testament speak only of one Archangel, which is Michael; whom the Apostles Paul and Jude therefore call *the Archangel†*. But it should be observed, that the Angel Gabriel styles Michael *the great Prince*, and therefore, in these passages of the New Testament, the Apostles are to be considered as calling him *the Archangel* only by the way of eminence, or as the Greeks express it, *αρχαρχων*, as being the chief or principal of the Archangels; as Homer is sometimes distinguished by the title of *the Poet*. And in confirmation of this opinion it may be further observed, that Vatablus, in his comments on the foregoing passage in Daniel, says, that every region had its Guardi-

\* Exod. xxiii. 20, 21.

† Dan. x. 21, &c. xii. 1.

‡ 1 Thess. iv. 16. Jude 9.

\* an, or Archangel, which he calls *Angelos Prasides*, presiding, or ruling, Angels. And Calvin, in his Institutes; asserts the same thing also, with a kind of asseveration: *Certe cum Daniel Angelum Persarum & Græcorum Angelum inducit, significat certos Angelos Regnis, ac Provinciis, quasi Prasides designari*.\*

‘ From the same passage of Scripture it likewise appears, that there are not only Angels of different ranks, and degrees, presiding over the several nations upon earth, and interesting themselves about human affairs; but also that these ruling Angels, or Archangels, notwithstanding the excellency of their natures, are endowed with a fallible freedom of will, capable of erring; that they have accordingly a difference of sentiments, and disputes, and quarrels among themselves, and are some of them good, and some of them bad.

‘ And hence also it is, that, in the language of the New Testament, Satan, who is at the head of those wicked Angels, which were sent to preside over this world, but neglected, or kept not their principalities†, is called the *Prince of Devils*‡. And because he inveigled all the Angels, who were employed about this world, except Michael and Gabriel, to neglect their duty and their governments, and to suffer themselves to be corrupted by him, he is called the *Prince of this world*§, and they are called his *Angels*§. He is also called the *Prince of the power of the air*¶; because these Angels of his, although invisible to us, are inhabitants of our atmosphere; and therefore St. Paul, speaking of the spiritual warfare of Christians, saith, *that we wrestle not only against flesh and blood, but against Principalities, against Powers, against the Rulers of the darkness of this world; against wicked Spirits in heavenly places*\*\*; that is, in the air.

‘ Whence it is probable, that Almighty God hath created, and placed these angelical Beings, as well as mankind, and the rest of the planetary Intelligences, in a state of probation and trial, with passions capable of misleading them from the truth, and permits even these higher Powers to follow the dictates of their own free-will, in order to prove them, and to try whether they love the Lord, or have pleasure in unrighteousness.

\* Calv. Inst. Lib. I. C. 14. § 7.

† Jude vi. *Angeli*, for so it is in the original.

‡ Mat. xii. 24.

§ John xiv. 30.

¶ Mat. xxv. 41. Rev. xii. 7, 9.

\*\* Eph. ii. 2.

\*\* Eph. vi. 12.

‘ And therefore St. Paul saith even of that exalted Being who  
 ‘ is called the Son of God, that, *Because he loved righteousness,*  
 ‘ *and hated iniquity, therefore God, even his God, hath anointed*  
 ‘ *him with the oil of gladness above his fellows\**.’

Hence our Author is led into a train of reflections on the justice of God, ‘ who seemeth to have appointed final happiness as the reward of *merit* to all created moral Intelligences, of what rank soever they be, from the highest to the lowest ;’ and assigns the true cause of the Origin of Evil, viz. *The freedom of agency in finite, and therefore fallible creatures* : But for his reasonings on this point, we must refer to the pamphlet, it being time for us to draw towards a conclusion of the present article.

Our Author comes next to consider that distinction of Angels by the appellation of *Cherubim* and *Seraphim*. Concerning these he has a very learned disquisition ; in the course of which he again encounters, and refutes the Hutchinsonians ; after which he observes, that ‘ All these, however, whether Archangels, or Cherubim, or Seraphim, or common Angels, being, as the Apostle Peter observeth, *greater in power and might than we(a)* ; or, as the Psalmist wordeth it, *who excel in strength(b)*, are superior to the laws of our nature ; and therefore can, with the permission of God, render themselves either visible, or invisible to us at will. And in accommodating themselves to our senses, can assume what form or figure they please ; either of a man, or a beast, or a bird, or can put on the visible appearance of a cloud, or of fire, or of a chariot, &c. And can make themselves understood by us, either *outwardly* by the sound of a voice impressed on our ears, which is uttered by them with equal ease, from the dumb cloud(c), and insensible fire(d), as out of the mouth of a serpent(e), or an ass(f), or a man(g). Or else these Angels can make themselves understood by us, by an *inward* inspiration, and impression of ideas on our mind, which may produce visions by day, or dreams by night(b).

‘ Which giveth an easy solution to that difficulty first started by Julian the apostate, but lately revived by Mr. Voltaire, as I before observed(i), when he saith, “ Can reason explain how

\* Heb. i. 8, 9.

(a) 2 Pet. ii. 11.

(b) Psal. ciii. 20.

(c) Exod. xxiv. 16.

(d) Exod. iii. 4.

(e) Gen. iii. 1.

(f) Num. xxii. 28.

(g) Gen. xxviii. 2, 9. Acts ii. 17.

(b) Jude ii. 28.

(i) See Part II, Let. iii. p. 4 L.

“ the serpent spoke in days of old? And how Balaam’s ass  
 “ spoke to his master?” “ Since it was neither the serpent, nor  
 “ the ass, which spoke; but an Angel which spoke out of their  
 “ mouths, by the same power that he could have made the same  
 “ sounds without their assistance, if he had pleased.”

As to Evil Angels, says our Author, “ They are also known by  
 “ various denominations, such as *Devils*, and *unclean Spirits*,  
 “ &c. and have also their different ranks, and degrees of power,  
 “ and pre-eminence among themselves. The chief of which  
 “ is, by way of eminence, called *the Devil* (a), that is, the  
 “ *Calumniator*, or *Accuser*; and *Satan* (b), or the *Adversary*.  
 “ He is also called the *Dragon* (c), or which is the same thing,  
 “ *the old Serpent which deceiveth the world* (d); because it was  
 “ in that shape that he deceived our first parent Eve. He is also  
 “ called *Beelzebub* (e), which signifies the *Fly-God*, or the *Lord*  
 “ *of Flies*, probably for the same reason that he is called *the*  
 “ *Prince of the Power of the Air* (f); because he and his An-  
 “ gels are supposed to inhabit the air, and to be perpetually ho-  
 “ vering about like flies, *seeking whom they may devour*.”

“ The design of the seventh and last Letter is, to shew, that  
 the *direction* of the conduct of mankind, was the cause of the  
 dispute between the good and bad Angels; the event of the  
 contest between Michael and Satan; that Michael and Christ  
 are the same person; that Christ, when he took the human na-  
 ture upon him, was deprived of the immediate presence of God,  
 and rendered liable to the temptation of Satan; that Satan did  
 not suppose Jesus to be one substance with God the Father;  
 that Jesus, in his agony, before his crucifixion, must have  
 suffered not only in his human but in his divine nature, and more  
 than a mere man could suffer; and that the objections of the  
 Socinians are not to be answered, if Christ did not suffer in more  
 than his humanity, or if he was one substance with the Father,  
 which could not suffer. In stating the scriptural account of our  
 redemption, he very rightly observes, that tho’ Christ suffered  
 for the redemption of mankind, for which he was exalted, &c.  
 “ We do not find one word about the *satisfaction* of Christ;  
 “ and therefore,” adds he, “ I could wish that expression was  
 “ more sparingly made use of; because it is not only unscriptu-  
 “ ral, but also because the doctrine commonly inculcated by it,  
 “ seems to me to be erroneous, viz. That God could not for-  
 “ give the trespasses committed against himself, and to remit

(a) Mat. iv. 5.

(b) 1 Chron. xxi. 1.

(c) Rev. xii. 3, 9.

(d) Rev. xx. 2. xii. 9.

(e) Mat. xii. 24.

(f) Eph. ii. 2.



the penalty, if he pleased, without any other satisfaction, but that of his own good will. For, as our Saviour saith in a similar case, *is it not lawful for him to do what he will with his own* (a)? But if a third person interposeth as a *Mediator* in behalf of the offender, then the terms of *reconciliation* must be in the breast of the offended person; and which, when agreed to and fulfilled, may, by an easy metaphor, be called an *atonement* (b), a *propitiation* (c), a ransom (d), a price (e), a purchase (f), or a redemption (g).

In further explaining this doctrine, he candidly considers, and as candidly answers, an objection of the late excellent Dr. Sykes; and then concludes with some pious reflections on the whole; in the course of which he has some thoughts on the *different degrees* of future rewards and punishments: with an extract from which we shall close our account of a performance, which, like most of this learned and ingenious Author's other works, has afforded us much pleasure, and instruction. The passage with which we conclude the article, is the following.

Not that we are to imagine, that all they who are to be partakers of his heavenly kingdom will be equally happy; and all that are excluded out of it equally miserable; for, as it hath pleased God to form mankind of very different complexions and constitutions, and hath left them to the direction of their own reason and free-will, in the indulging, or restraining of their passions; so we find accordingly, that men are exceeding different in their inclinations, and pursuits, after Virtue and after Vice. And, hence it is, that Reason and Revelation both agree in declaring that the same principal of justice, which hath determined rewards and punishments for good and for bad actions in the general, will make that just distribution of them in a future state, that every person shall meet with such degrees of pleasure or of pain, as may in some proportion be answerable to his particular merit or demerit: That every one, as the scripture expresseth it, *shall receive his own reward according to his own labour* (h). And, as our Sa-

(a) Mat. xx. 15.

(b) Rom. v. 11.

(c) 1 Joh. ii. 4, 10.

(d) Mat. xx. 28. Mar. x. 45. 1 Tim. ii. 6.

(e) 1 Cor. vi. 20. vii. 23.

(f) Acts xx. 28. 2 Pet. ii. 9.

(g) Eph. i. 7. Col. i. 14, &c. &c.

(h) 1 Cor. iii. 8. See also Mat. v. 9. x. 41. Dan. xii. 3.

\* viour hath informed us, that the profitable servant who had  
\* gained ten talents, was made Ruler over ten cities; and he  
\* that had gained five talents, was made Ruler over five cities;  
\* so hath he likewise assured us, on the other hand, that some  
\* sinners shall be beaten with few, and some with many stripes.\*

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*The Call of Aristippus, Epistle IV. To Mark Akenfide, M. D.*  
*By the Author of the three former Letters\* to Aristippus. 4to.*  
6d. Dodfley.

A Singular copper-plate prefixed to the title-page of this Epistle, exhibits a whim, or device, which reminds us of the method Apelles takes, in Prior, of leaving his name with the servant of Protogenes, by striking at once a perfect circle on a board, to be presented to her master, on his return home;

“ By which he presently would know,

“ How Painters write their Names at Co.”

Indeed a remarkable difference in the address of our Author, is, that he has inscribed the word *Aristippus* within his outlines; the cavity within, which is neither round nor square, probably appearing too naked and void to him, until he had inclosed his fictitious name within this symbol, or cypher, perhaps, of his real one; as Horace wrapt himself up snug in his integrity, *totus teres atque rotundus*. However, if this conjecture should fail to crack the nut, perhaps it may scarcely deserve more pains, considering the chance of our discovering only a maggot at last.

We find in the title-page, that instead of any ideal correspondent among the stars, *Aristippus* calls upon a real entity here, by addressing this Epistle to the ingenious Dr. Akenfide. We imagined, indeed, at first, that the word *Call* was only used as a more familiar and easy expression by this studious admirer of Ease, to signify *Invitation*: and that the Intention of it was, just to beckon the Doctor down to the palace of Elegance, frequented by the Loves, Muses, Smiles, and Graces, to take a glass of something equal to the old Falernian or Massic; and so to enjoy a classical regale with his friend. But to our disappointment, we could not discern the least prospect of a flask, or a collation, and were surprized at first to find so little good-living, where there was so much joy and happiness. Reflection, however, soon informed us, these feasts must be all mental; to

\* See our last Review.

be sure the Graces, &c. never eat or drink, as some ungraceful consequences might attend it. Nevertheless, that Dr. Aken-  
side was not called for nothing, is evident from the following  
Exordium, wherein he is expressly invited to immortalize the  
verses of Aristippus; which is to insure the annual oblations of  
future Poets, to the poetical cinders of the aforesaid Aristippus,  
as wholly meet and reasonable.

O THOU, for whom the BRITISH bays  
Bloom in these unpoetic days,  
Whose early genius glow'd to follow  
The Arts through Nature's ancient ways,  
Twofold Disciple of APOLLO!  
Shall ARISTIPPUS' easy lays,  
Trifles of philosophic pleasure,  
Compos'd in literary leisure,  
Aspire to gain thy deathless praise?  
If thy nice ear attends the strains  
This careless Bard of Nature breaths  
On CYPRIAN flute in Albion's plains  
By future Poets myrtle wreaths  
Shall long be scatter'd o'er his urn,  
In annual solemnity,  
And marble CUPIDS, as they mourn,  
Point where his kindred ashes lie.

Yet to convince his friend, that he himself is too just to expect this gratis, Aristippus leads the way, by presenting him, with his Eulogy first; which is, by no means, a lukewarm one, and, we dare say, equals the Doctor's utmost concoction. Our Author assures him, that in Elysium; Plato and Virgil shall weave him a never-fading crown; while Lucretius, Pindar, and Horace shall yield him precedence, with pleasure. The old man, in that same Horace, had stopt his legacy-hunter with an *Obe!* *jam satis est*, before he had proceeded quite so far.

Our Poet had, indeed, previous to this panegyric, represented to his Correspondent, and to his Readers, that, with no small miraculous apparatus,

— He was call'd by Jove's behest;

• A PAPHIAN and a Delphian Priest.

This (whatever venerable Officer a Paphian Priest may be) seeming of high importance, and the word *call'd* being printed emphatically, induce us to suppose, that our former conjecture about the title of this Epistle may probably be an error; though it seems hardly worth retracting, since it is evident Dr. Aken-  
side was call'd upon to celebrate the efficacy of the *Call* of Aristippus: whence we flatter ourselves with the possibility of our having even penetrated

penetrated the twofold designation of our Author in this title, which, indeed, is sufficiently quaint and pithy. The Miracle itself is no humble Imitation of Horace, who tells, us in three lines, that the doves covered him with fresh leaves when he was a child, and had sported himself asleep near a wood. But the poetical inauguration of Aristippus was by no means so brief and simple. The Elves and Fays danced about him, as he slumbered under a blooming hawthorn; the nightingale neglected her singing, to make him a flowery couch; the red-breast rose at day-break, to furnish the snug urchin with a pillow of wild roses; while the bees, without disturbing him, filled his sweet little lips with May-honey; as we are informed in about forty lines. Neither are we to imagine all these ceremonies, so superior to those which Horace was treated with, to have been unmeaning and insignificant.—But to be serious, when Horace talks of himself, he does it either in a manner, or with a moderation, that never disgusts. Nay, he has left us, perhaps an aggravated account of his sins and infirmities, in a satire on himself, which he puts into the mouth of his man Davus, and which he humourously concludes, by honestly attesting his own impatience at the fellow's rehearsing the black list. Such a confession could not but allay the envy which his merit and elevation had probably excited among his cotemporaries. This differs a little from the conduct of Aristippus, who may truly say, with Tully, *avidior sum quam satis est gloriæ*; a passion, as Dr. Young observes, [tho' there are undoubtedly worse].

“ Which makes dear *self* on *well-bred* tongues prevail,  
“ And *I* the little Hero of each tale.”

In this respect it becomes an arrant *impolitesse* and insult on the Hearers or Readers; and our Author's favourite, Madam des Houllieres, could have informed him, “ that self-love \* is “ the most foolish species of it;” tho' she immediately adds, “ it is one of the most common errors, no one being satisfied “ with his fortune, nor dissatisfied with his wit or merit.”— But Authors of taste ought to be exempted from common errors, if any may hope for such an exemption.

We must acknowledge, however, that the panegyric of another, comprised in this Epistle, renders it less disgusting than the former three, which were sacred only to the celebration of their Writer. Such a circumstance must certainly obstruct the very

- L'Amour propre est, hélas! le plus sot des Amours!  
Cependant des Erreurs il est la plus commune:  
Quelque puissant qu'on soit en Richesse, en Crédit,  
Nul ne s'est content de sa Fortune,  
Ni mécontent de son Esprit.

purpose

purpose it aims at ; since the man who crams himself with his own inordinate applause, generally supercedes the approbation of others ; who will conclude, that tho' it may be coveted, it can be no more wanted than pardons at Rome, or levity at Paris. On the other hand, the former Epistles, digressing occasionally into some just satire, contained a little more zest and spirit than the present, which is all milk and eulogy ; and, with very little sentiment, rings away the trite wordy changes on Paphos, Cyprian, Loves, Graces, and Hebe ; and, in short, as Prior says,

————— “ A strange crew ;  
“ Caliope, and God knows who.”

As we conceive our conduct, in regard to all these Epistles, has been a strict discharge of our duty to the public, so we think it more truly benevolent to the Author, than we could have been in soothing his irregular self-love, or citing precedents to recommend it. Humanity will even encourage certain indulgences to such as are past a cure : but where a constitution promises sufficient vigour for a recovery, by the assistance of a potent tho' unpalatable remedy, it seems immoral, or even cruel, to withhold it.

### *An Account of FOREIGN BOOKS.*

**A**S long as the horrors of War disturb the Continent, there is no great cause to wonder, that exclusive of political pieces written to serve the interests, or historical performances hastily put together to raise the reputation, of some or other of the contending parties, we are not supplied with the same number of useful or entertaining books, that came over before the demons of Discord and Ambition disturbed the tranquility of Christendom. This interruption also extends to Literary Journals, so that they come to us later, and in a more irregular way, than formerly ; and, to say the truth, affects every kind of literary correspondence, in so sensible a manner, that whatever care and cost may be employed to overcome these difficulties, they cannot be entirely conquered ; and therefore it is better to acknowledge this fairly, than to amuse the Reader with pompous promises, which, however easily made, it would be next to an impossibility for us to perform, tho' ever so diligent and well inclined.

But at the same time that we make this necessary apology, we shall with equal candour declare, that during the course of the present

present year, we shall not be wanting in our utmost endeavour, to execute this branch of our undertaking, in the best and most instructive manner possible; and, from time to time, oblige the public, not only with impartial accounts of the most valuable works that shall be, in like manner, from time to time, published in foreign parts, but shall also take every opportunity the nature of an extensive correspondence will allow, to mention such works of learning as are expected from men of distinguished reputation, and which are preparing for, or are already in the press.

We shall be likewise attentive to such literary anecdotes as may occasionally steal abroad, and to the memoirs of such celebrated Writers as are already deceased, or as may happen to decease, in the course of the year; and also pay a due regard to such literary controversies as may arise, on subjects that are truly interesting, and where the disputes may be of consequence towards the settling facts of any importance, or may conduce to the explaining any point of real utility. At present, instead of adding any farther promises, we will proceed to perform those already made, as far as the materials in our hands will permit.

*Reizen door een gedeelte van Europa, Klein Asien, verscheide Eilanden van de Archipel, Syrien, Palestina of het H Land, Egypten, den Berg Sinai, &c. In den beginne van deze Eeuw gedaan door wylen den Hoog-Edelen welgebooren Heer Johan Egidius van Egmond van der Nyenburg, &c. En den Hoog-Eerwaarden, Hoog-Geleerden Heer Johannes Heyman, &c. Alles uit beider eigenbandige nagelaten Schriften op gemaakt, in een goede order gebragt, Briefs-gewyze zamengesteld en behoorlyk ter Druk persie bezargt door Johannes Wilhelmus Heyman, Med. Doct. Eerste Deel. That is,*

*The Voyages of Messrs. Vander Nyenburg and J. Heyman, through a part of Europe, Asia Minor, and many of the Islands of the Archipelago, Syria, Palestine, Egypt, Mount Sinai, &c. digested in their proper order, and published in the form of Letters. By Dr. John-William Heyman. vol. I. 4to. pages 412. 1757.*

Both these Travellers were persons of distinction, and both had the same object in view, viz. to make themselves perfectly acquainted with the Manners and Customs of the Eastern Nations, and to acquire a thorough knowledge of the Oriental Tongues. Mr. Vander Nyenburg was a respectable Magistrate of the town of Leyden, and Envoy Extraordinary from the States, to the King of the two Sicilies. He spent four years in his travels, i. e. from 1720 to 1723. Mr. J. Hey-

J. Heyman was Professor of the Oriental Languages at *Leyden*, and spent about nine years in his travels, viz. from the year 1700 to 1709. The Editor is the nephew of the Professor, and received the papers of Mr. Nyenburgh from his heir.

The method he has taken in the publishing them is very singular, for having thrown them into the form of Letters, according to the geographical order of the places through which they had travelled, the Reader finds an easy, natural, and correct relation; free from contradictions, or repetitions. But being made up of what was written by distinct persons, at different times, he can never tell to whom he is obliged for his information, or collect, otherwise than from circumstances, at what period of time these observations were made.

Such as have attentively read the travels of Maundrell, Thevenot, Sandys, Le Brun, Dapper, Shaw, Tournefort, Spontanus, and Wheler, will not meet with many things new in these Letters. On the other hand, those who are not acquainted with those books, will here find almost all they contain, delivered in a very agreeable manner. It were to be wished, that Travellers would acquaint themselves perfectly with what has been already written with relation to the countries they visit, and make it a rule not to dwell on what has been already said.

*Histoire de la Ville de la Rochelle, & du Pays d'Aunis, composée d'après les Auteurs & les Titres originaux, & enrichie de divers Plans. Par M<sup>onsieur</sup> Arcere de l'Oratoire, & l'Académie Royale des Belles-Lettres de cette Ville. A la Rochelle, chez René Jacob Desbordes, Imprimeur des Fermes Générales du Roi; & se vend à Paris, chez Durand, rue St. Jacques. 1756. Tom. I. pag. 660, sans la Preface, &c. That is,*

The History of Rochelle and the Country of Aunis, extracted from original Authors and Records, adorned with copper-plates.

This is a work that has been long expected, and has cost much attention, and great labour. It is a very full and complete History of one of the smallest provinces in France, by a native; one perfectly well informed in every respect, and who had spent many years in collecting, and digesting, the materials out of which this structure has been raised, as a monument to the glory of his country. There is a large and accurate map prefixed; the whole is ranged in a very exact and elegant method; the Natural and Civil History are treated with great ability and precision; and the design of the Author is, in every respect, executed to the utmost. Perhaps those who are not equally interested

terested in favour of this country, or who have no leisure for long and labour'd discussions, may think him prolix; and it is not impossible that he may, by such, be thought too highly prepossessed in favour of his country, and of his countrymen. But after all, without a certain tincture of enthusiasm of this kind, perhaps it is impossible to wade through such a multitude of dry and tedious pieces, as he found it necessary to consult, in order to bring a work of this kind to perfection.

These particular histories are of very great utility. They enable an inquisitive inhabitant to become perfectly well acquainted, in a short time, with what is naturally the first object of a mind properly turned to science, the knowledge of that spot to which he is particularly attached by Providence. They are no less acceptable to foreigners, who have any occasion to enquire into the circumstances of a particular province, which it would be almost impossible for them to accomplish by collecting the scattered passages that relate to it in different Authors. They serve to correct many things that are not only imperfectly, but falsely set down in general descriptions; and also afford a proper opportunity of setting in a clear light, an infinity of subjects relating to agriculture, mines, manufactures, and trade, which are things of the greatest consequence to mankind in general; so that descriptions of this sort afford, in their different parts, amusement to some, instruction to others, and very frequently furnish the most profitable lights to those who turn their thoughts to the improving, by art, the valuable commodities which almost every country receives from nature; and which too frequently, but for works of this kind, would be overlooked and neglected.

*Introduction a la Mineralogie, ou Connoissance des Eaux, des Sucres terrestres, des Sels, des Terres, des Pierres, des Mineraux, & des Metaux. Avec une description abrégée, des opérations de métallurgie; ouvrage posthume de Mr. J. F. Henckel, publié sous le titre de "Henckelius in mineralogia redivivus," & traduit de l'Allemand, 2 vol. in 8vo. A Paris chez Guillaume Cavelier, 1756. Tom. I. pag. 204. Tom. II. pag. 371.* That is, An Introduction to Mineralogy, or the Knowledge of waters, terrestrial juices, salts, earths, stones, minerals, and metals. With a concise description of the operations of Metallurgy; a posthumous work of Mr. J. F. Henckel, published under the Latin title of, 'Henckelius in Mineralogia redivivus,' and translated from the German.

This gentleman, Dr. John Frederic Henckel, for under that name he has been always known to us, acquired a great and just reputation, by many excellent pieces, in natural history and chemistry, which he published in his life time. He was born at  
Fry.



Fryberg, in Misnia, in 1679. He applied himself, in the former part of his life, to physic; but quitted practice, to dedicate himself entirely to these favourite studies. The place of his birth put it in his power to satisfy his prevailing passion, and opened an unbounded field to his researches. Fryberg is situated amongst those mountains which have been rendered famous by their mines, and which have been wrought with success, through a long course of ages. Dr. Henckel, therefore, had the most favourable opportunity of studying nature; which he did with such assiduity and success, that his superior skill soon gained him so high, and so extensive a reputation, that his lectures were not only attended by persons who came from all parts of Germany, but he had also disciples who resorted to him from Sweden and Russia. Augustus the Second, King of Poland, and Elector of Saxony, made him counsellor in the council of mines at Fryberg, and it was under his direction, that the porcelain manufacture was brought to perfection, which has rendered the town of Meissen so famous. He died in 1744, in the place where he had lived, and where he was born. His fine cabinet of natural rarities was purchased by Mr. Demidoff, a man of fortune at Peterburgh, whose son has made a present of it to the University of Moscow.

This performance was published at Dresden, in German, in 1747, by Mr. Stephani, the worthy disciple of an excellent master. A French translation had long been wished, and has at length appeared, said to be performed with great accuracy and judgment, and not without some very considerable improvements. As the character of this great man is thoroughly known, and established here; and as a work of his has been lately published, and well received, we may reasonably hope to see this also in our own language, as there is no country in Europe where this kind of knowledge ought to be more cultivated, because there is none in which it can be better rewarded.

*Memoires Historiques & Physiques sur les Tremblemens de Terre.*  
*Par Mr. Elie Bertrand, Premier Pasteur de l'Eglise Françoise de Berne, des Academies de Berlin, Göttingue, Leipzig, & Mayence.*  
*A la Haye chez Pierre Goffe, Junior, Libraire de S. A. R. 1757.*  
 1 vol. in 8vo. pag. 326. That is, Historical and Physical Memoirs upon Earthquakes. By Mr. Elias Bertrand, Minister of the French Church at Berne, and Member of the Academy at Berlin, Gottingen, Leipzig, and Mentz.

About two years ago, this gentleman published a dissertation and four sermons upon this subject, which were very well received, and occasioned his being solicited to review what he had written, and reduce it into the form of a system. This he has complied with; and having first divided his original dissertation into

into five, has added to these, three more, which make up the volume before us. This gentleman appears to be a person of extensive learning, and great sagacity. He has taken infinite pains to satisfy himself, as to the circumstances that attended, and the consequences produced by, earthquakes, in his own country, in 1755. He has collected and considered the different sentiments of ancient and modern philosophers; he states them fairly, examines them freely, enquires how far each of them is founded in, or can be supported by facts, and from thence labours to distinguish what is true, what is false, and what is doubtful or uncertain.

The importance of this subject has occasioned it to be so often treated, either expressly or incidentally, by the most able men in all ages, and in all languages, that it is not easy to find another, upon which so much has been said. Yet it must be allowed, that our Author has treated it in a manner and in a method so perspicuous and pleasing, that it may very well serve as a compendium of all that has been advanced, with any ground of reason or probability, upon so intricate a topic; the causes of which are as remote from human observation, as the consequences are near them. As he treats what other Writers have advanced upon this head with much candor, so he delivers his own sentiments with the utmost modesty and moderation, adopting whatever appears to him probable, supported by facts, and consistent with sound philosophy; and then adds what to him seems requisite to render the solution perfect. He observes, that not only a variety, but a diversity of circumstances, have attended different earthquakes; which induces him to assign different causes, or at least different modifications of the same cause: which he takes to be subterraneous heat, or fermentation, as necessary to produce such a variety of events. But as, sooner or later, there is good reason to suppose, that we shall see a translation of Mr. Bertrand's performance in our own language, we are unwilling to anticipate the pleasure that will result from reading the whole, by entering into a more circumstantial detail of the several particulars contained in each of these dissertations.

*L'Abrege Chronologique de l'Histoire Ecclesiastique, contenant l'histoire des eglises d'Orient & d'Occident, les conciles generaux & particuliers, les auteurs ecclesiastiques, les schismes, les heresies, les institutions des ordres monastiques, &c. depuis la naissance de J. C. jusqu'à l'annee 1700. 2 vols. in 8vo. Paris.* That is, A Chronological Abridgment of the Ecclesiastical History; containing a detail of the great events relative to the Eastern and Western churches, general and particular councils, ecclesiastical

fiaftical authors, schifms, hereties, institutions of monaftical orders, &c. from the nativity of our Lord to the year 1700.

This is a very fuccinct, but at the fame time a very accurate, perfpicuous, and ufeul abridgment of ecclefiaftical hiftory, which will ferve to refrefh the memories of fuch as are well verfed in ecclefiaftical authors, facilitate the ftudy of thofe who are perufing them, and ferve to give a general idea of the fubject, and to be occasionally confulted by thofe who have no farther inclination to be acquainted with church-hiftory, than as it is connected with other branches of literature. To fpeak the truth, thefe are the principal ufes of all abridgments. It is not every man of letters who can afford to have a library fo complete, as to include the capital books on every fcience; and yet the fciences are all fo clofely connected, that the purfuit of one frequently requires the recollection of, or application to, others; and then it is that works of this kind fupply a date, a fact, or fome other circumftance, *with eafe*, if they are methodically written; and if accurately, *with certainty*; which otherwife it would have coft much more time and pains to have found.

*Les Amufemens Militaires. Ouvrage également agréable and in-  
ftruftif, fervant d'introduction aux fciences que ferment les guer-  
riers, avec les figures en taille douce. Par M. Dupain, Ingenieur-  
Geographe des Camps & Armées du Roi, &c. Chez Guill. Desfré.  
Paris 1757. 8vo.* That is, Military Amufements. A work  
equally agreeable and inftruftive, intended as an introduction  
to thofe fciences that are requifite to form young officers.  
Adorned with plates.

This work, the title of which fufficiently explains its mean-  
ing, is written in dialogue, and gives a brief view of the ope-  
rations of war. It is executed with facility and fpirit, and is  
faid to have merited the approbation of fuch as underftand the  
military fcience. It has been thought no fmall advantage to the  
French, that they have abundance of books of this kind, by the  
perufal of which, young gentlemen in the army are brought to  
ftudy their profeflion, to make it the fubject of their converfation;  
and by compounding theory with practice, acquiring notions that  
fit them early for confiderable commands.

*Le Portefeuille trouvé de M. de V———, ou les Tablettes d'un  
curieux. 2 vols. 12mo. Paris 1757.* That is, The Pocket-  
Book of Monfieur de Voltaire, or, the Memorandums of a  
curious Collector. Without the bookfeller's name.

This Pocket-Book, of which we are told there are two other  
volumes ready for the prefs, is no more than a mifcellany of fe-  
veral

veral small pieces, written by Mr. Voltaire, Mr. Fontenelle, and some other persons, eminent in the world of letters; which pieces, however, a very few excepted, that their Authors did not care to own, or to publish, are already in the hands of most Readers. Amongst these are some billetdoux of Mr. Voltaire, to the daughter of the celebrated Madam du Noyer, which may, perhaps, force a sale for the rest. Such as have considered Mr. Voltaire in the light of a poet, a philosopher, an historian, a politician, or a critic, and are from thence inquisitive into his character as a lover, may form some judgment of him, in this respect, from these epistles; but at the same time it is proper to remark, that in a letter of his, which is actually printed, he positively asserts, there are not, in these two volumes, above three pieces that were in reality written by him.

*L'Esprit de l'Abbé des Fontaines, ou Reflexions sur divers panztes de Science & de Littérature, avec des Jugemens, sur quelques Auteurs, & sur quelques Ouvrages tant anciens que modernes.* 4 vols. 12mo. 1757. Paris. Du Chesne. i. c. The Spirit of the Abbe des Fontaines, or, Reflections on several kinds of Science and Literature; with his Sentiments as to certain Authors, and certain Works, both antient and modern.

The satirical genius of this Writer, while he was living, not only created him, as was very natural, many enemies, but was also very prejudicial to his writings; upon which numbers thought themselves at liberty to exercise the same severity, which, from the turn of his own waspish disposition, he had also exercised upon numbers. As he is now departed, his merit is more generally allowed. This work, to which the life of the Author is prefixed, contains abundance of curious remarks on arts and sciences, very entertaining and instructive; his opinions as to the characters of many authors, antient and modern; criticisms upon their works: and lastly, a collection of thoughts upon a great variety of subjects. This kind of literary miscellanies may be very useful, when they are read with the same freedom of mind with which they are written. There cannot be any thing more agreeable, than to learn the sentiments of a man of good sense, and great reading, upon learned subjects; but at the same time, after making a proper allowance for his authority, we ought to weigh his arguments with diligence and impartiality, and receive his sense of things only as it corresponds with truth.

[To be continued in our next.]

## MONTHLY CATALOGUE;

For FEBRUARY, 1758.

## POLITICAL.

Art. I. *An Appeal to the Throne*. 8vo. 1s. Kincaid.

WE are much perplexed to give our Readers an account of this wild rambling performance. In one part, the Author affects the slipshod of a modern Whig; in another, he mimicks the gravity of a Politician; and towards the conclusion, he apes the cant of a Fanatic: but no where can we discover him to be a man of judgment or ingenuity.

He has indulged his spleen, in drawing the portraits of the three principal figures in the last Ministry, which have been caricatured by every Dawber. He has represented the *first* as a glutton; but had he been better acquainted with his character, he would have known, that amidst all the delicacies of a luxurious board, this glutton, as he calls him, would dine upon a joint of mutton, and leave the *petits plats* for those who were fond of ragouts. His character of the *second*, is drawn in the stile of Dr. Rock's bills, and may, perhaps, be esteemed witty in the circle of Covent-Garden, where it may possibly be understood. The *third*, he describes as a Triton at the stern of a ship.

Having given this curious sketch of the former Administration, he proceeds to take a view of the present, for, he says, the total blackness of the one, must not prevent our seeing the spots of the other.

'That the love of our country,' says he, 'is a commendable and generous passion, every one must allow. But may not that passion, like other loves, be carried to a romantic excess? Some men have avarice to satisfy in their pursuits, others only vanity; but may not he be as erroneous in his schemes, who only lays them to obtain the trifling token of a snuff-box, or some such bauble, to display as an instance of her favour, as he who aims at his Mistress's whole fortune? For there is, one should think, at least, an equal degree of care requisite in each, to deserve the different objects they aim at.

'That the late expedition was a glorious undertaking, no body can dispute: I mean, if the cowardice or folly of those to whom the execution of it was assigned, had not rendered it abortive: but let us view it with the eye of candour and impartiality; and then, let me ask you, if, in its most consummate perfection, it could have brought any advantage to Britain, farther than that one of glory? and should that, in her present state, be the sole object of any of her undertakings? Why, it is the same thing, as if a person should lay out fifty pounds for a diamond ring, when they want shoes to their feet.

'That

\* That the nation will never suffer any thing through the premeditated fault, or natural badness of Mr. —'s heart, I most seriously believe; but that the desire of popularity, or, perhaps, I should rather say, his too sanguine inclinations to demonstrate his patriot affections, may hurry him beyond the bounds of political prudence, I am pretty certain.

But this *pretty Fellow*, who is *pretty certain*, that the Minister will exceed the bounds of political prudence, has certainly overshot himself. Would it have been no advantage to Britain, farther than that of glory, to have demolished Rochefort; to have burnt and destroyed the docks, magazines, arsenals, and shipping? Would it have been no advantage to have given such a considerable check to the naval power of France?

Instead of expecting his answer to these queries, we beg leave to ask this Gentleman, what advantage he can propose to himself as a Writer? Certainly, unless he imposes upon himself, he can neither expect profit or glory. If he could not subdue the *Cacochæi*, what, in the name of common sense, could induce him, among the various branches of Authorship, to choose the political Department? Should *that*, in the weak and languid state of his abilities, be the object of his undertakings, why, (to talk in his own manner) it is the same thing, as if a person should attempt to climb up a ridge of rocks, when he has not strength enough to crawl up a sand-bank.

Art. 2. *A Letter to the Right Hon. \*\*\*\*\**, containing Hints of a Plan for a Militia on a new and better footing, than any hitherto proposed, &c. 8vo. 1s. Wilkie.

If this Gentleman's plan takes effect, we shall be freed from the reproach of being a mechanical trading nation, for we shall then be a military people indeed!

He divides the people into two classes—One of which he calls *Property men*; the other, *No property men*. He proposes, that two lists be made of the persons in each class: That out of the first, that is, the *property list*, the *Militia men* may be chosen; and that out of the second, that is, *No property list*, the *Soldiers for the standing army*, and the *Seamen* may be elected. He would have the rules prescribed by the Militia-act pursued, as to making lists, choosing by rotation, balloting, *Justices power*, &c. With respect to the latter, we may here take occasion to observe, that the power of this Magistrate is made so exorbitant by the act, and daily stretches to an extent so incompatible with the fundamental laws of the land, that it rather requires the care of the Legislature to check its oppressive progress, than to enlarge its influence.

Art. 3. *Considerations on the Proceedings of a General Court-Martial, upon the Trial of Lieutenant-General Sir John Mordaunt, (as published by Authority.) With an Answer to the Expedition against Rochefort fairly stated. In a Letter to the*

*Right Honourable the Author of the Candid Reflections, &c.  
To which is added, An Appendix. Being a Reply to the Moni-  
tor of Saturday the 21st Instant. By the Author of The Can-  
did Reflections. 8vo. 1s. Hooper, &c.*

We are sorry to acquaint the Author of this Reply, who assumes such airs of importance, that he is indebted for his consequence to the merit of his Answerer.

His *Considerations* are as candid and sensible as his *Reflections*\*. He has not disclosed any new matter, and his arguments, which are extremely inconclusive, are but echoes of those trite observations which have been so often hackneyed in print, and in Coffee-houses.

When he attempts to be witty, he is low and illiberal. The following short specimen will be sufficient to shew the elegance of his illustrations.

‘How few,’ says he, ‘dare think for themselves? They are content with having their opinions ready chewed for them, as we are told of the Negus of Abyssinia, having his royal food chewed by an old woman, and chucked down his throat.’

The learned Reader will readily perceive, that this sentence is not strictly grammatical: but without staying to dwell on such instances of incorrectness, we advise those who like to have their opinions chewed for them, rather to employ some *other old woman* than the Author of these *Considerations*, that they may at least have them chucked down their throats with a *neater band*.

His style is uncommonly affected, and we are every now and then surprized with a hard word, which it is impossible, as Martial says, *belle dicere*.

Before we conclude, we shall offer him a word of advice in his own way, which is—That if he has any thoughts of being appointed *Masticator General* to the public, it will be highly imprudent in him to spit out the next literary morsel before it is half chewed.

\* See an account of the *Candid Reflections*, with the Answer, entitled, *The Expedition fairly stated*, in our last Review.

Art. 4. *The Military Arguments in the Letter to a Right Honourable Author, fully considered. By an Officer. 8vo. 1s. Robinson.*

This ingenious Writer tells us, that—‘In regard to the term of *Coup de main*, and the interpretation to be given it, it is a dispute for Grammarians, and not for Soldiers.’ Here we take leave to differ from him in opinion, for we rather think it a dispute for Soldiers, and not for Grammarians. It is an undoubted Axiom, that *Ignorantia Terminis, ignoratur Ars*: and his declaring himself indifferent about the terms of his pretended profession, plainly proves him to be as insufficient an *Officer* as he is an *Author*.

The

The substance of this pamphlet has more than once been laid before the public, and there is little new in it, except some quotations from Feuquieres, Santa Cruz, and Quinci, to give it a military air.

He sometimes endeavours to impose upon the Reader by mere quibbles, instead of solid arguments. Thus the Author of *The Expedition fairly stated*, having observed that "the French would never have built Fort Fouras to guard a sand bank; and that if the guns of no ship could reach the fort, consequently the guns of the fort could reach no ship."—Our Officer from this takes occasion to make the following shrewd reply.—'One thing,' says he, 'is certain, that the guns of a fort can annoy ships at a distance much too great for ships to form the attack of a fort.' But what is this to the purpose? If Fouras was so inaccessible by sea, that the Pilot (as appears from a deposition taken at the Trial) could not carry even a bomb ketch within random shot of the fort, certainly the fort could be of no service towards the sea, and the objection still remains in its full force.

Upon the whole, it is to be feared, that the public has only been amused with subtleties and refinements, with respect to the conduct of the Expedition, while the material points have been disregarded. Vid. our last, p. 92—93.

## MISCELLANEOUS.

Art. 5. *An Essay on Criticism. In the Course of which the Theory of Light, and the Gravity of the Earth are particularly considered.* By Thomas Kirby. 8vo. 6d. Owen.

The Reader will form some idea of this pamphlet, when he is told, that the Author asserts Light to be nothing more than a reflection, (i. e. that nothing is something); that the heavenly bodies, even in the horizon, have no refraction; that the precession of the Equinoxes cannot proceed from the spheroidical figure of the earth, even tho' it were as flat as a grindstone; and that the nutation of the earth's axis is a mere chimera; in short, that Sir Isaac's theories of the universe, and Light, are both absolutely false: with several other positions of a like nature, which the Author has supported with his own *ipse dixit*, and a few old arguments that have been a thousand times answered.

Art. 6. *Memoirs of the principal Transactions of the last War between the English and French in North America. From the commencement of it in 1744, to the conclusion of the treaty at Aix la Chapelle. Containing in particular, an account of the importance of Nova-Scotia, or Acadia, and the island of Cape-Breton, to both nations.* 8vo. 1s. 6d. Doddsley.

The importance of Nova-Scotia and Cape-Breton are here placed in an alarming light, more especially so far as they affect Great Britain. The circumstances of the reducing Cape-Breton, are here more minutely particularized than we have yet seen; nevertheless, how great



soever the merit was of planning the reduction of Louisburg, some acknowledgements are certainly due to those who carried the scheme into execution.—To the then Governor of Massachusetts, as being the first mover and grand conductor of this enterprize, the Author is very liberal of his compliments: but he seems in a great measure to have forgot the brave officers who effected the design at the hazard of their lives,—In short, if we may be allowed to speak our sentiments, we must consider this publication as one among the several apologies for the conduct of Governor Shirley.

Art. 7. *The Conduct of Major-General Shirley, late Commander in Chief of his Majesty's Forces in North America, briefly stated.* 8vo. 1 s. 6d. Doddsley.

Mr. Shirley, whose conduct has been variously reported, has here a good deal to say for himself;—but as those who have curiosity enough, with regard to this subject, to wish for any particulars of this controversy, would hardly be gratified with what our limits might afford them, we beg leave to refer to the pamphlet itself for further information.

Art. 8. *The Art of Conversation, or Polite Entertainer. Calculated for the improvement, and designed to establish morality on the foundation of good sense, and to fix the wavering notions of good manners in the minds of both sexes. Recommended\* as a gentle help to modern discourse. Illustrated with several curious anecdotes on different subjects. By a Person of Quality†.* 22mo. 2 s. 6d. Ryal and Withy.

A new edition of the title-page of a thing published in the beginning of the year 1754, then entitled, *The Book of Conversation and Behaviour*. See Review, Vol. X. p. 307.

\* Quere, by whom?

† Quere, of what quality?

Art. 9. *The History of Amanda. Written by a young Lady.* 12mo. 3 s. Rofs.

Amanda is an agreeable sort of a body;—quite a gentlewoman, compared to *Mira*, (see our last, p. 93) and some other *trollops*, who have had the assurance to appear in public, under the assumed names and characters of people of fashion:—but let not Amanda, however, plume herself too much on this preference; for, notwithstanding the decency of her appearance, and the decorum of her behaviour, she must not think herself qualified to keep company with *Madam Clarissa*, or *Miss Western*:—ladies of the first distinction in the records of romance.

Art. 10. *Memoirs of a Young Lady of Family, &c.* 12mo. 3 s. Scott.

An insipid, flimsy, uninteresting tale; which, were it not that a strap or two of Latin seems to contradict the supposition, one might suspect

suspect to be the work of some novel-struck chamber-maid: for such, its seems are now become free of the worshipful company of Adventure-makers. We are led into this conjecture by the inaccuracy of the Writer's language; which, though not in general contemptible, is here and there sprinkled with vulgarisms, only to be expected from a scribbling female: such as, p. 171, 'He could not bring himself to think that I favoured, as yet, any one *el/e*'s pretensions.'—P. 165, 'I *laid* in the same room with my benefactress.'—by which it might possibly be understood, that the young lady who tells the story, had gracelessly *laid* an egg in the chamber of her benefactress. Nor is this an accident or error of the press; but the common language of the narrative; for we find the same impropriety in other parts of the book, for instance, page 189, 'I *laid* in her apartment:—Page 155. 'She ordered a tent-bed to be put up in her room, for me to *lay* upon.'—A *ben* might have said so with propriety.

Art. 11. *Institution of the General Company for the Culture of the Vineyards of Alto Douro.* 8vo. 1s. Gardner.

As this relates merely to the late establishment of the above mentioned company, in the city of Porto, in Portugal, our Readers will expect no farther account of it.

Art. 12. *A New Scene for the Comedy called The Knights: or fresh Tea for Mr. Foote.* 8vo. 6d. Dublin printed, London reprinted, by Wilkie.

A droll satyr on some public speakers in the House of Commons of Ireland.

Art. 13. *A genuine Narrative of the deplorable Deaths of the English Gentlemen, and others, who were suffocated in the Black-Hole, in Fort William, at Calcutta, in the kingdom of Bengal; in the night succeeding the 20th day of June, 1756. In a letter to a friend.* By J. Z. Holwell, Esq; 8vo. 1s. Millar.

A most shocking tale; affectingly, and well told, by a principal person among the unfortunate sufferers;—one of the few who had the happiness to survive a trial which one would have thought it impossible for human strength to sustain.

## POETICAL.

Art. 14. *Ariment and Tamira: An Eastern Tale. In the manner of Dryden's Fables.* By a Gentleman of Cambridge. 4to. 1s. Marsh.

The substance of this tragical story is briefly as follows: Yamodin, King of Golconda has an only child, named Tamira, compleatly beautiful in mind and person; and addressed by different neighbouring Princes, to whom her father finally declares, that no foreigner shall succeed to the crown of Golconda. Soon after which, to procure a descendant from his daughter, he determines to bestow her on his

brave and successful General Arimant, whose character is *very amiable* in all respects, being entirely agreeable to the people, and especially dear to the Princess, whom he had long secretly loved. The day of their nuptials is fixed, but before it arrives a raging pestilence invades the kingdom, and prayers being vainly offered up to their God *Ram*, for restraining it, the people, or rather the whole kingdom, demand, according to the execrable law or superstition of the Golcondans, the sacrifice of a royal virgin, to appease *Ram*, and extinguish the plague. The King, who is extremely fond of his only child, struggles some time between the duties of Prince and Parent, but seems determined in favour of his people, when the affecting presence of Tamira, who intervenes on this occasion, makes him relent. But the Princess, who seems as fully convinced of the efficacy of her death as every one else, determines to die for the people; which resolution her father consents to, confirms in the usual form; and the following day is appointed for the sacrifice. Arimant, hearing this, with the utmost horror, flies to the Princess, who first appears absolutely bent on death: but having suffered herself to listen to the effusions of love, grief, and distraction, in her dear Arimant, she finally consents to marry him directly, and he resolves to claim her as his wife the next day at the altar, the law prescribing a virgin solely as the sacrifice. This he does; to the utter indignation of the King, (who had just turned his head aside, to avoid seeing the effusion of his daughter's blood) and to the astonishment of the whole assembly; who immediately seize Arimant, and devote him to death, as having impiously defrauded *Ram* of his sacrifice. The Princess in vain implores her father for her husband's life. She then supplicates the privilege of dying with him, like the wives at Coromandel; to which he is silent, but seems to assent by a nod. Arimant dies resolutely by the executioner, after having vainly endeavoured to dissuade her from death; and she throws herself alive on his funeral pyre, where their ashes are blended.

Such is the thread of this horrid tale, which we hope, for the honour of human nature, is but a fiction. For supposing it true, never had superstition a more absurd triumph in the sacrifice of two amiable persons, and in the consequent distress of a whole nation, thus deprived of an heir to the crown.

The versification throughout is smooth and equal, and the diction, upon the whole, not ill adapted to the elegiac narrative. As a specimen, we select the poet's apostrophe on the King's devoting his daughter to death; which apostrophe may be considered as the sole moral of the fable, though it is inserted near the middle of it.

And think'st thou then, deluded King, 'tis thine,  
 With rites like these to consecrate the shrine?  
 Think'st thou these Gods thou stil'st the great and good  
 Drink the fair virgin's unpolluted blood?  
 Unhappy Sire! in errors, darkness nurs'd,  
 Wicked through piety, through virtue curs'd!  
 O check thy hand, nor such rich incense pour  
 To that vain idol, whom thy fears adore.

**Art. 15.** *Poems on several Occasions, formerly written by John Free, D. D. The second edition, with addition of later pieces, &c.* 12mo. 2s. 6d. Owen.

This work, of which we do not recollect any former entire edition, (though Stigand was printed singly some years since, Susanna in 1730, and several of the political poems appear to have been first printed in News-papers, &c.) is a miscellany on very different subjects, and executed with different success. The verses to the fair sex, from the Greek of Naumachius, and a few others, are not bad; many are entitled to the character of mediocrity; and others undoubtedly come short of it. As to the acrostics, and several juvenile conceits, we suppose our Author intended to apologize for them, by his printing the word *formally* in Italics in his title-page. Among different occasions for meditating in verse, we confess we were diverted with the subject of one of the Doctor's meditations, viz. 'On going to bed early in the morning, after sitting up all night disputing with an old Sceptic.' What a coalition of zeal and good fellowship! and how unlikely to produce a *dry* dispute! notwithstanding, it is not very clear from the good meditation itself, which, or whether either of the disputants gave out.

Though we are too much straitned for room to give any specimen of the work, we may fairly assure our Readers, there is as great a variety for the price, under almost every poetical denomination, as could well be contained in about 200 pages. And besides the various regales for the meer English reader, there is a little Hebrew, some Greek, and more Latin, for the scholastic. Indeed we might of course have credited our Author with erudition from his tide; but as literary attainments, and inborn power in poetry are really distinct things, though we do not consider him among the humblest versifiers, we conceive he will be prudent in fitting down contented in a moderate station among the minor poets; and compensate himself for any deficiency that way, by the solid reputation he enjoys, of being a truly well principled Englishman, and a very good-natured man.

**Art. 16.** *Thoughts on the glorious Epiphany of our Lord Jesus Christ. A poetical Essay, written at Southampton, in the year 1757. Sacred to friendship. By the Rev. William Dodd, Lecturer of Westham, Essex, and St. Olave's, Hart-street, London.* 8vo. 1s. 6d. Dilly.

Mr. Dodd seems very happy in the favours of a thorough orthodox muse; with whom we wish him a long continuance of all the joy which her pious communications, together with those of his adored St. Athanasius, can possibly afford him.

**Art. 17.** *Admiral Vernon's Ghost. Being a full, true, and particular account as how a warlike apparition appeared last week to the Author, clad all in scarlet, and discoursed to him concerning a late notorious secret expedition, and on the present state of affairs.* 8vo. 6d. Burnet.

The

The Author has raised Vernon from the dead for no better purpose than to make him talk nonsense, in a sort of *drawing measured sustains*, which we have frequently seen imposed upon the public for blank verse.

Art. 18. *Kaiser assassinated by the Victory at Rastbach.* 4to. 6d. Owen.

This versifies is like a kindred genius described by Mr. Pope, who,

rumbling, rough, and fierce,  
With arms, and forms\*, and Fred'ric cronds the verse,  
Rends with tremendous sound your ears asunder,  
With gun, drum, trumpet, blunderbuss, and thunder.

\* We have substituted *forms* in the room of the word George, in Mr. Pope, as the Rastbach poet is a great dealer in storm and tempest. The King of Prussia bears upon the storm—*forms the rampart*; and even the very sound of a Prussian trumpet

Wild as a whirlwind tears its rapid way,  
Roots up the rock, and sweeps the plain away!

Art. 19. *Ode to his Grace the D. of B——, on a late very particular address from the kingdom of Ireland; being an allusion to the tenth ode of the second book of Horace.* Folio, 6d. Scott.

A very pretty, smart, humorous, satirical sting at the Lord Lieutenant, alluding to the spirit of opposition and enquiry, which lately appeared among the Commons of Ireland.

Art. 20. *Le Delassément de la Guerre; ou la Philosophie des Heros.* Poème, &c. i. e. The Relaxation of War; or, the Hero's Philosophy. A Poem, in French and English. Wrote by his Majesty the King of Prussia, during his residence at Breslaw. 4to. 6d. Brindley.

This English title we see ascribes the poem in both languages to the Prussian Hero and Monarch. However this might happen, from error, or by design, or whatever foundation there may be for ascribing it to him in either, the performance is not without some merit, whether we consider the reflections it abounds with, the expression, or the numbers. The reflections, indeed, are like so many axioms, whose truth is admitted the moment they are enounced. For instance,

Love by hope is still sustain'd,  
Boal by the reward that's gain'd,  
In pow'r exuberity begins,  
Weakness strength from prudence  
wins,  
Honesty is cradit's wealth,  
Tem'rance the support of health,  
Wis from calm contentment springs,  
Content us competence that brings—

L'Amour se soutient par l'espoir,  
Le zèle par la récompense,  
L'Autorité par le pouvoir,  
La faiblesse par la prudence,  
Le crédit par la probité,  
La santé par la tempérance,  
L'Esprit par le contentement,  
Le contentement par l'aisance—

The

The source of *wit*, however, if applied to writing, appears contestable, from the different opinion of Wits about it. Ovid and Juvenal seem nearly of our Poet's opinion, when they affirm leisure and retirement, which have been supposed necessary to content, to be conducive to the happiest exertion of wit and poetry.

*Carmina facissem scribentis et otia quærent.*

Ovid.

*Scripturae chorus omnis amat nimis et fugit urbes.*

Juv.

But Persius seems to think differently in his prologue, and supposes hanger may be a frequent source of it.

*Magister artis, ingenuus largitor  
Fusticulum*

It seems, indeed, as if both were true in different situations and habits. The perfection of a considerable piece appears incompatible with much solicitude or craving, which might prevent the faculties from being permanently attentive to the subject proposed; while in those who are very ingenious, and yet so indolent as to have but a moderate anxiety even about fame, some more loud and urgent stimulation seems necessary to an exercise of their faculties.—But this *en passant*. The following sentiments seem just, delicate, and well expressed:

Majds, to fan a lover's fire,  
Sweetness more than charms require;

Authors more from truth may gain,  
Than from tropes that please the vain.

Arts will less than virtue tend,  
Happiness and life to blend.  
He that happiness would get  
Prudence more must prize than wit,  
More than riches rosy health,  
Blameless quiet more than wealth.

*Plus de docteur que de beauté  
Me semble aux filles nécessaire ;  
Plus d'éclat que de vérité,  
Dans un auteur ne me plaît guère ;  
Pour être heureux, il faut avoir  
Plus de vertu que de savoir,  
Plus d'amitié que de tendresse,  
Plus de conduite que d'esprit,  
Plus de santé que de richesse,  
Plus de repos que de profit.*

From hence the Poet is led to attest his love of moderation in almost every circumstance. This the partisans of Austria will hardly allow the Royal Poet. The general inference, however, from many subsequent reflections is, that moderation in many respects is both wisdom and virtue; and that all excess in circumstances, habits, and in some of the virtues themselves, is either weak and vicious, or conducive to depravity and unhappiness. This, indeed, is no more than the old axiom of, *Omne nimium malum*: and in this part we imagine the French has, in some places, the advantage of the English. For what discovery is it to inform us, that

Too much *strife* distracts mankind? *Trop de fracas nous étourdit.*

Or what mighty contrast, or meaning, indeed, is there in saying,

Too much *negligence* is sloth? *Trop de froideur est indolence.*

Whence

Whence it should seem that *fracas* should not be translated into *strife*, but that it rather means *here*, that *ecclat* made by a person of figure and eminence, which may even incommode a great lover of his ease. *Faire un grand fracas dans le monde*—to make a great figure in the world. *Quand on est belle on fait bien du fracas*—When a woman is handsome, what a route is made about her. Neither should *froideur* be rendered by *negligence*, nor *indolence* by *stolt*, the French spelling the first just as we do, and signifying the last by *eisewoit* or *parasse*. In short, the sense here appears to us to be, that—*too much indifference to insensibility*. We might note some other improprieties in the English, and possibly a few escapes even in the French; but as the title-page utters them both for royal productions, we are fearful of arguing too much against the very sound of a name, the shadow of a hero, who animates such invincible legions.

We confess we do not clearly apprehend the connexion of the translation from this praise of moderation to the efficacy of trifles; though the following lines upon them, which conclude this little poem, read agreeably in both languages.

Trifles to the great commend,  
Trifles make proud beauty bend,  
Trifles Prompt the poet's strain,  
Trifles oft distract the brain;  
Trifles, trifles more or less,  
Give us, or with-hold, succès;  
Trifles, when we hope, can cheer,  
Trifles smite us when we fear;  
All the flames that lovers know,  
Trifles quench, and trifles blow.

*Un rien nous pousse auprès des grands,  
Un rien nous fait aimer des belles,  
Un rien fait sortir nos talens,  
Un rien dérange nos cervelles;  
D'un rien de plus, d'un rien de moins  
Dépend le succès de nos soins;  
Un rien flatte quand on espère,  
Un rien trouble lorsque l'en craint,  
Amour son feu ne dure guère,  
Un rien l'allume, un rien l'éteint.*

Art. 21. *Epître de sa Majesté, &c. i. e.* An Epistle from the King of Prussia to Monsieur Voltaire. Translated into English from the original French. 4to. 6d. Doddsley.

The French original, as it is called, is printed in the page opposite to the English; and if that Hero and Poet to whom it is ascribed has not wrote it, undoubtedly the real Author concludes, that he might have wrote it, without dishonour to a King. It appears to us, however, less worthy of his Prussian Majesty than the former, as it has less energy and sentiment: and though the following reflection, which is far from new, is neither expressed nor rhym'd amiss, we think the professed contempt of glory must be either not sincere, or not graceful, in the mouth of an Hero.

And though a Prince and Poet born,  
Vain blandishments of glory scorn;  
For when the ruthless sheers of fate,  
Have cut my life's precarious thread,  
And rank'd me with th'unconscious dead.  
What wil't avail that I was great,

Or

Or that th' uncertain tongue of Fame  
In Mem'ry's temple chaunts my name?  
One blissful moment while we live  
Weighs more than ages of renown, &c.

This *blissful moment* is quite out of the character of a Prince, who is allowed to be no voluptuary; and is said to relax from his amazing enterprizes of danger, and almost incessant, and unparalleled fatigue, only with the amusements of poetry and music.

The English Translator seems to have committed a further impropriety in making an absolute Monarch praise 'the sacred freedom' that loves to dwell in a republican government, when there is not a word in the French original to warrant it, as may be seen by comparing the conclusion of the *Épître* in both languages: from whence the Reader will also observe, that this is a more paraphrastical version than that in the preceding article, the French here amounting but to forty-one lines. The conclusion is poetical and spirited in both idioms.

But I, gainst whom wild whirlwinds  
wage  
Fierce war with wreck-denouncing wing,  
Must be, to face the tempest's rage,  
In thought, in life, and death a  
King.

*Pour moi menacé du naufrage,  
Je dois, en affrontant l'orage,  
Penser, vivre, et mourir en Roi.*

We might animadvert here occasionally on the late frequent publications of French poetry, as we conceive they do not admit English reciprocally at Paris, in consequence of any poetical cartel: and perhaps a people we allow to be politic, might be at least as worthy of our imitation in this point, as in some others. However, the present state of Letters is more tolerable than any licenser could make it; and if French rhymes should become still more modish, it will not greatly injure our trade: nor will it lessen our diversion, to join the cry sometimes with a—*Vive la Bagatelle!*

## RELIGIOUS and CONTROVERSIAL.

Art. 22. *Friendly Admonitions to the Inhabitants of Great Britain in general, and to the Clergy of the Church of England in particular.* By Britannicus. 8vo. 1s. Baldwin.

These admonitions are chiefly of a declamatory nature; conceived in great warmth of resentment for the vices of the age; and delivered with an uncommon, but becoming force and pathos of expression. The Author appears to have been animated with a truly patriot spirit, and a laudable concern for the fate of his country, which he apprehends to be verging apace towards the termination of all that honour and that happiness, for which she was once so justly admired, and so greatly envied, by her neighbours.

But,



But, though he looks upon us as extremely degenerate, he does not think us absolutely profligate; and therefore hopes we may yet be roused to a due sense of our condition, and consequently, to a timely redemption from our impending fate.

To this end he warmly addresses himself to all orders and degrees among us, points out the reigning vices and depravities in each respective class, and pathetically recommends a reformation to all. Some may, perhaps, think, that he bears too hard upon the clergy, on whom, indeed, he has animadverted with great severity and spirit; but we cannot help thinking the apology he has made for this, and his distinction between a worthy and an unworthy clergyman, to be very reasonable.

'I can say with great sincerity,' says he, 'that there is no character on earth I respect so much as that of a pious and worthy clergyman, whose delight and pleasure it is to discharge, with fidelity and diligence, the important duties of his station: I could almost bow the knee to such a person; whereas, on the other hand, I look upon a worthless clergyman as the most despicable wretch that lives, and an object of just contempt, in what station soever he is placed, Archbishop, Bishop, Dean, or Curate. To the former, therefore, I shall be extremely sorry if my freedom gives any offence; as for what the latter may think or say of me, it shall give me no manner of concern.'

But waving our Author's controversy with the Clergy, we shall conclude this little article with a specimen of the performance, from that part of it in which the absurd and despicable vice of Gaming, the bane and the disgrace of the present age, is admirably exposed.

The *rage of Gaming*, says he, is a 'passion which seems to have totally swallowed up sense, virtue, conversation, and the whole train of private and public affections; so have overturned the ambition of excellence; extinguished the flames of patriotism; crushed all emulation but that of fraud? and which threatens, in its farther progress, to destroy all distinctions, both of rank and sex. With what deep concern must it affect every generous mind, to see persons of the highest ranks in life wasting their time, squandering their fortunes, voluntarily degrading themselves to the low level of professed gamblers, and herding with these as their chief intimates, and bosom friends!

'It is impossible to describe the complicated and substantial miseries, the variety of distresses, that flow from this source. When the tide of fortune ebbs, every gloomy, every malignant passion of the mind, is awakened; and then the poor wretch, who is under the influence of this fashionable extravagance, is often heard cursing himself, and blaspheming his maker. Fury, horror, and despair, take possession of his breast: if he looks back, he is filled with remorse and anguish; if he looks forward, misery stares him full in the face: his estate is spent, his credit exhausted, his wants are numerous, and he has no means of supplying them; what can he do?

He

\* He throws the last fatal dye for eternity, and concludes the dreadful scene by a *pistol*.

**Art. 23. *The Christian Minister.* By Charles Bulkley. 12mo. 2 s. Payne and Noon.**

In this performance we have two sermons; one preached at Pinner's Hall, July 8, 1756, at the ordination of Mr. Joseph Jeffries, on the nature and design of the Christian ministry; the other on the usefulness and honour of the Christian Ministry, preached at the Old Jewry, March 5, 1755, being the day of annual collection for the widow's fund. Besides these, there is an introductory discourse delivered at the ordination of Mr. Daniel Noble, Oct. 9, 1755, at Mill-yard, Goodman's Fields; with supplemental thoughts, to illustrate some particular points of very considerable importance, insisted upon in the preceding discourses.

We would recommend the whole to the perusal of all who are engaged in, or designed for, the sacred service of the ministry. It is, indeed, in our opinion, an excellent little piece; full of good sense, of candid, pious, benevolent, and enlarged sentiments; and breathes a truly Christian spirit.

**Art. 24. *The Hardships and Dangers of Subscriptions, represented in a letter to the Rev. Dr. Powell; with remarks upon his sermon, preached before the University of Cambridge, on the Commencement-Sunday, 1757.* 8vo. 6d. Waugh.**

This little tract contains very sensible and judicious remarks upon Dr. Powell's sermon \*. The Author writes with candor and moderation; he makes no illiberal or ungenerous reflections upon any denomination of Christians; and seems to be master of himself, and of his subject: in a word, his performance is as judicious, as the Doctor's sermon is trifling and injudicious.

\* Vid, the List of Sermons in our last Appendix.

**Art. 25. *Two Letters, adapted to the present critical Conjunction. The first, to all Military Gentlemen, by sea and land; pointing out the true soldier, as animated by religion, and the love of his country. The second, to all Others interested in the success of our councils and arms. Representing the favour of God as necessary hereunto; and the righteousness of individuals, as essential to our securing the Divine Protection.* By H. Worthington, A. M. 8vo. 1 s. Griffiths.**

To mention the design of this performance, would only be to repeat the foregoing words of the title-page. It will be sufficient therefore if we add, that the Author has executed his worthy intention in such a manner, as cannot fail of deriving credit to himself; but as to his degenerate countrymen, to whom it is addressed, we fear they are too far gone in *selfishness* and *depravity*, to receive much benefit from his pious and public spirited admonitions: though like the

the *Ninevites*, we have fasted and prayed; though we have humbled ourselves, from the greatest even to the least, yet it is to be feared we have not thoroughly repented, and turned from the evil of our ways. For, in the words of our Author, *Vice still seems to lift up her head with all the impudence of an harlot; we still see the most daring profanations of the Lord's day; and not only a neglect, but an atrocious contempt of his sacred ordinances; the sword of life made a jest of, and every restraint of conscience avowedly cast off*, p. 39. Alas! HOW FEW ARE IN GOOD EARNEST IN MATTERS OF RELIGION. *Ibid.*

### MEDICAL.

Art. 26. *An Enquiry into a late very extraordinary physical Trans-  
action at E—n. In a Letter to an Apothecary at W—r, in  
B—ks. By Ch—B—n, Surgeon, at Ch—y.* 8vo. 6 d.  
Cooke and Coote.

This is a sensible and affecting performance, occasioned by a catastrophe very interesting to the Writer, as he supposes, is nothing less than the premature death of his son. After thoroughly perusing the narrative; the apothecary's letter; the surgeon's remarks upon it; and the queries and expostulation which conclude the pamphlet; we are at a loss to conceive (on a supposition of the truth of the facts as stated) what sufficient exculpatory answer can be made to the imputations of the parent in this melancholy affair. The only further inference we shall offer from it is, that a man cannot have too good a head, nor too carefully furnished, to suggest the apt and timely exhibition, or omission, of powerful and active medicines.

### ERRATA in our last Appendix.

In the CONTENTS, under B, insert, *BIOGRAPHIA Britannica*, Vol. IV. with a reference to the *Review*, p. 577.—Page 578, line ult. delete *Yves*.—P. 584. for *Canticus* &c. xi. read, ch. ii.—P. 592. notes, l. 1. after *read*, put *it*.—P. 594. notes, l. 3. for *public*, read *pulpit*.—P. 598, note (w) in the reference to remark [U] instead of [U], read [W].—Note [X] l. 9, after *present*, insert [*late*].

### ERRATA in the Review for January, 1758.

Page 74, line 23, for *propiora*, read *propiora*.—Page 96, Art. 47, for *Alian*, read *Alina*.

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T H E

# MONTHLY REVIEW,

For M A R C H, 1758.

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*The Natural History of Iceland: Containing a particular and accurate Account of the different Soils, burning Mountains, Minerals, Vegetables, Metals, Stones, Beasts, Birds, and Fishes; together with the Disposition, Customs, and Manner of Living of the Inhabitants. Interspersed with an Account of the Island. By Mr. Anderson, late Burgo-master of Hamburgh. To which is added, a Meteorological Table, with Remarks. Translated from the Danish Original of Mr. N. Horrebow. And illustrated with a general Map of the Island. Folio. 12s. Linde, &c.*

**F**EW Islands in the known world, have been more talked of, and yet less known, than Iceland: notwithstanding its inhabitants were celebrated for their learning, among the ancient inhabitants of the North; and some of their poems, then considered as master-pieces, are still preserved in the library of the university of Upsal.

But Iceland is chiefly remarkable for its natural curiosities. That an island situated on the borders of the Frozen Zone, and covered, the greatest part of the year, with ice and snow, should abound in Volcanoes, perpetually vomiting smoke and flame, has been looked upon as something very singular. The same thing is, however, observable in the southern extremity of America, namely, near Cape Horn; where the cold is nearly as intense as in Iceland, and where there is a very remarkable Vul-

cano; whence the Spaniards gave the country the name of *Tierra del Fuego*, the Land of Smoke.

But whatever desire the public has shewn for a genuine and particular account of Iceland, that desire has not hitherto been satisfied. Several pieces have, indeed, appeared, but all either deficient in matter, or loaded with falsities; and, perhaps, the best extant is, the compendious account published in the *Philosophical Transactions*, Numb. 111, which was wrote by a Gentleman of veracity and learning, who resided many years in Iceland.

Some years ago Mr. Anderson, a Burgo-master of Hamburgh, published a Description of Iceland, which was very well received, and considered as a genuine account of that country; but Mr. Horrebow has shewn, that many of the particulars are absolutely false; and consequently convey a very inadequate idea of this famous island.

‘Of a different nature,’ says Mr. Horrebow, (or rather his Translator) ‘is this treatise which I here give to the public concerning Iceland. It is founded upon what I myself have seen and experienced, during the two years I lived in the island.—I made,’ adds our Author, ‘several observations with an excellent Paris Quadrant, and ascertained the Elevation of the Pole, by means of a lunar eclipse, which happened December 1750. By a Telescope accurately furnished with a Micrometer, I took the exact Latitude of the island, and having determined it in a nicer manner than it ever was before, found that Iceland lies almost four degrees more to the East than it has hitherto been computed\*.’

The part of Iceland where our Author observed the Latitude, was at Bessstedt, the palace of his Danish Majesty, situated near the south border of the island, and lying in the Latitude of 64 degrees 4 minutes North, and 25 degrees West of the Meridian of London. ‘The length of the island from East to West may be computed at a hundred and twenty Danish, or seven hundred and twenty English miles; and the breadth in the narrowest parts at forty one Danish, or two hundred and forty six English miles, tho’, in most parts, from North to South

\* This is, we believe, the first time a lunar eclipse was made choice of for determining the Latitude; and are inclined to think, that our Translator has mistaken the word, and wrote Latitude for Longitude; for it is plain, from the following sentence, that the Author meant the latter. The whole passage is, indeed, so obscurely rendered, that it is almost impossible to understand it; and we could wish this was the only one of that kind in the book before us.

‘ it is sixty Danish, or three hundred and sixty English. Thus  
‘ the breadth may be safely reckoned at fifty Danish, or three  
‘ hundred English miles.’

Having thus determined the situation and dimensions of Iceland, our Author, in the second chapter, considers its different soils; and is of opinion, that it exhibits undeniable marks of the universal deluge; being, like Norway, and a great part of Italy, an uneven country, covered with rocks and craggy mountains. The coast is not, however, like that of the former, environed with small islands and rocks, but, in general, wholly exposed to the ocean. Some few islands, indeed, lie off the western coast, and are very fertile, but not inhabited.

‘ In the interior parts of the island are very extensive heaths  
‘ and plains, together with vast mountains, many of which are  
‘ always covered with ice and snow. The greater part of them  
‘ are passable, and have roads over them, where some hundreds  
‘ of horses and men pass every year. Most of the northern people  
‘ travel across the large chain of rocks that run along the  
‘ country, and fetch their winter stock of dried fish from the  
‘ south and west parts. The mountains in the common road  
‘ are not so difficult to pass as those on the Alps and Pyrenees.  
‘ On the top of some of these mountains are plains of twenty,  
‘ or twenty-five English miles in extent. There are also in several  
‘ places large tracts of land, with good grass for pasturage,  
‘ and great lakes abounding with variety of fine fish, and in  
‘ some places sandy ground. Some of the mountains, which at  
‘ all times are covered with ice and snow, are called Jokeler.  
‘ From the tops a dark, sooty, thick, stinking water continually  
‘ flows like a great river. These Jokeler are not the highest  
‘ parts of the mountains, there being many near them much  
‘ higher, yet without snow continually on them. This may  
‘ probably be owing to the nitrous quality of the earth. There  
‘ appears a very extraordinary phenomenon in these places,  
‘ which may rather belong to a metaphysical than historical description.  
‘ However, it will not be amiss to give a brief account of it in the  
‘ strange property of these places called Jokells, which increase in  
‘ bulk, and again diminish and change their appearance almost every day.  
‘ For instance, paths are seen in the sand, made by travellers that  
‘ passed the day before. When followed, they lead to a place like a  
‘ large pond or lake, frozen over, very dangerous to pass, and not  
‘ there the day before. This obliges travellers to go two or three  
‘ English miles round. Then they come again to the very path  
‘ opposite to that they were obliged to leave. In a few days the  
‘ interrupted path appears again, all the ice and water having, as it  
‘ were, vanished. Sometimes travellers are bold enough to venture

‘over the ice, rather than go so much about. But it often happens that their horses falling into the great breaks which are sometimes in the ice, it is not in their power to save them. A few days after these very horses are seen lying on the top of the flat ice, where before was a hole several fathom deep, but now closed up, and frozen. The ice must therefore in this intermediate time melt away, and the water freeze again.’

Chap. III. is employed in describing the manner of travelling in Iceland; and the fourth in shewing the proportion in which the island is inhabited. In the latter the Author observes, that this island would have been much more populous than it is at present, had not a pestilential disease, which raged in the fourteenth century, swept away almost all the inhabitants, hardly enough remaining to relate the circumstances of this dreadful calamity; and those who were so happy as to escape from its ravages owed their safety to their retiring into the mountains. The whole island at present, in our Author's opinion, contains about fourscore thousand souls; a very small number for a country seven hundred miles in extent. The small-pox is remarkably fatal to the Icelanders, and in the year 1707, carried off twenty thousand persons. The greatest part of the inhabitants live near the sea-shore; and at each of the harbours is a trading town or factory, where the company of Merchants trade with the natives. An idea of these trading towns must not, however, be formed from what are called by that name in other countries; they consist only of three or four dwelling-houses for the Merchants of the Iceland company, with a shop, a warehouse, and a kitchen. This, which in the main is no more than a factory, they call a trading town; the rest of their buildings about the country, are single houses, or huts, with a yard round about, and a field contiguous, which they call Tun.—This manner takes place over the whole country, so that no villages are met with.

The earthquakes felt in Iceland are the subject of the fifth chapter; but these, our Author tells us, are very inconsiderable, if compared with those of Sicily, Italy, and the islands of America. In the succeeding chapter, Mr. Horrebow considers the fiery eruptions which sometimes spread terror and desolation over a large tract of country. These dreadful phenomena are, however, rarely seen, and then only in some particular parts of the island. In the present century an eruption of this kind happened, of which our Author gives the following account.

‘In the year 1726, in the parish of Norderdyffell, a few shocks of an earthquake being felt, a great mountain called Krasse, made a horrid and frightful rumbling noise, succeeded by

by thick smoke and fire, that burst forth, and threw out stones and ashes in a manner terrible to behold. Two persons happened at that instant to be travelling along the foot of the mountain. The fire rushed about them; they were sorely frightened, and every moment expected to be consumed, but happily escaped unhurt. It being very calm weather, the ashes and stones were not carried to any great distance, and by this means the adjacent country was not much damaged. This mountain continued burning for some time, abating at intervals, and then breaking out again. No earthquake was perceived, except some slight shocks before the fire began to rage. In the year 1728, from the flames that gushed out the sulphurous earth of the mountain took fire, burnt for some time, and afterwards became a fluid, running in a slow stream down the south side of the hill, to the low land, as far as a great lake called Myvatne, of thirty-six English miles circumference, and eighteen from the mountain. The neighbouring inhabitants being apprehensive of the danger, moved away in the spring of 1729; and the summer following having stripped their churches and houses of all their timber, brought the same away with them. In the autumn of that year the stream had reached in the valley or low lands the edge of the lake. It overflowed the three farms of Reikehlid, Groef, and Fagrenes, and run all over the grounds belonging to them; it also passed round the church, which, happily standing on higher ground, escaped. At last it took its course into the lake, and made a horrible crackling and hissing. It continued running till the year 1730, and then ceased of itself, probably for want of fuel to keep it alive. This running matter being afterwards congealed, looked like calcined stones. It is called by the natives Hraun.

The burning mountains are the subject of the seventh chapter; and that famous one called Hecla, that of the eighth. In the former our Author relates two astonishing instances of torrents of water, rushing down from these mountains with such violence as to sweep away every thing that opposed their passage: But the latter, which treats of Mount Hecla, contains nothing remarkable, that celebrated Vulcano having, for many years ceased to emit flames, so that it now makes but a mean appearance, even among the burning mountains of Iceland.

In the ninth chapter, Mr. Horrebow has given a brief and general description of Iceland, with regard to its size, and the peculiar properties of the earth and mountains. Iceland is, it seems, divided into several districts by chains of mountains extending from East to West, and crossed by others running North and South. These districts are called Syffells or Shires,



of which there are eighteen in number, governed by Syffel-mænd, or Justices.

The mountains, Mr. Horrebow tells us, 'which lie in the midst of the island, are exceeding rugged, barren, and desolate; tho' some few among them are covered with grass. The mountains that part the shires are, for the better part, very fruitful, and yield great plenty of excellent grass. The barren mountains are of two kinds: the one nothing but sand and stone; the other vast huge rocks, covered with ice and snow all the year round, and distinguished by the name of Jokeler.—

'From some of the mountains flow large and small rivers, besides rivulets and streams; all which water the flat or low country, and abound with very fine fish. There are also many bays, creeks, and harbours towards the sea, very convenient for fishing; and up the country fine large lakes, thirty, or thirty-six miles in circumference, and some less, which abound with most excellent fish.—Woods are scarce, tho' there are some few chiefly in the northern district, but in no proportion to those other countries are productive of. As to the soil, it differs, as in most countries. Fine mould is found in some places, clayey and sandy ground in some others, besides very large bogs or marshes, commonly overflowed with water, tho' in the summer they dry up, and may be rode over. These marshes, when drained, become very fine grounds. Turf is found almost every where, and in some places exceeding good.'

The tenth chapter is wholly employed in confuting an assertion of Mr. Anderson's, namely, That near Hecla is a small fresh water lake, endowed with the peculiar property of taking fire three times a year.

An account of the Hot-waters in Iceland, with a description of a surprizing spring in the district of Huusevig, are the subjects of the eleventh and twelfth chapters. Perhaps the spring here described by our Author, has not its equal; an account of it therefore must not be omitted.

'This extraordinary spring,' says Mr. Horrebow, 'is to be met with in the north shire and parish of Huusevig, near a farm called Reykum, about fifty or sixty miles from the mountain Krasle. At this place are three springs, which lie about thirty fathoms from each other. The water boils up in them in the following manner. When the spring or well at one end has thrown up its water, then the middle one begins, which subsiding, that at the other end rises, and after it the  
first

' first begins again, and so on in the same order by a continued  
 ' succession, each boiling up three times in about a quarter of  
 ' an hour. They are all in a flat open place, but the ground  
 ' hard and rocky. In two of them the water rises between the  
 ' cracks, and boils up about two feet only above the ground.  
 ' The third has a large round aperture, by which it empties it-  
 ' self into a place like a basin, as if formed by art, in a hard  
 ' stone rock, and as large as a brewing copper. On discharging  
 ' itself here, it will rise at the third boiling ten or twelve feet  
 ' high above the brim, and afterward sink four feet or more in the  
 ' basin or reservoir. At this interval it may be approached near  
 ' enough to see how deep it sinks; but those who have this cu-  
 ' riosity, must take care to get away before it boils up again.  
 ' As soon as it has sunk to the deepest ebb, it immediately rises  
 ' again, and that in three boilings. At the first it rises half way  
 ' up to the edge or brim; in the second above the brim; in the  
 ' third, as before observed, ten or twelve feet high. Then it  
 ' sinks at once four feet below the brim of the reservoir,  
 ' and, when sunk here, rises at the other end, and from thence  
 ' proceeds to the middle one, and so on by a constant regular  
 ' rotation.'

Nor are the effects of the water less surprizing than the reci-  
 procal rise of the springs; for our Author tells us, that if the  
 water from the largest spring be put into bottles, it will continue  
 to boil up twice, or thrice, and at the same time with the water  
 in the well; but after this, it subsides quietly, and grows cold.  
 If the bottles are corked up the moment they are filled, as soon  
 as the water begins to rise in the well, they burst in pieces.

We wish Mr. Horrebow has not been imposed on with regard  
 to some of these phenomena. It would be difficult to account  
 for three reciprocating springs flowing alternately, especially as  
 one of them ejects its water twelve feet high; but much more  
 so to explain the reason for the water retaining an alternate flux  
 and reflux for some time after taken out of the well. That it  
 may have an effervescence, and burst the bottles, if corked up  
 immediately, will be granted; and, perhaps, the pretended  
 flux and reflux is nothing more than this effervescence.

As it would extend this article too far to follow Mr. Horrebow  
 through his whole work in the manner we have hitherto done,  
 we shall content ourselves with abstracting the most curious  
 parts, in order to give the Reader an idea of this famous island.  
 Nor is it, indeed, necessary to give the substance of all the chap-  
 ters, many of them being written with no other intention than  
 to controvert some particulars mentioned by Mr. Anderson, in his  
*History of Iceland.*

There are but few woods in Iceland; and consequently timber is very scarce and dear. Some parts of the island have, indeed, large quantities of fine timber thrown ashore by the sea, which, for want of vessels to carry it to other districts where it is greatly wanted, rots on the beach. Our Author is, however, of opinion, that there was formerly plenty of timber in Iceland, large roots of trees being found in several plains, where there is not now so much as a shrub to be seen. Birch is the only tree known in here; there are, indeed, large shrubs of Juniper, &c. but neither Fir nor Pine, nor the least vestige of their ever growing in this island; a circumstance the more singular as the forests of the northern climates principally consist of them.

Agriculture is not practised in Iceland, no kind of grain being sown in the island; tho', it appears from many old laws concerned ploughed lands, and several tracts of land which have all the marks of having been tilled, that agriculture was anciently practised by the inhabitants. And our Author tells us, that there is at present a prospect of reviving this beneficial art, the King of Denmark having lately sent over from Copenhagen and Norway several able husbandmen, to introduce tillage, and instruct the inhabitants in the methods of cultivating and improving their lands. That wheat will arrive to a proper maturity in Iceland is sufficiently evident from a sort of wild corn growing in the district of Shaftefield, of which the inhabitants make bread, and is, in every respect, as good as the Danish. This wheat grows in the sand, and the seed that drops off sows itself, and produces new corn regularly every year.

The only wild beast in the island is the Fox. Bears are, indeed, sometimes seen there; but they come from Greenland on the floating ice, and are soon destroyed by the inhabitants.

The horses are small, and of the Norwegian breed, having been originally imported from that kingdom. The sheep are of the common size, and kept in great numbers. Their wool is of different fineness and goodness. Exclusive of the wool they have an extraordinary coat, the better to endure the severity of the climate. The Icelanders call this Tog, from its coarse appearance when mixed with the other wool. They, however, make good woollen stuff of it; but never use it mixt with the other wool. They do not shear their sheep, but scrape off the wool with a knife after the sheep is killed. In the spring of the year, towards the beginning of the warm weather, the wooll falls off, and therefore they keep, at that time, their sheep near the houses, that they may not lose the wool. Some of the sheep have four horns, and some have been seen with five, but this is very rare. Great numbers of Goats are kept in the northern districts

districts of the island, where they thrive very well, and yield large quantities of milk.

They have plenty of black cattle, which yield milk in abundance, from whence the inhabitants make large quantities of cheese and butter; but salt being a choice commodity in Iceland, none of it is used in making butter, which renders it disagreeable to strangers. They also eat their meat fresh, and what they keep for a winter's store, they dry in the smoke, which effectually prevents it from putrefying.

They have a great variety of birds, particularly those called *Short-birds*, from their building along the coast. That which they call the *Down-bird* is very remarkable. It is a species of the *Duck*, but covered with fine, soft, downy feathers, which the inhabitants turn to great advantage. The *Drake* is as large as a *Goose*, and has a great many white feathers; but the *Duck* is of a dark brown, and not much above the common size. Numbers of them are met with all over Iceland; but they particularly abound on the western part, on account of the several islands lying off the coast, where they chiefly build their nests. The inhabitants make small islands on purpose to invite them, as they derive great advantages from the down and eggs of these birds; for they build their nests with their own down, which they pluck from their breasts. They lay four eggs, of a green colour, as large as those of a goose; and when they have laid this number, the inhabitants take them away, together with the down of which the nest was composed. Notwithstanding which the Ducks again go to work, pluck more down from their breasts, and lay the same number of eggs as before; and which are again taken away by the inhabitants. This second capture does not, however, intimidate the Duck, she again builds her nest, and lays four more eggs; but the Drake is now obliged to supply the down, the Duck having plucked all her's off, to furnish the two former. The inhabitants now suffer the Duck to hatch her young; for if they disturb her the third time, she builds no more nests that year, nor ever returns again to the same place. When the young have left the nest, the people gather the down a third time, and consequently get two sets of eggs, and three parcels of down from the same nest. In this manner they acquire large quantities of down and eggs, without destroying or hurting the birds. The down they sell at a good price to the Iceland Company, and the eggs serve them for food.

Fishing is the principal employment of the Icelanders, who catch surprizing quantities, particularly of Cod; and in this the chief commerce of the island consists. They have a particular method of curing this fish, no salt being used in the process.

cells. They cut off the head, open the belly, and take out the intrails and back bone; after which the fish is doubled up, or two put together, the fleshy sides touching each other. This is done when the weather is clear, and the air dry, that they may the next day spread the fish out upon the stones; but when the weather is damp, or a frost happens to intervene, they lay them in heaps, with the skin upward, and in this manner they continue till the weather is fit for drying, when they spread them upon stones, or along the beach; the women turning them several times a day, that both sides may be equally exposed to the sun and air. In fine weather they will be thoroughly dry in fourteen days, tho' they generally require a longer time. When they are fully dry they are laid in heaps, and will receive no damage from weather of any kind. Each person piles his lot in heaps, about as high as a man can reach; but when they are brought to market from each district, they pile them up as high as the houses, or like stacks of hay; but what they keep for their own consumption, they lay up in their houses. In some parts of the island they have drying houses, where they cure their fish: but there is no difference in the Cod cured in this manner and that dried on the beech.

The Icelanders, besides various kinds of small fish, take Whales, Porpoises, and Sea-calves, from whence they extract great quantities of oil. They also catch Seals in abundance, and derive great advantage from them.

The rivers and lakes abound in Salmon, Trout, and other fish, which they dry in the same manner as the Cod, especially the Trout, of which they have three or four different kinds.

No Snakes of any kind are seen in Iceland. The only troublesome insect they have is the Gnat, which is indeed sufficiently so, both to the cattle and the human species.

The days are of a very unequal length in Iceland, especially in the northern parts, where the sun continues several days above the horizon, when near the northern Tropic; and does not rise for several days when near the southern. The Twilight is very long in this island, which renders the days, even in winter, especially in the southern parts, of a considerable length; the sun rising in the winter Solstice at half an hour after ten, and setting half an hour after two; and the Twilight is very visible an hour and a half before sun-rising, and as long after his setting; consequently the shortest day may be said to be six hours long. From the beginning of May to the beginning of August there is no night, it being light enough to travel, or do any business,

as

as well as when the sun is above the horizon. In the northern parts it begins sooner, and continues longer.

The *Aurora Borealis* is very frequent in Iceland; but Thunder, Lightning, and other Meteors, very rare. The winters are severe, especially in the northern parts, where the cold is greatly increased by the large islands of ice, which float on the coast from Greenland. These islands are sometimes several miles in circumference, and appear like another country, with mountains, valleys, and plains, interspersed with live birds, and animals, climbing up and down, as Falcons, Bears, Foxes, &c.

The inhabitants are robust, and of a good constitution; but the excessive toil and hardships they undergo, during their fishing season, expose them to various disorders, so that few reach their eightieth year; nor can they, in general, boast of their health after they are fifty. Coughs, Consumptions, Fevers, Hypochondriac disorders, and the Leprosy, are very common among them, especially the last, which is hereditary.

Their principal food is fish, which they boil very much, and eat with a sufficient quantity of butter. They also use a great deal of milk, which they often boil and thicken up with barley or other grain. Their meat they always roast or fry, but not till after it has been parboiled. Bread is very scarce, for which reason they use a great deal of dried fish, which after beating they eat, without boiling, with butter, like a piece of bread.

The Icelanders are fond of water; but their common drink is sour whey, which they call Syre. They make great quantities of this liquor in the summer, barrelling it up to last the whole winter. They have been stigmatized by several Authors, especially Mr. Anderson, as drinking Brandy to excess, both men and women; but this, our Author tells us, is a mere calumny, being, they in general, a very abstemious people.

Their houses are built in the following manner. ' At the entrance, a long narrow passage is formed, about six feet wide, ' with cross beams, a covering, and some holes on the side of ' the door, to admit light sufficient for the passage. In these ' holes are sometimes panes of glass, but most commonly a ' thin skin or bladder, stretched upon a frame, which affords a ' tolerable light. There are shutters for these and other windows, in rainy or snowy weather. At the end of this passage is the entrance into their common room, which is generally twenty-four or twenty-eight feet long, and about twelve or sixteen broad. Here the women sit and dress their wool, spin, and do other necessities for the family. At the further end of ' this

' this room is generally a bed-chamber for the Master and Mis-  
 ' tress of the house; and in the loft over it the children and maid-  
 ' servants generally lie. On each side of the aforesaid passage  
 ' are two rooms, with doors in the passage. The one is used  
 ' for a dining-room, and the other a dairy, the third for a kitch-  
 ' en, and the fourth, which is just by the outer door, for the  
 ' men-servants to lie in, or strangers of that sex, who are a tra-  
 ' velling. The whole building consists of six rooms, and but  
 ' one street or outer door. Holes are made in the several rooms  
 ' to transmit the light, and, as in the passage, are covered with  
 ' panes of glass, or with a skin or bladder. In the large common  
 ' room, most people have a couple of small windows, in order  
 ' to see to work the better. They have also frequently a room  
 ' built on one side, close to that appropriated for the men-ser-  
 ' vants, which they call their state-room, where they receive  
 ' visits. A bed is fixed therein, and a door that leads directly  
 ' in or out, without passing through the house; and another  
 ' door into the servants bed-chamber, through which the peo-  
 ' ple of the house pass and repass, without being obliged to go  
 ' about. They have ware-houses detached from their dwelling-  
 ' houses, to keep their fish and winter provisions in; their horse  
 ' furniture, their implements for hay-making, &c. Near this  
 ' they have another little building, which is their Smith's-shop :  
 ' here they make all their tools and tackle of iron and wood.  
 ' At a little distance stand their barns and stables, and one, two,  
 ' three, or four sheep-folds. In one of these they keep the  
 ' lambs by themselves. Their hay is stacked up about six feet  
 ' square, and a passage left between each stack, and covered with  
 ' turf, in a shelving manner, for the rain to run off, by which  
 ' means their hay is well preserved. Their common room,  
 ' bed-chamber, and visiting-room, are generally wainscotted,  
 ' and have a loft over them, where their chests, wearing appa-  
 ' rel, &c. are kept. These upper appartments have also windows,  
 ' two or three panes high; but the other buildings, without er-  
 ' ther lofts or windows, have only holes for the light.—Their fur-  
 ' niture is not any way costly, and consists chiefly of beds, and  
 ' their Vadmel or bays, which serves them for making pillows  
 ' and bedding of.—As there is a great scarcity of timber in the  
 ' island, and as building materials must be bought of the Com-  
 ' pany, which consequently prove very expensive, the inhabi-  
 ' tants are obliged to proceed to work in the most frugal manner  
 ' they can. They therefore lay a foundation of large stones,  
 ' upon which they erect the frame-work of their building.  
 ' The cross-beams and joists they fasten the best way they can.  
 ' Between the timber-work they make a wall of clay and stones,  
 ' and afterwards lay the rafters for the top, which are but small.  
 ' The best houses are covered with boards, which are nailed an  
 ' inch

' inch or two over one another, for the rain to run off without  
 ' running through. Meaner houses have surze and twigs a-top,  
 ' instead of boards, and are covered with turf. The walls are  
 ' of stone, or earth and clay, with grafs or turf between, which  
 ' besides is laid over all the posts and beams, and thus renders  
 ' the walls very firm, strong, and well bound at the foundation.  
 ' They are usually made four foot thick, and run up slanting,  
 ' that at top they may be about three foot in thickness. This  
 ' sort of walls makes warm habitations, and keeps out equally  
 ' the heat in summer, and the cold in winter; so that in this  
 ' last season they have no occasion to keep great fires, though  
 ' some in several parts are provided with stoves. The founda-  
 ' tion of the houses built after this manner is even with the  
 ' ground, or raised a little higher. When the walls are all  
 ' green, they appear like so many hillocks.'

Thus have we followed Mr. Horrebow through the most ma-  
 terial parts of his natural history of Iceland; and shall conclude  
 with observing, that as one of the principal intentions of his  
 writing this treatise, was to explode the accounts given of the  
 island by Mr. Anderson, his desire of doing this effectually seems  
 to have carried him sometimes too far, and induced him to give  
 a more favourable idea of several particulars than they really  
 deserve.

*An Oration pronounced before a numerous body of the Nobility and  
 Gentry, assembled at the Music-hall, in Fishamble-street, on  
 Tuesday the 6th of December, 1757. Published at their unani-  
 mous desire. By Thomas Sheridan, A. M. Author of the  
 British Education. 4to. 1s. Wilkie.*

**T**HIS sensible and spirited oration contains some general  
 thoughts upon a point of the utmost importance to every  
 community, viz. that of Education. What the Author advances  
 has an immediate reference to his native country, and is intended  
 to prevent the growth of an evil, which he thinks will bring on  
 the irretrievable ruin of Ireland, if effectual and speedy means  
 are not used to prevent it.

He sets out with observing, that one of the chief sources of  
 the miseries of Ireland, is the number of absentees, which has  
 been occasioned by many causes, too obvious to need menti-  
 oning. 'Nor are those causes,' says he, 'likely to abate sud-  
 denly of their vigour. But if to these there should be added.



‘ a new cause, more powerful than all the rest ; that should not  
 ‘ only increase the number of absentees, but, in time, make the  
 ‘ fashion almost general through our nobility and gentry ; there  
 ‘ is no one so short-sighted, who must not immediately see, that  
 ‘ this would bring on the irretrievable ruin of this country.

‘ That such a cause has begun to operate most powerfully,  
 ‘ cannot be doubted by any one, who has had an opportunity  
 ‘ of knowing what swarms of young gentlemen have been sent,  
 ‘ within these few years, from Ireland, to receive their first ru-  
 ‘ diments of learning in the great schools of England. From  
 ‘ the best information I can receive, there are upwards of an  
 ‘ hundred from this country now at Westminster and Eaton ;  
 ‘ besides numbers at other schools of eminence. Whereas it is  
 ‘ not many years since there were but four boys from Ireland at  
 ‘ Westminster, and not more at Eaton. Should this fashion  
 ‘ therefore continue to increase in the same proportion (and  
 ‘ there are powerful reasons to believe that it will, unless proper  
 ‘ means are used to prevent it) what must the necessary conse-  
 ‘ quence be ? Will not the greatest part of our nobility and  
 ‘ gentry receive their whole education in England ? for they  
 ‘ who are trained in their schools, will certainly finish their  
 ‘ course of studies in their universities. And what is to be ex-  
 ‘ pected from young men, who leave their own country too  
 ‘ early in life to have any love for it grounded upon rational  
 ‘ principles ; whose waxen minds receive their first and deepest  
 ‘ impressions in another ; whose first years of rational life are  
 ‘ there employed, there form their acquaintance, their friend-  
 ‘ ships, and their social ties ? What, I say, is to be expected  
 ‘ from them, but that they will look upon that as their country ;  
 ‘ there fix their settlements, where their dearest connections are,  
 ‘ and, by marrying into English families, make a perpetual  
 ‘ alienation, not only of themselves, but of their posterity, for  
 ‘ ever, from their native country ? And when we reflect also,  
 ‘ how many stronger inducements on other accounts, how many  
 ‘ more powerful allurements they will have to detain them there ;  
 ‘ and that, in point of duty, they may plead an equal tie to  
 ‘ the mother country, we shall have the more reason to believe  
 ‘ that such will be the event.

‘ Should the case be so, what then must be the condition of  
 ‘ this unhappy kingdom ? Not only drained annually of its  
 ‘ rents, without any return, but deprived of those members who  
 ‘ have it most in their power to contribute to its advancement ;  
 ‘ and whose presence and encouragement are absolutely neces-  
 ‘ sary to diffuse a spirit of industry through the people. What,  
 ‘ indeed, is to be expected, but a gradual decay of all the noble  
 ‘ improvements made by the unwearied efforts of a truly PA-

‘**TRITOTIC SOCIETY** ! (Such as cannot be matched in an equal space of time in any age or country) and a restoration of the poverty, misery, and barbarism, in which the first of July, 1690, saw this land immersed ?’

Mr. Sheridan now proceeds to examine into the causes of the increase of this fatal custom. Having made it his business, he says, to converse with many parents, who chose to give their sons an English education, he found two different motives to it, that were chiefly urged by different persons. The first was, a view to laying the foundation of their sons future fortunes, by the opportunities which they should have of forming early friendships with the sons of great men, who might have it in their power to promote them as they advanced in life, and came themselves into power. The second was, the want of public schools of reputation in Ireland.

‘It is obvious, then,’ continues he, ‘that nothing can put a stop to that growing evil, whose consequences are so much to be dreaded by us, but such a reformation in our schools as will put them at least on an equal footing with those in England. But if, at the same time, a method could be found out, whereby not only that point might be effected, but our whole system of education should be rendered more complete in every branch, than is to be found either in the British dominions, or in any part of Europe; no one will hesitate to allow, that this would not only put an end to all apprehensions of ruin from the cause before mentioned, but would be the most speedy and probable means of making this country flourish, and of raising it to a state of honour, wealth, and power.’

Nor would this be so difficult a point to execute, Mr. Sheridan says, as may be at first imagined. The present course of education in the college of Dublin, he tells us, is in itself superior to that of any in Europe of the same kind; and if it has not manifested itself so to the world by its fruits, it is entirely owing, first, to a neglect of that part of education which is preparatory to it; secondly, to a total want of that part to which should finish the gentleman.

‘Suppose, therefore,’ continues he, ‘that these two defects were remedied; that the schools were put upon as good a footing as those of our neighbours, and rendered suitable preparatives to the excellent system of the college; and that afterwards a method should be found to finish the education of a gentleman more completely here, than in any of the academies abroad: must it not be allowed, that this would be the most effectual method of keeping our youth at home, as there could be no doubt in such a case, but that the whole system  
‘ of

‘ of education here, would be more perfect than any in the known world ?

‘ But if to this system there should be other studies added, of more importance and real use to British subjects than all the rest ; if the study of the English language went hand in hand with those of Greece and Rome, and the long lost art of oratory were revived, (the great utility of which I shall not now expatiate on, as I have already given my thoughts on that point to the public) can there be any doubt, that we should not only detain our own youth at home, but that we should draw numbers from different quarters of the world, to receive their education here, either in whole, or in part ?

In order to accomplish this, Mr. Sheridan proposes that a *society be established for the improvement of education*, upon the same plan with the many other excellent societies now subsisting in Ireland. ‘ And surely,’ says he, ‘ there never was one begun upon a nobler principle, that would answer more excellent purposes, or confer greater honour on its members. This is so evident, that were a proposal of this kind to come from a person of weight and consequence, there is no doubt but that hundreds would immediately embark in it ; and when I consider my own insignificance, much I fear, that the meanness of the proposer may throw a discredit on the design. And yet Gentlemen, with your permission, I will endeavour to shew, that I am not altogether unqualified for such a task. I know how difficult a point it is to speak of one’s self ; I know with how bad a grace any thing in our own favour comes from our own mouths ; and yet there are cases where it is not only allowable, but necessary ; not only pardonable, but praise-worthy. Whether mine be of that number, you will the better judge, when you have heard what I have to say. I know that the course of life which I have led for some years, seemingly so different from the matter in hand, will be far from prejudicing people in general, in favour of my abilities, to execute such a design ; but if I shew that it is that *very course of life* which has afforded me the chief lights ; nay, that I should not probably, had I pursued any other, have been able to make such a proposal with any prospect of success, I hope what I shall say upon that head will not appear superfluous.’

Mr. Sheridan goes on to acquaint us, that the chief point he had in view from his earliest years, was to qualify himself for the education of youth ; ever esteeming this to be one of the most useful and honourable stations in life : that in order to make himself master of the long lost art of oratory, the revival of which was the first necessary step to the accomplishment of his design, he

he went upon the stage: that a casual necessity he was under, after having taken the management of the theatre into his own hands, of laying out great part of his time in giving what assistance and instructions he could to some young performers, threw new lights upon him, and became the means of first laying open to his view some of the fundamental principles of the art, which being once known, it was not difficult, through time and application, to trace the whole system; and that it is now some years since he could have undertaken to shew, that the art of oratory might have been taught in these kingdoms, upon as certain principles, and with as good a prospect of success, as it ever was by the rhetoricians of Greece or Rome, or as the arts of music, painting, &c. are now taught by their several professors.

After mentioning briefly the several hardships and difficulties he has undergone in the prosecution of his design, he goes on thus: 'I am willing to employ the residue of my life, and remains of my health, in doing the best service in my power to my country. But in my present situation I can no more venture to run any risques. Before I take any farther steps, I must first have an assurance, that if my plan meets with approbation, it will also bid fair for success. The best assurance I know of, would arise from the establishment of such a society as was before mentioned. If that were once accomplished, I would lay my plan before them, the ends proposed by which, amongst many others, are these: 1st. To qualify every young gentleman to make a figure proportionable to his talents, in whatever profession or sphere of life he shall make his choice, or into which his lot shall have cast him, whether it be the pulpit, the senate house, or the bar; whether he seeks for glory in the field, or prefers the quiet of a rural life: 2dly. To qualify him in all the accomplishments of a gentleman to make a figure in polite life, and to assist them in acquiring a just taste in the liberal arts, founded upon skill.—A society composed of learned, wise, and honourable members, to clear away all the difficulties, and to build up an exact model, would save the grand national council much trouble, and give them leisure to attend to the more pressing exigencies of the state.'

Such is Mr. Sheridan's design; a design of the most important and interesting nature; which cannot but be approved of by every generous, every benevolent mind; and to which, if his plan shall be found in all respects answerable, we heartily wish all the success and encouragement it deserves.

*Twenty Sermons on the following Subjects. I. II. III. Of the wisdom of God in the redemption of mankind. IV. Of the glory of God. V. Of the spirit of wisdom and revelation. VI. The favour of God the only happiness of man. VII. Of the happiness of the just by faith. VIII. Of God no respecter of persons. IX. Of the prosperity of the wicked. X. Of being renewed in the spirit of our mind. XI. Of the assistance of God's spirit communicated to all mankind. XII. Of St. Paul's more excellent way. XIII. Of our imitating the Divine Perfections. XIV. Of our imitating the mercy of God. XV. Of our imitating the holiness of God. XVI. Of the origin and sinfulness of our thoughts. XVII. Of our meditations. XVIII. Of the living sacrifice of our bodies. XIX. Of our love of God. XX. Of our love of our neighbour. By Christopher Hussey, D. D. Rector of West-Wickham, in Kent, and Chaplain to his Grace the Duke of Dorset. 8vo. 5s. Ward.*

**I**N these discourses our Author acquits himself with some honour, as a practical Writer. As a Philosopher, we think him too stiff in his manner; and as a Divine, too systematical. But our sentiments of him in these two last views we shall submit to the judgment of the public, by the following abstract.

From Epes. iii. 10, 11. the Doctor takes occasion to treat of the wisdom of God, in the first and original design and end of our redemption, *according to the eternal purpose, which he purposed in Christ Jesus our Lord.* He observes, that as every intelligent Being, who knows and considers what he does, proposes to himself some end or other to which his actions tend; and as God ever foreknew what in time he intended to accomplish, so this end, (viz. the plan of our redemption) must have been his eternal purpose, and therefore he must, before the foundation of the world, have purposed our redemption in Christ Jesus.

‘ To illustrate and display, in the sight of angels and men,  
 ‘ God’s most excellent perfections, which constitute his glory,  
 ‘ was undoubtedly one end and design of God in sending his Son  
 ‘ into the world; but this end was closely connected and united  
 ‘ with another, the salvation of mankind.

‘ These two ends, proposed and consulted at the same time  
 ‘ by God, when he first designed and projected our redemption,  
 ‘ I shall now consider,

1. ‘ In speaking to the first—I shall observe wherein the  
 ‘ glory of God doth consist, as it is discovered and made known  
 ‘ to us in Holy Scripture.

2. 'In discoursing of the other end—I shall shew what is the chief good, the supreme happiness, and highest perfection of man, and how it is to be obtained.

3. '—Conclude with an answer to an objection which may be made to this discourse.'

Under the first of these the Doctor observes, that the glory of God results and springs from the transcendent excellence and perfection of the Divine Nature, but especially from the moral attributes thereof; that the holiness and goodness of God are spoken of in Scripture as his supreme glory and excellence; that the erecting or constituting a kingdom of truth and righteousness, which shall have no end, is a most excellent design, tending to advance the Divine Glory, and consequently is to be looked upon as one great end proposed in the creation of rational and free agents in general, either of men or angels.

The glory and excellence of this kingdom, however, our Author thinks consists chiefly in man's being endowed with freedom of will, though he acknowledges men may abuse and pervert their liberty and freedom of will. 'This,' says he, 'is the case of the fallen angels and damned spirits; hence at first came sin into the world; hence the fall of our first parents; and hence the corruption and depravity of our nature, in all their posterity ever since.'—'But as God from the beginning knew (*all this*) so in mercy he provided a remedy against it, by---contriving the amazing method and means of our salvation.'

It is to this part of the discourse, to which the objection and answer mentioned to be considered under the third head refers; here, therefore, it may be most proper to give the substance of it.

The objection is, How is it consistent with God's infinite wisdom and goodness, to create Beings with powers and faculties, which he foreknew they would pervert and abuse, and thereby bring great evil and sin into the world? The substance of the answer is, that God's end and design in the formation of the universe, we may be sure, was most excellent and worthy; that the highest excellence is a kingdom of everlasting truth and righteousness; that God intended from the beginning to erect such a kingdom, and to create Beings that should, by their powers, be capable of being subject and obedient to this government.---But all true obedience depends upon voluntary choice. It was therefore righteous and just, wise and good, in God, to confer on his creatures liberty and freedom of will, whereby they might have obeyed and been happy; but some refused the blessings of his righteous kingdom, turned rebels, and were the authors and

abettors of sin. This was owing to their abuse of their free agency, a most excellent endowment in itself; but applied to the commission of sin, the spring of all misery, which wicked spirits voluntarily bring upon themselves.

Now from the beginning God foresaw how rational creature would freely chuse to act, and the sin and misery they would be the authors of; he therefore, because they abused this excellent gift of free-will, suffered them to reap the fruit of their ingratitude, and to bring down utter ruin upon themselves, when they might for ever have lived and enjoyed the inestimable blessings of his heavenly kingdom.

How satisfactory this kind of reasoning the Doctor makes use of may appear to the generality of his readers, it is easy to guess; but whether the judicious among them will think it at all conclusive, it may not be thought our province to determine. Let it be sufficient for us to remark, that the Author makes use of the doctrine of free-will, like many others, as an universal solver of the difficulties occurring in the moral administration of the world.

The second sermon on the same text is as characteristic as any of the rest, of that *stiffness* (we cannot find another word to express our idea) in the Doctor's philosophy, which we mentioned at our entrance on this review. Thus opens the discourse--  
 ' It is absolutely necessary that we have a just conception of God  
 ' ---Now the best and truest apprehension is the idea of the  
 ' most excellent Being we can conceive, both in natural and  
 ' moral perfections, but most especially in his moral. But the  
 ' sum and comprehension of all moral perfections is righteousness.  
 ' Therefore God Almighty must be the most righteous  
 ' Being we can possibly conceive.

' But righteousness in general is founded in the nature and  
 ' reason of persons and things, or of their ideas, a conformity  
 ' to which is truth; and a practice according to truth, from a  
 ' principle of love and affection to it, is just and right, good  
 ' and excellent, and is the proper notion of all righteousness and  
 ' holiness, virtue and goodness.'

After this our Author again assumes his favourite notion of free-will, and insists much upon its being necessary to constitute virtue and righteousness, though it may be abused, perverted, and misapplied to the commission of great sins. ' For the wicked  
 ' angels,' says he, ' in Heaven, dissatisfied with their subjection,  
 ' forgot their duty and gratitude to their most munificent benefactor, and raised a rebellion in God's kingdom of truth and  
 ' righteousness.'

In the sermon on 1 Cor. ii. 7. he considers, 1. Upon what account the wisdom of God, in our redemption, is called a mystery, viz. as including in it all the sublime mysteries of our most holy religion, which St. Paul calls a mystery of godliness; or it may be so styled in opposition to the hidden mysteries of the Heathen world, which were so far from being mysteries of godliness, that they consisted in the most cruel, inhuman, and unnatural usages and practices; but by the word mystery in the text is more especially meant the great mystery of the vocation of the Gentiles, to the knowledge and worship of the true God, and faith in our Lord Jesus Christ.

2. He briefly observes the original state of man at first, and the relation he bears to God; and the state and condition of mankind after the sin of our first parents.

3. He endeavours to demonstrate the righteousness and wisdom of God, in redeeming mankind out of their sinful and miserable estate, by the most precious blood of our Lord and Saviour Jesus Christ.

Under this head he observes, that as in the original formation, there was a consultation in the Godhead about it; so the great work of our salvation was resolved and agreed upon between the Father and his Son, and undertaken and conducted by them with the highest wisdom and prudence; that it became God, as a Being of infinite justice, purity, &c. to consult the honour of his attributes, and therefore he would not pardon man's transgression without public satisfaction for the indignity and injury done to his Divine Majesty: 'but this satisfaction Adam does not presume to make, and therefore God took the matter into his own hand, and formed the method of our redemption through the merits and mediation of his most dearly beloved Son.'

Now the wisdom of this method, the Doctor thinks, is most evident in these two respects. 1. God took care that the highest regard and reverence should be paid to his *moral* perfections: and 2dly, When God determined to save man, and to remit the punishment due to his sin, he took such a method of doing this, as to demonstrate his great love to him, when he would, at such an inestimable price as the sacrifice of his only Son, purchase his redemption: and yet, that man might have no encouragement, from this love, to continue in sin, God laid before him the odiousness of sin, and its dire consequences, in the sad sufferings of his Saviour, to deter him from it for the future.



*A Dissertation on Jacob's Prophecy, Gen. xlix. 10, &c.* 8vo,  
1s. 6d. Withers.

THE design of this dissertation is to shew, that the interpretation given in our translation of that text, Gen. xlix. 10. *The scepter shall not depart from Juda, nor a lawgiver from between his feet, until Shiloh come, &c.* does not come up to the Patriarch's meaning, and fixes no certain determinate æra for the accomplishment of the prediction.

Before the Author enters on the prophecy itself, he makes the following observations, viz. That Jacob, in this last scene of his history, plainly appears to be under the influence of Divine Inspiration; that by the spirit of God he was directed to pass by his first-born son, and the next two, to assign to Judah the blessings of the patriarchal promise; that these blessings were not of a temporal, but spiritual nature; this he thinks is intimated by the signification of the word (Judah) which comes from *Jada* (to praise) and by the manner in which Jacob applies it to his son, viz. *Thou Judah*, or, *Thou art Judah*. The same (he observes) is to be said of the word (*Jishtechu*) *shall bow down*, which he is at great pains to shew is of sacred import.

But that the blessing in the text must relate to spiritual, and not temporal things, he farther thinks is evident from hence, viz. that the promise of a scepter and a lawgiver (as our translation has it) must imply some distinction of pre-eminence, which the tribe of Judah was to enjoy above their brethren; but that this was not the case for more than 600 years, between the death of Jacob and the time of David; though *he*, indeed, was of the tribe of Judah, and Judah continued a kingdom for 400 years more, or so; but then both king and people were subdued by Nebuchadnezzar, and carried captive into Babylon; after this the royal family of David never recovered the possession of their right, or so much as laid claim to it.

He then endeavours to shew, that the several governors which the Jews had, from their return, to the coming of Christ, can by no means answer to the prophecy as interpreted of temporal power and dominion. He finds much fault with the septuagint translation, as very erroneous, and undertaken with very wrong and sinister views, and then comes to his main point, viz. 'To shew what, upon enquiry, seems to *him* to be the natural and true meaning of this sublime and noble prediction.'

'I shall lay down,' says he, 'this first of all, by way of axiom, that the principal design is to make a promise of the  
' *Messiah*,

‘Messiah, which is by all, by Jews as well as by Christians, acknowledged to be the intendment of, *till Shiloh come*. Besides this, it contains a promise of something relative to *Judah*, something which the rest of the tribes were to enjoy for a time, but not so long as *Judah*: and in this was *Judah's* pre-eminence above the rest to consist. Now what this was is the question, and the only way to resolve this question is, by seeking to discover the primary and radical sense of the two chief words in the text, which we read *scepter and law-giver*.’

With regard to the first of these words, which in the original is, *Shebeth*, and in the Septuagint version, *Ἀρχων*, a ruler; the literal rendering of the original, he observes very justly, would have been better than a metaphorical one; or if an explication was to be made, it was most natural to have expressed it by the word *Tribe*, or *Tribeship*.

The other word *Mebokkak*, which the Seventy have rendered *Ἡγούμενος*, and our translators, *law-giver*, he says, is a most beautiful word, indeed, and conveys a noble idea; for which reason he is at pains to trace it to its original. Our Readers, perhaps, will not follow him through all his remarks upon it with equal pleasure. We shall therefore content ourselves with giving them the Author's purport in general, which is, that this word, *Mebokkak*, comes from the radical *bak*, or *bakak*, to *engrave*, and signifies in this text not a *law-giver*, but a *typifier*.

Upon the whole, though the Writer of this Dissertation seems to expect our censure rather than approbation, we shall do him the justice to remark, that he appears to have taken great pains to come at the truth; and that in so candid and impartial a manner, as to render his own attestation of it, and the fears he expresses for himself in the following extract, altogether needless, viz. ‘In short, Sir, you have my thoughts on the subject, such as they are, and whatever sentence may be passed upon them by some of the learned ones of the age, our Monthly Reviewers, Orthodox Deists, &c. if they should come into their hands, I shall rest myself on the approbation of God, and of all good men, which I shall always, in all my studies, endeavour to deserve.’

*New Tables of Interest; designed to answer, in the most correct and expeditious Manner, the common Purposes of Business, particularly the Business of the Public Funds. By John Payne of the Bank of England. Printed on a fine Writing-Paper, and bound in a Pocket Volume. Price 4s.*

**A**S this work may be acceptable to many of our Readers, we shall, for their sakes, give the titles of the several Tables contained in it, and an account of the most important of them, taken from the Author's own explanation of their nature and use.

I. ' Tables of Interest, at an Eighth, a Quarter, Three Eighths, a Half, Five Eighths, Three Quarters, and Seven Eighths of a Pound; and at One, Two, Three, Four, and Five Pounds per Cent.

' The Principal on which these several Rates of Interest are given, is, 1st, Pence, from one Penny to eleven Pence; 2d, Shillings, from one Shilling to nineteen Shillings; 3d, the Combinations of Shillings and Pence, from one Shilling and one Penny to nineteen Shillings and eleven Pence; 4th, Pounds, from one Pound to ten Pounds; 5th, the Combination of Units and Tens in the Pounds, from eleven Pounds to ninety-nine Pounds; and 6th, the remaining articles of Pounds, from one hundred Pounds to one hundred thousand Pounds.

' This Principal, which is printed in a larger character than the Interest, is placed in the first column of every page; and is repeated, not as often as there are different rates of Interest, but only once, and in the opposite page: for example, the Principal, from one Penny to eleven Pence, in page 2, is repeated only in page 3, because page 2 and page 3, and all the following two opposite pages in these Tables, contain all the Rates of Interest above-mentioned.

' The whole produce of Interest is minutely given to the decimal parts of a Penny, and placed on the same line with the Principal in the second, third, fourth, fifth, sixth, and seventh columns, according to all the Rates above-mentioned, which are expressed at the top of the page. The parts of a Penny are distinguished, not by a Comma placed before the first figure, but by the contraction [pts] placed over them, as Pounds, Shillings, Pence, are by l. s. d.

' By the construction of these Tables it is intended, that many purposes of business shall be answered with peculiar accuracy and expedition.

' In collecting the Interest of the complicated sum 1999l.  
 ' 19s. 11d. instead of being obliged to put down first the Interest  
 ' of 1000l. then of 900l. then of 90l. then of 9l. then of 10s.  
 ' then of 9s. then of 10d. and then of 1d. which make eight  
 ' lines of figures; no more is necessary in these Tables, than  
 ' to put down first the Interest of 1900l. then of 99. and then  
 ' of 19s. and 11d. which make but three lines of figures. So  
 ' that in collecting the Interest of such a complicated sum as  
 ' 1999l. 19s. 11d. and in proportion of all other sums less  
 ' complicated, five out of eight lines of figures are saved by the  
 ' Combinations given in these Tables.

' Further, as the Interest is calculated at the several Eighths  
 ' of a Pound, as well as at one, two, three, four, and five  
 ' Pounds per Cent. and as all these different Rates are printed;  
 ' not in so many different parts of the book, but in two pages  
 ' that open to one view, the Interest at any of the several  
 ' eighths of a Pound may be readily connected by the eye,  
 ' with the interest at the rate either of one, two, three, four,  
 ' or five Pounds per Cent. and thus the exact amount of half-  
 ' yearly Dividends, at any Rate of Interest, and on any sum of  
 ' principal however complicated, may be speedily known.

' The Calculations of Interest at the several Eighths of a  
 ' Pound, which may be thus so readily taken in connexion  
 ' with the other Rates of Interest, from one Pound to five  
 ' Pounds per Cent. will also shew as exactly the value of any  
 ' quantity of Stock, at any price, whether the stock be either  
 ' at a premium or a discount.' Of this two different examples  
 are given.

II. ' Tables of Interest at 3l. per Cent. on East-India Bonds,  
 ' of 25l. 50l. and 100l. Principal; and on any number of  
 ' Bonds of 100l. Principal, from one Bond to ten Bonds;  
 ' for single Days, for single Months, and for Months and  
 ' Days, through all their possible Combinations.

' These Tables require no more Explanation than is given in  
 ' their several titles. With respect to their construction and  
 ' extensive usefulness, they are entirely new; and it is hoped  
 ' they will save much time and trouble in transacting that busi-  
 ' nesses to which they are peculiarly adapted.

III. ' Tables, shewing the different Interest that is made by  
 ' Money laid out in the purchase of the different transferable  
 ' Stocks, dividing 3, 3½, 4, 4½, 5, and 6 per Cent. per  
 ' Annum.

' In these Tables, the Price of Stock, in order to answer all  
 ' the probable revolutions of it, is taken as low as 71, and con-  
 ' tinued up progressively through all the variations of a quar-  
 ' ter, a half, and three quarters per Cent. to 120, and from  
 ' 121 with the single variation of a half per Cent. to 200. But  
 ' to be more particularly accommodated to the Annuities both  
 ' at 3 and  $3\frac{1}{2}$  per Cent. to Bank-stock, South-sea stock, and  
 ' East-India stock, the Price from 71 to 80 includes only the  
 ' Stock dividing 3 per Cent. per Annum; the Price from 81 to  
 ' 110, includes the Stocks dividing 3,  $3\frac{1}{2}$ , and 4 per Cent. per  
 ' Annum; the Price from 111 to 120 the Stocks dividing  $3\frac{1}{2}$ ,  
 ' 4; and  $4\frac{1}{2}$  per Cent. per Annum; and the Price from 121 to  
 ' 200 the Stocks dividing  $4\frac{1}{2}$ , 5, and 6 per Cent. per Annum.  
 ' The first and the fifth column of every page contain the Prices  
 ' of Stock; and the other columns shew how much is gained  
 ' upon 100l. Stock, bearing those different Prices, and dividing  
 ' the annual Interest that is expressed at the top of each. Thus,  
 ' if  $118\frac{3}{4}$  is given for 100l. Bank-stock, which divides  $4\frac{1}{2}$  per  
 ' Cent. per Annum, the Interest made by the Purchase is 3l.  
 ' 15s. 9d. 1f; and if  $97\frac{1}{2}$  is given for 100l.  $3\frac{1}{2}$  per Cent.  
 ' Annuities, the Interest made by that Purchase is 3l. 11s.  
 ' 7d. 1f.

IV. ' Tables shewing the present value of an Annuity of one  
 ' Pound, from one Year to sixty Years, computed at the dif-  
 ' ferent Rates of 3,  $3\frac{1}{2}$ , 4,  $4\frac{1}{2}$ , and 5 per Cent.

' These Tables will shew the present Value of any other An-  
 ' nuity, whether of a greater or less amount, for the same num-  
 ' ber of Years, and at the same Rates of Interest.

' Of this an example is given with respect to the compara-  
 ' tive Value between the Annuities 1756, which are to carry a  
 ' certain Interest of  $3\frac{1}{2}$  per Cent. for thirteen Years, and the  
 ' Annuities which now bear an Interest only of 3 per Cent. in  
 ' which it is shewn, that the Annuities 1756, supposing them  
 ' to bear  $3\frac{1}{2}$  per Cent. Interest no longer than thirteen Years,  
 ' are at this time dearer than the 3 per Cent. Annuities by 1l.  
 ' 17s. per Cent.

V. ' Tables, shewing the present Value of an Annuity of one  
 ' Pound for a single Life, from the age of eight Years to the  
 ' age of seventy-nine Years; computed at the several Rates  
 ' of 3,  $3\frac{1}{2}$ , 4,  $4\frac{1}{2}$ , and 5 per Cent.

' These Tables, are formed upon the principles of the cele-  
 ' brated Mr. de Moivre, and taken, together with the Tables  
 ' immediately preceding, from the Calculations of the late Mr.  
 ' James Dodson, whose unwearied diligence as well as great  
 ' skill

skill and accuracy in the solution of the most abstruse questions, will transmit his name to posterity with singular honour.

By these Tables the present Value of any other Life Annuity for the same number of Years, and at the same Rates of Interest, may be exactly known.' Of this two examples are given,

VI. ' Tables of Interest at  $3\frac{1}{2}$ , 4, and 5 per Cent. for any number of Days from one Day to ninety-six Days, and for single Months from one Month to twelve Months, on one Pound Principal and progressively to one thousand Pounds.

These Tables are printed from the Tables in common use; and being in common use they require no explanation.

VII. ' Tables shewing the Amount of each Capital in the several transferable Stocks, the Days and Hours of transferring, and the Time of paying Half-yearly Dividends; also the Holidays that are observed at the Public Offices throughout the Year.

VIII. ' A Table, shewing the Number of Days from any Day in one Month, to the same Day in any other Month, throughout the Year.'

Every Copy of this book is signed by the Author, which is done, it is said, ' In testimony of the Care with which the Calculations have been made, and the printed sheets examined.'

The Preface to this work, with which we shall conclude the Article, is as follows.

Among the Writers of Fiction, whose business is to furnish that entertainment which Fancy perpetually demands, it is a standing plea, that the beauties of Nature are now exhausted; that Imitation has exerted all its power, and that nothing more can be done for the service of their Mistress, than to exhibit a perpetual transposition of known objects, and draw new pictures, not by introducing new images, but by giving new lights and shades, a new arrangement and colouring to the old. This plea has been cheerfully admitted; and Fancy, lead by the hand of a skilful guide, treads over again the flowery path she has often trod before, as much enamoured with every new diversification of the same prospect, as with the first appearance of it.

In the regions of Science, however, there is not the same indulgence: the Understanding and the Judgment travel there in the pursuit of Truth, whom they always expect to find in  
' one

' one simple form, free from the disguises of dress and ornament; and, as they travel with laborious step and a fixed eye, they are content to stop when the shades of night darken the prospect, and patiently wait the radiance of a new morning, to lead them forward in the path they have chosen, which, however thorny, or however steep, is severely preferred to the most pleasing excursions that bring them no nearer to the object of their search. The plea, therefore, that nature is exhausted, and that nothing is left to gratify the mind but different combinations of the same ideas, when urged as a reason for multiplying unnecessary labours among the sons of Science, is not so readily admitted: the Understanding, when in possession of Truth, is satisfied with the simple acquisition; and not, like Fancy, inclined to wander after new pleasures in the diversification of objects already known, which, perhaps, may lead to error.

' But notwithstanding this general disinclination to accumulate labours for the sake of that pleasure which arises merely from different modes of investigating Truth, yet, as the mines of Science have been diligently opened, and their treasures widely diffused, there may be parts chosen, which, by a proper combination, and arrangement, may contribute not only to entertainment but use; like the rays of the sun, collected in a concave mirror, to serve particular purposes of light and heat.

' The power of Arithmetical Numbers has been tried to a vast extent, and variously applied to the improvement both of Business and Science. In particular, so many Calculations have been made with respect to the value and use of Money, that some serve only for speculation and amusement; and there is great opportunity for selecting a few that are peculiarly adapted to common business, and the daily interchanges of property among men. Those which happen in the Public Funds are, at this time, the most frequent and numerous; and to answer the purposes of that business, in some degree, more perfectly than has hitherto been done, the following Tables are published. What that degree of perfection above other Tables of the same kind may be, is a matter, not of opinion and taste, in which many might vary, but of accuracy and usefulness, with respect to which most will agree. The approbation they meet with will, therefore, depend upon the experience of those for whom they were principally designed, the Proprietors of the Public Funds, and the Brokers who transact the business of the Funds, to whose patronage they are cheerfully committed.

' Among

‘ Among the Brokers of Stocks are men of great honour and probity, who are candid and open in all their transactions, and incapable of mean and selfish purposes : and it is to be lamented, that a market of such importance as the present state of this nation has made theirs, should be brought into any discredit, by the intrusion of bad men, who, instead of serving their country, and procuring an honest subsistence in the army or the fleet, endeavour to maintain luxurious tables, and splendid equipages, by sporting with the public credit.

‘ It is not long since the evil of Stock-jobbing was risen to such an enormous height, as to threaten great injury to every actual Proprietor; particularly to many Widows and Orphans, who being bound to depend upon the Funds for their whole subsistence, could not possibly retreat from the approaching danger. But this evil, after many unsuccessful attempts of the Legislature to conquer it, was, like many other, at length subdued by its own violence; and the reputable Stock-brokers seem now to have it in their power effectually to prevent its return, by not suffering the most distant approaches of it to take footing in their own practice, and by opposing every effort made for its recovery by the desperate Sons of Fortune, who, not having the courage of highwaymen, take ‘Change-Alley rather than the road, because, tho’ more injurious than highwaymen, they are less in danger of punishment by the loss either of liberty or life.

‘ With respect to the other Patrons to whose encouragement these Tables have been recommended, the Proprietors of the Public Funds, who are busy in the improvement of their fortunes; it is sufficient to say—that no motive can sanctify the accumulation of wealth, but an ardent desire to make the most honourable and virtuous use of it, by contributing to the support of good government, the increase of arts and industry, the rewards of genius and virtue, and the relief of wretchedness and want.

What Good, what True, what Fit, we justly call,  
Let this be all our care—for this is All;  
To lay this TREASURE up, and hoard with haste  
What *every day* will want, and most the *last*.  
This done, the poorest can no wants endure;  
And this not done, the richest must be poor.

POPE.

*Some*



*Some Letters, which passed between a young Gentleman, designed for holy Orders, and his Uncle, a Clergyman; concerning Conformity to the Church of England. With an Appendix by the Editor. 8vo. 2s. Waugh and Fenner.*

WHO the Editor of these Letters is, we are not informed, nor by whom they were written. They contain the objections of a young Gentleman, who was designed for the Ministry of the Church of England, to *clerical Conformity*; and they bear the strongest marks of a candid, honest, and serious disposition.

Before he was eleven years of age, we are told, he lost his father, by whose appointment he was committed to the care of his uncle, who readily accepted the trust, and discharged it with great care and fidelity, not only in managing the fortune that was left him, but in giving him, from time to time, useful instruction and advice, in regard to his moral conduct and studies.

Upon the young Gentleman's leaving the University, his uncle was greatly disappointed, and under no small concern, when he found that he declined the public service of the church, to prepare himself for which he had spent so much time, and for which he was so well qualified. Accordingly he writes to him, in a very friendly and affectionate manner; desires him to open his mind freely, and without reserve; to lay his objections as strong as possible, and urge them as far as they would fairly go; and promises to do his utmost in order to remove his doubts and scruples. Part of the nephew's answer is as follows.

‘ Reverend and honoured Sir,

‘ The sense which I have of the duty and respect that I owe you, will not allow me to conceal from you, what yet (I fear) will give you some uneasiness, when I have acquainted you with it; and, perhaps, abate something of that kind regard, that tender, parental affection, which you always discovered towards me; and which I esteem as the greatest blessing of my life, next to the favour of the Almighty, and the approbation of my own mind:—the grievous apprehension of which consequences hath, for a considerable time past, kept me from communicating my sentiments to you, upon a very important affair, and my present purpose relating to it. But I cannot, any longer, bear the thoughts of being wanting, in any proper expressions of my duty to you; as I should be, did I not acquaint you, to whom I am more obliged than to all the world besides, with every thing of consequence that concerns me.

‘ When

‘ When I had the pleasure of spending some weeks with you  
 ‘ in the country last summer, you know, Sir, you pressed me  
 ‘ with some earnestness, to enter into *Orders*. And when you  
 ‘ asked me what was my reason for deferring it so long, I re-  
 ‘ member my answer was,—That I thought I was not in any  
 ‘ sufficient degree, qualified for the discharge of the *sacred*, im-  
 ‘ portant function of a *Minister of the Gospel*. And therefore  
 ‘ was willing to take more time to prepare myself, by getting  
 ‘ my head and heart better furnished for it; which was the truth,  
 ‘ but not the whole truth;—the true reason, but not the only  
 ‘ reason. For I had then, and for a considerable time before,  
 ‘ some scruples in my mind about the lawfulness of complying  
 ‘ with the terms of *clerical Conformity*, which have been grow-  
 ‘ ing upon me ever since. The more I read, the more closely  
 ‘ I think, on this subject, and the more freely I debate the case  
 ‘ with myself, the stronger the objections I have against offici-  
 ‘ ating, as a *Minister in the Church of England*, appear to me,  
 ‘ and the more confirmed I am, in my own mind, never to do  
 ‘ it. I cannot resist the force of them.

‘ I assure you, Sir, that I should be glad to employ the abilities  
 ‘ which God has given me, and to spend the remainder of my  
 ‘ days in the public service of *Religion*; in promoting the best  
 ‘ and highest interest of mankind; but I am utterly precluded  
 ‘ from it in the *Church of England*, by the terms of admission  
 ‘ into the *Ministry*, in that *Church*, established by the civil  
 ‘ Magistrate. My way is shut up, till that bar be removed;  
 ‘ for it is an eternal law of reason, as well as a precept of Chris-  
 ‘ tianity, *not to do evil, that good may come*; as it would be *evil*  
 ‘ and *wicked* in me to conform to those terms, while they appear  
 ‘ to me in the light in which they do at present. While the  
 ‘ sense and judgment of my mind, in the case, continue the  
 ‘ same that they now are. It would be gross dishonesty, plain  
 ‘ prevarication with God and man.

‘ I hope that, through the grace of God, I shall make it my  
 ‘ first care, my principal concern, as long as I live, to keep my  
 ‘ mind from being corrupted, and my judgment from being  
 ‘ perverted, by any prejudice or wrong bias, to see that I  
 ‘ rightly understand my rule of life, as a *reasonable creature* and  
 ‘ a *Christian*; and that, by it, I form the temper and disposition  
 ‘ of my heart, and regulate my whole conduct and practice;  
 ‘ for upon this depends, and with this is necessarily connected,  
 ‘ the peace and comfort of my life, in this world, and my eter-  
 ‘ nal happiness in another. And what is the highest preferment  
 ‘ in the *Church*, when laid in the balance against these? It is  
 ‘ lighter than a feather, it is of no weight.

‘ He

‘ He that will part with his innocence, that will do violence to the sense and reason of his own mind, and desperately break through all the barriers which duty and conscience have laid in his way, to come at wealth, grandeur, or power, must be an abandoned wretch, void of any regard to the true interest of a rational being; of any view, or prospect, but what is confined within the narrow limits of the present life. He must be a poor, contemptible creature, though you suppose him to dwell in a spacious palace, with a retinue of servants, of various rank and degree, about him, attending on his nod; to have a table sumptuously furnished, to ride in a coach and six, and to sit with the Lords and Princes of the earth.—All these are foreign to the man, to his character.

‘ I shall have reason, the longest day I live, to bless God I was committed to your care, when I had lost the best of fathers; that my mind was formed under your hands. Give me leave to tell you, Sir, that my present purpose of never complying with the terms of ministerial Conformity; and the detestation and abhorrence which I feel rising in my breast at the thought of doing it, I impute, in a great measure, to the prevailing influence of those principles and sentiments which you cultivated and cherished in my soul. You sowed the good seed, God blessed the springing thereof; and this is some of the good fruit of it. I hope, therefore, you will not think unfavourably of me, nor be displeased with me, for forming my resolutions on those principles, and acting conformably to them, as (I think) I do, in this affair.’

In the second Letter he proceeds to his objections against ministerial Conformity, and the first thing he takes notice of, is, *subscribing to the Thirty-nine Articles*. He considers the nature and meaning of this subscription, and shews, that whoever subscribes to the *Thirty-nine Articles*, in such manner and sort, as is appointed in the *Church of England*, solemnly declares before God and men, that he really, and in his own mind, thinks them to be *agreeable to the word of God*, and believes them to be true. He takes notice of the evasions, and quibbles, that are made use of by those who subscribe the *Articles*, but deny that their subscription implies an acknowledgement that they are agreeable to the word of God; and expresses, in very strong terms, his detestation of such a conduct,

In the subsequent Letters he gives his reasons why he cannot subscribe the *Articles honestly*, and with a *good conscience*, and makes many pertinent and just observations upon such of them as he has the strongest objections against.

After

After laying his objections before his Uncle, he expresses himself towards the close of his sixth Letter in the following manner.

‘ I have given you the reasons why I cannot subscribe the *Articles honestly*, and with a *good conscience*. And against my *conscience*, against the convictions of my own mind, I would not do it, for all the world. I have my daily failings, some omissions, some deviations from the strict rule of my duty, to charge myself with, before God, every evening. Yet, as I have to do with a merciful God, who hath, in the Gospel, promised forgiveness to the humble, sincere penitent; and have an Advocate at his right hand,—I can now think and meditate with pleasure, on him who is the Father of my Spirit : —the highest exercise, and noblest employment, that any created mind can be engaged in. It rejoices my heart to think, that the administration of the universe is in the hands of an infinitely, and unchangeably good, wise, and powerful Being; that my constant, entire dependance is upon him; that I may with the greatest safety rely on his power to protect, his wisdom to guide, and his goodness to befriend me, thro’ the whole of my duration in this, and in another world. I can now lift up mine eyes to heaven; I can now go to God, the Author of all good, and the kind parent of all his rational offspring, and with some degree of faith and hope, make my addresses to him. I can now be alone, without dismal, gloomy apprehensions. Nor do I think myself lonely and desolate, though I see not the face, nor hear the voice of *man*. I can retire, and commune with God, and *my own heart*. And those hours of my life, which I have spent in secret, have been the most delightful of any in the whole course of it. Now I bless God, I am not in *bondage*, through *fear of death*. I can look forward to the period of my life, and think on the dissolution of my frame without any uneasiness; hoping, and trusting in God, that when I am entering the dark passage, out of *Time* into *Eternity*, his presence will then be with me, to light my soul through it; and that he will give his Ministers of Grace charge of my departing spirit, to convey it to those blessed mansions, which Christ is gone before to prepare, in his Father’s house. At present, this is the state of my mind; which is attended with such inward light and peace, such comfort and satisfaction of heart, that nothing within the whole compass of God’s creation, can compensate the loss of them. I must, therefore, be wholly abandoned and forsaken of God (which I trust I never shall be) to part with these, for the sake of a paultry living. And such is com-

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Rev. Mar. 1758. rison

‘ rison with these, is the *Archbishopric of Canterbury* to be considered.

‘ And part with these I must, were I to *subscribe* ; while I have the same notion of *subscribing*, as I now have. They would soon leave my guilty, polluted breast, and fly away. Their darkness, confusion, and perplexity would immediately come in their room, and take possession of it. Self-dislike, remorse, and fear, would distract and rend my soul. For I could not help considering myself as having departed from God ; renounced all interest in his favour ; turned my back upon heaven, and my face towards hell and destruction. I should then ;—oh horrid state of mind !—be afraid of God, of the Author of my being, of the Almighty, who hath an absolute power over me.—I should not have courage to look into my own heart. I should be afraid of my own conscience, *that* God within me.—But no more of this disagreeable supposition. In what I have just now wrote, relating to the sentiments and apprehensions of my own heart, I have used the more freedom, as I know I am writing to one who will not put any hard unfavourable construction upon it.’

All this is honestly, piously, and sensibly said. We heartily wish that all who are designed for the Ministry of the Church, were as careful as this young Gentleman appears to have been, to satisfy themselves about the lawfulness of *Conformity*, and that our Church laid fewer obstructions in the way of those who are both disposed and qualified for advancing the interests of religion and virtue, but dare not engage publicly in her service, for fear of violating the peace of their minds, and wounding their consciences.

We shall conclude this article with acquainting our Readers, that the correspondence was not, as appears from the *Letters* now before us, carried on so far as it was designed to be ; and that there is no answer from the Uncle to the objections of the Nephew.

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*A Letter from the Lord Bishop of Winchester, to Clement Chevalier, Esq; Occasioned by Fournier's new attack, since the legal condemnation of his Note over the Bishop's name for 8,800l. with an account of that Gentleman's conduct in favour of the said Fournier. To which is added, An Appendix, shewing the several Steps of Fournier's behaviour, from the day of his Appeal to the Bishop ; and the several variations of his story about the said note, in the order of time in which they happened. 8vo. 1s. 6d. Payne.*

**W**E have here a very particular and spirited account of a most remarkable attempt to set up a note of hand, pretended to be given by the Bishop of Winchester, to one Bernard Fournier.

We are informed, by the narrative of this worthy Prelate, that Fournier pretended to be a convert from Popery, and to have escaped from a monastery. Under this pretence, he found it not difficult to raise patrons in England; the common receptacle of refugees and adventurers of all sorts; who seldom fail to impose on our credulity by a marvellous relation.

In May 1740, he was introduced to the Bishop, with whom he lodged an appeal from a sentence given in the ecclesiastical court of Jersey, by the Dean of Jersey and his assessors. The Bishop being of opinion, that the sentence was just, and finding his appeal irregular in point of time, advised him to go to his curacy, and spend no more of his money and time upon such an affair. But he alleging, that the irregularity proceeded from the refusal of his appeal by the court below, and being importunate, the Bishop, with great good-nature, told him, that he would write to the Dean, to know the reason of such refusal; and that so soon as he should receive an answer, he would, if Fournier still insisted upon it, give him his judgment.

Soon after the Bishop went to Farnham, and during his stay in the country, Fournier forced him into a correspondence by letters about his cause. When he came to town, he told Fournier, that he saw no reason to alter his judgment; and added, that it was necessary for him to go immediately to his curacy in Jersey, or to quit it. To this F. made no objection, but ran into complaints about the *expences* of his cause, and of his journey, &c. Upon which the Bishop generously gave him *five guineas*, to assist him in his return.—What a vile use he made of this liberality, the Reader will see hereafter.

We are told, that about May 1741, Fournier arrested the Dean of Jersey upon *four promissory notes*; but that the Dean made oath they were a forgery: upon which affidavit, Fournier's own attorney had the honesty to decline the cause, which has slept ever since.

This disappointment, however, did not shock the courage or conscience of this scrupulous convert; for soon after, the Bishop discovered, that he had shewn a note over his name, for no less a sum than 8,800*l*. In some time the Bishop found means to gain a sight of this note, together with those over the Dean's name, which were brought to him by one Mr. Tyrrell, accom-

panied by the Rev. Mr. Laval. Tyrrell pressed the Bishop to burn these notes, 'that their falsity might not, as he said, appear in a court of justice, to the man's utter ruin.' The Bishop, however, had too much discretion to follow such inconsiderate advice.

His Lordship takes notice of the various and inconsistent stories which Fournier told, concerning the consideration of this note: and in particular of the contradictory accounts which, at different times, he gave to Mr. Chevallier\*. One while he pretended, that it was made by way of recompence for the damage he sustained by the Bishop's refusing to reverse the sentence given against him in the court of Jersey. Then he had the confidence to allege, that he took the advantage of obtaining it when the Bishop was in a fit of intoxication†. At another, he

\* This Mr. Chevallier was Fournier's patron. The Bishop, with some warmth, expresses his amazement, that Mr. Chevallier, who had the character of a man of unblemished integrity, should patronize Fournier after the strongest assurances of his guilt, even from the contradictions which he heard from his own mouth; and he imputes a part of the trouble he has had in the affair, to the encouragement and protection afforded to this man by Mr. Chevallier. He likewise, with great tenderness, takes notice of some inconsistencies and contradictions in Mr. Chevallier; and concludes, with a truly Christian temper, that he forgives him as fully and as sincerely as it is his duty to do.

† The Bishop answers this infamous charge with that steadiness and composure which ever attends conscious virtue. 'I can, indeed, upon the most severe recollection, truly affirm,---That, from the earliest stage of life, to this hour, I never was *once* under the least disorder of this kind; not even by accident, or surprize from any design of others;---that I *never once*, through my whole life, entertained myself *alone*, in the low manner here pointed out; nor ever *once*, with a friend, in any *private* or *hidden* way;---that, in my general uniform course, those persons who have been at table with me at one certain time of the day, have been witnesses to *all* my *indulgences* of this kind;---and particularly that with relation to those detestable supports which Fournier has wickedly invented for my *old age*; I thank God it is such an *old age*, as not only does not want *them*, but abhors the thought of them. Let me add, that I now speak thus, well knowing, that if what I say be *false*, it may be easily confuted by some or other of those many, who have, at various times, lived under the same roof with me; or of those numerous friends and acquaintance, with whose visits (at all hours never refused) I have been favoured. Nor can any one, I think, be so void of candour, as to imagine me to seek for any applause by what I have now said. For, what praise can it be to a *Christian*, and a *Preacher* of the *Gospel*, that he is innocent of *one* crime, of which it is most infamous for *him* to be guilty.'

affirmed,

affirmed, that it was given to him by way of security on a promise of preferment; and afterwards, that it was an absolute note for the sum of money expressed, of which the Bishop had paid him *five guineas* in part; which five guineas he had before acknowledged to have received as a gift, or present: and which, in truth, were given him by the Bishop, to assist him in his return to Jersey; as we have already mentioned.

Notwithstanding all these variations and falsehoods, Fournier was hardy enough to brave the Bishop, and defy detection; upon which his Lordship thought proper to file a bill in chancery against him; by which he appears to have been alarmed; for soon after he sent a letter to the Bishop, by one Harding, an attorney, proposing to destroy the note, and make an end of the affair. But the Bishop prudently rejected this proposal; whereupon Fournier was obliged to put in his answer: and after a long trial, it was decreed—"That the note set up by the defendant, Fournier, against the plaintiff, the Bishop of Winchester, appears to be, and is, a *gross fraud* and contrivance of the Defendant, Fournier."

The circumstances which incontestably prove the notes to be counterfeit, are thus related by the Bishop: "After reading Fournier's letter, brought to me by Mr. H. I desired to see the note mentioned in it. And, upon taking it into my hands, and viewing it carefully, I immediately saw (as I then thought, and still think) that it was *not* the same note which was brought to me by Mr. Tyrrell, in January 1741-2. The reasons for my thinking so now follow:

"The note brought to me by Mr. Tyrrell, in 1741-2, was in my possession above *three weeks*; in all which time the nature of the affair made it impossible for me not to view and examine it, and all its circumstances, with the utmost exactness. I presently took it from the paper to which it was pasted; the paste being not dry when it was delivered to me. And I could not then avoid observing, that, in taking it off from the other paper, it stuck a little, and therefore was a little torn, or jagged, at the right hand edge, at bottom. It was impossible for me afterwards to forget this circumstance, not only because it was so remarkable in itself, and done by myself; but, because I was often put in mind of it by Fournier's affirmations of it in his conversations reported to me; and more plainly by his own express words in his paper delivered to Mr. Chevallier in 1747, already mentioned. I also took notice, at first sight of it, that the ink with which my name appeared to be written under the said note, was much of the same colour with the note itself, writ by Fournier over it; which circumstance I could

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not



not forget, as Fournier had insultingly called it to my remembrance in his letter to myself in 1743.

As soon as I had well viewed the said *note*, brought to me by Mr. Tyrell, in 1741-2, I suspected, that the *scrap of paper* upon which the said *note* was writ, had been taken from the out-side direction of one of my letters to Fournier, from Farnham, in summer 1740. And, in a few days, I was more persuaded of this, when I saw *three* of the *six* letters so writ to Fournier, and returned to me by Mr. Maynard, to be without their *covers*, or *directions*; in which directions, at that time, the word *Free* always stood over my name, and a small *hook* was always put after it, in this manner,

*Free*  
*B. Winchester.]*

I was therefore led by this to look, with the utmost care, upon the place just over my name in the *note*, where the word *Free* must have stood, supposing it the *direction* of a *letter*: for that word was absolutely necessary to be put out of sight, or erased, in order to perfect such a *note*. And by repeated views I saw, too plainly to be doubted of, a *thin* place, which I judged to be a *rafure*. I also as plainly saw another *thin* place, (or *rafure*) where the said *hook* used to be after my name.

Another observation I then made, viz. that almost all the *figures* in the date of the year put to the *note*, [viz. 1740] were carried into *that thin place* over my name; and that they were made of a size not proportionable to the smallness of the character, in which the words of the note itself were writ; so as the better to fill that *thin space*: and therefore were the more remarkable, and indeed seemed to me to be contrived so, that the *rafure* might be the less observed. At the same time I took particular notice, that the *upper edge* of the said note was uneven and rough, and, in a few places, appeared to have very small *dots*, or *marks*, like the *bottoms* of some *letters*, as if it had been severed from a paper in which there had been writing *above* these *dots*, near enough to be inconvenient for *note-making*. And such there must have been in any direction of a letter. Nor can the alteration of this *upper edge* afterwards, by making it smooth, and cutting off these ugly marks of *letters*, at all affect the truth of this observation: which is also particularly confirmed by the *deposition* of Dr. Le Moine, in the *cause* concerning the *note* which was shewn to him by Fournier, in the years 1740 and 1741.

Having thus observed my care and particular attention with relation to the note brought to me by Mr. Tyrell, in 1741-2;  
I will

‘ I will now relate the care I took not to be deceived in my observations upon the note of the same purport, which was brought to me by Mr. Harding, April 29, 1749.

‘ When I had the said note in my hands, I examined it, and and carefully viewed it to the light; and then for the same purpose, I took it a second time into my hands. Upon this careful view and review, I saw plainly the same sort of *thin places*, in the same *critical parts* of the *paper*, on which *this* promissory note was writ, which I had seen in that brought to me in 1741-2: and particularly, the *thin place* over my name, and another just after it: which *thin places*, and *others*, seen and acknowledged by Mr. Harding, were attributed by him to the original *make* of the *paper*. For this, it seems, was so providently made, as to be originally furnished with these *thin spots*, exactly in the *places* where the *note-maker* must, upon my present supposition, have made *rafures*, if the *paper-maker* had not thus happily contrived for him.

‘ And, as I took the note into my hands twice, at least, and viewed it over and over again, with a deliberate regard to this point, that the note brought to me in 1741-2, was a little torn at the right hand corner at bottom, by my taking it from another paper; I apprehend, that in this case, thus circumstanced, I could not be deceived in this fact, of which *eye-sight* is the proper judge, viz. that this note, or paper, brought to me by Mr. Harding, April 29, 1749, was not torn at all towards the said right hand corner; nor, indeed, in any other part.

‘ I also plainly saw, by repeated views, that in this note brought to me by Mr. Harding, Fournier had managed the writing of it so, that the *last figure* only of the year 1740, [viz. 0.] was brought into the *thin place* (or *rafure*) which was just over my name, *B. Winchester*. I also found by my senses, that the *upper edge* of the said note sent by Mr. Harding in 1749, was perfectly smooth and even, and clear from any marks of the bottoms of letters, which I saw in that of 1741-2. Nor could I help seeing and observing, that the ink with which my name appeared to be writ under the note brought me by Mr. Harding, was remarkably blacker than the ink with which Fournier had writ the note over it.’

It is observable, that after Fournier had, by his answer, declared himself to have the note in his possession, a motion was made on behalf of the Bishop, that the Lord Chancellor would order the note to be lodged in court; whereupon an order was made, “that it should be lodged in the hands of Mr. Dowse, Fournier’s clerk in court, for the inspection of the Bishop of

Winchester, and his agents.'—'As soon as I could,' says the Bishop, 'after I knew the note was so deposited, I did with the utmost care view and examine it, in Mr. Dowse's presence; and, by the same evidence of my eye-sight, I was fully persuaded, and am still so, that this note, which I shall call Mr. Dowse's note, was, in several circumstances, quite different from that brought to me by Mr. Harding. I shall now lay these before the Reader.

'First, the paper on which Mr. Dowse's note [A] was writ, did not appear so fair, or so clean, or quite so large, as the paper of Mr. Harding's note. Secondly, Mr. Dowse's note (A) appeared to the eye-sight most plainly to be torn in the place mentioned; whereas Mr. Harding's note was not torn in that, or any other part. Thirdly, In Mr. Dowse's note (A) almost all the figures 1740, were writ in the thin part, or rasure, over my name, *B. Winchester*; whereas in Mr. Harding's note the last only of them [viz. 0.] was writ in the thin place, or rasure, just over my said name. Fourthly, the ink with which *B. Winchester* appears to have been writ in Mr. Dowse's note, is not very sensibly different in its colour from that in which Fournier has writ the note over it; whereas, in Mr. Harding's note, the ink with which the name *B. Winchester* had been writ, was remarkably *blacker* than the ink with which the note itself was written over it by Fournier. From all which circumstances it appeared to me plainly, that, though Mr. Dowse's note (A) might possibly be the same note which was sent to me in January 1741-2; supposing Fournier to have been so bold as afterwards to make the *rough edge*, at top, *even*; yet it could not possibly be the same note which was brought to me by Mr. Harding in 1749.

It appears from these particulars, which were confirmed by depositions in the cause, that the ingenious Mr. Fournier had drawn at least *three* notes over the Bishop's name. And this suspicion is corroborated by the following circumstance,—That when Fournier consented to send back the *six* letters the Bishop, wrote to him from Farnham, *three* of them were returned without the directions, and consequently without the Bishop's name. Such concurring evidence of his guilt, was more than sufficient to warrant the decree of a court of equity against Fournier.

This decree, however, did not deter or abash Fournier. He had still the effrontery to brazen conviction. Conscious that he could not rely on the *merits* of his cause, he had recourse to prevarication, and raised quibbles upon words, in order, if possible, to envelope his guilt in a cloud of ambiguity. For this purpose he wrote and handed about the following advertisement,  
which

which the printers he applied to had too much discretion to publish.

“ Whereas the Right Reverend Dr. Benjamin Hoadly, Lord Bishop of Winchester, insists now on my paying him a large sum of money for *costs*, when, on the contrary, he offers himself to pay them, together with many other advantages, *if he cannot prove forgery*; this is to let the Public know, that if he pleases to declare in the Ipswich paper, that he will be as good as his word, I am ready to *surrender myself his prisoner*, waiting for a trial in a *court of common law*, which seems to be the court for a *charge of Forgery*, agreeable to the words of his own letter.

“ Witness my hand,

Earl's-Coln, 31 July,  
1753.

“ B. FOURNIER,  
“ Late Vicar of Winton.”

The offer which he artfully makes in the above advertisement is grounded on the contents of a letter wrote by the Bishop to Mr. Chevallier; wherein his Lordship declares, “ that if Fournier stands and makes his defence against the *charge of forgery* which must come in its course in a court of *common law*, by way of *indictment*, and proves his *innocency*, that then he will make him such satisfaction, as is particularly expressed in the letter.”

But the Bishop, with great clearness and precision, accounts for these expressions in his letter. ‘ The occasion,’ says he, ‘ and only occasion, of my mentioning, in my letter to you, the way of indictment in another court, was, because it was then the opinion of some, whom I consulted, that the method of indictment might be successfully pursued, now the note itself was ordered into court. And this being then their opinion, surely it was natural and honest for me to mention such indictment to you at that time.

‘ And that this is the strict literal truth of that matter, any persons may by their own eye-sight be convinced, if they please. For I have now in my possession the very indictment, in due form settled at that time: which they may see. And I can direct them to another fact, which cannot lie, viz. an order of my Lord Chancellor, upon a motion of my counsel, at the time agreeable to this, that the clerk who had the note should attend, with the said note, both the grand-jury, in order to the finding the bill, and the court of law, when the trial of such indictment for forgery should come on. And there cannot be a greater proof, that this was the real intention at that time, when I wrote you that letter, than these two facts.

‘ This

‘ This advice was soon altered. For it appeared, upon farther consideration, that the method of indictment was not so free from all objections as it was thought ; and that the court of Chancery could as properly enter into the merits of the cause, relating to Fournier’s real guilt or innocence, as any other court could do.’

Wicked men are too often supported by subtle advisers. Fournier appears to have been dead to all sense of shame, and to have triumphed in the assurance that he was out of the reach of *legal* punishment. He had probably been instructed, that his crime did not amount to a *forgery* at *common law* ; which encouraged him to challenge the Bishop with such unparalleled audacity, and to rest the proof of his innocence on a trial by indictment : upon which, had he been acquitted, it would, as his Lordship observes, have been no proof of his innocence ; but only a proof, that the *evidence* then produced of his *guilt*, was not strictly of such a nature as is required at *common law*.’ The law is so tender in criminal cases, that delinquents are often found *not guilty*, for want of *legal* evidence, at the same time that the court, the jury, and every one present at the trial, feel the strongest *moral* conviction of their *guilt*.

The worthy and judicious Prelate takes notice, that ‘ Forgery is not, indeed, in the language of a court of equity ; but yet, in the present and like cases, the thing itself is as certainly implied, and the personal *guilt* of it as effectually declared, in the expression of a *gross fraud* and *contrivance*, as if the *other word* were used. For though, in many cases, there may be, and is, a *fraud*, without a *forgery* of any writing ; yet, in the case of a note for a sum of money, written by the person who sets it up against another, whose name appears under it, there cannot (as far as I can judge) be a *gross fraud*, without a *forgery*. Nor can such note be declared to be a *gross fraud*, without being, in effect, and by certain *implication*, declared to be a *forgery*. Nor can such note-maker be declared the *contriver* of this *fraud*, without being effectually declared to be the *forger* of the said *note*. And forgery, as it strictly relates to money-notes, is exactly the same crime, (in *law*, as well as *morality*) whether *my name* be written under a *note*, or a *note* be written over *my name*, without my knowledge and consent.’

Here the good Bishop argues upon the principles of natural reason and morality ; but we are in doubt whether his arguments are agreeable to the rules of law. If we are rightly informed, a man cannot be found guilty of forgery at common law by *implication*. In a prosecution for forgery, it is not the bare  
writing

writing of another man's name, or the counterfeiting of a note, which creates the offence; but it is the doing of these acts with an *intent to defraud* which makes the crime. And it is necessary that this intent should be *express*, and not *implied*. In the case between the Bishop and Fournier, there does not appear to have been in the latter such an *express* intent as the common law requires to constitute a *forgery*. Fournier made no demand of the money, nor did he attempt to indorse the note, and pass it away in payment, which seems to be the *legal* evidences of an *express* intent to defraud. It is true, a fraudulent intent is most manifestly and certainly *implied*. And the bare proof of the note's being drawn over the Bishop's name, without his knowledge or consent, was sufficient for a court of equity to pronounce the foregoing decree upon the note, as a *matter of property*: but at common law, where it was to be considered in a *criminal* light as an *instrument of fraud*, perhaps the several circumstances of evidence might not have been sufficiently strong to have found the note a *forgery*, in the *legal* sense of the word.

In all probability Fournier never intended that the Bishop should know of his having this note in his custody. It is most likely, that he never designed to make any demand in his Lordship's life-time, but reserved his claim to defraud his heirs, who would undoubtedly have been less able to disprove the authenticity of the note. That he shewed the note about, was probably a piece of artifice, to give a better colour to his claim hereafter; that when he came to make a demand, the note might not appear to have been a transaction totally private, and a dormant instrument, which had never seen the light in the Bishop's lifetime.

The whole of this extraordinary transaction, which is of singular importance to civil society, manifestly shews, that the most consummate iniquity need not despair of protection; and it is a proof, that when once folly and credulity have taken a knave into their bosom, they will nurse him to their own shame.

The Bishop's narrative of this complicated and wicked contrivance, is penned with admirable accuracy and precision; and bears a pleasing testimony, that a reverend old age has not yet exhausted that warmth and spirit peculiar to the worthy author. — That spirit, which many years ago animated the pen of liberty, and gave so great a check both to civil and ecclesiastical tyranny.

*Gleanings of Natural History, exhibiting Figures of Quadrupeds, Birds, Insects, Plants, &c. Most of which have not, till now, been either figured or described. With Descriptions of seventy different Subjects, designed, engraved, and coloured after Nature, on fifty Copper-plate Prints. By George Edwards, Fellow of the Royal Society, and of the Society of Antiquaries, London. Printed for the Author, at the Royal College of Physicians, in Warwick-lane. 4to. 2l. 2s.*

THE study of Natural History is attended with greater difficulties than most other Sciences: the multitude of its objects may embarrass the mind; and the obstacles to the inspection of them, are commonly too great to be removed. Indeed so very few have the opportunity of consulting the natural objects themselves, that prints from copper-plates have always been considered as an essential part of every treatise on Natural History; and such designs, if accurately performed, would, in some measure, supply the place of the real subjects. But the misfortune is, that those designs are too often drawn by persons unequal to the task; or, what is still worse, from imperfect descriptions only, without the Artift's having ever seen the real object. It is therefore no wonder that such persons, notwithstanding all their care, often both imbibe and convey false ideas of many of the objects of nature.

But all the Writers on Natural History are not chargeable with such deficiencies; several having given designs from the life, and executed them in the most accurate manner. Among these, Mr. Edwards deserves the most honourable mention; his designs, both in the work before us, and in his *History of Birds, &c.* being drawn with the greatest accuracy from Nature: and therefore we are not to wonder at the welcome reception they have met with from all who have any taste for just delineations, decorated in the most beautiful manner. The principal object is here always drawn in some natural and pleasing attitude, free from all stiffness or affectation, and the plate embellished in such a manner, as greatly to increase the beauty of the object itself. Some have, indeed, suggested, that Authors in this way, have sometimes given too much scope to fancy, and to increase the beauty of their plates, added many touches not to be found in Nature. But, with regard to Mr. Edwards, we have taken some pains to satisfy ourselves in this particular, by comparing many of the figures with the natural objects from which they were taken, and can with truth aver, that we perceived, in every part, a very exact resemblance, both  
in

in the drawings and the colouring. Mr. Edwards has, indeed, made use of art in the *decorations* of his plates, by forming an elegant contrast between the colours of the principal objects and those of the ornaments; but in this respect he has never departed from Nature; such particulars being chosen, whose proper colours form the intended contrast.

Mr. Edwards has also contrived to place his subjects in a variety of pleasing attitudes, that the eye may not be tired with a disgusting sameness of position; which at once betrays a poverty of invention, and a careless inspection of the original objects themselves.

Another particular which renders Mr. Edwards's works the more valuable, is, that most of the subjects are such as have never before been delineated or described, or that have been inaccurately performed by others: so that they are real acquisitions to Natural History, and increase our knowledge of the numberless species of objects with which the Almighty Creator has decorated our terrestrial abode.

The work before us consists of fifty Copper-plates, with accurate descriptions, both in English and French: and on these Copper-plates are delineated the following subjects.

Plate I. The Apple Service: this fruit is drawn in its natural bigness; and at the bottom of the plate is a figure of the Pear-Service. 2. The hand of a boy with a distempered skin, and a branch of the common Service tree: the common Service added as a decoration to this plate, serves also to rectify a mistake in Mrs. Blackwell's Herbal, where she has figured the Red-berried Ash, and called it the common Service. 3. The Man of the Woods: several prints of this creature have been published, but none that convey so just an idea of it, as this of Mr. Edwards'. 4. The Pig-tailed Monkey, from the island of Sumatra in the Indian sea: this is the first figure ever published of this species of Monkey. 5. The St. Jago Monkey; a creature generally known by the name of the Green Monkey. 6. The Mongooz: another species of this kind of Monkey was before described in Mr. Edwards's History of Birds, &c. page 197. 7. The Black Maucauco. 8. The Sanglin, or Cagui Minor: the animal delineated on the copper-plate annexed, and whose description we shall add at the end of this article. 9. The Gerbua: this animal is shewn in several attitudes, and being a native of Egypt, the plate is decorated with a distant view of the Pyramids. 10. The Little Ant-eater: this animal has been mentioned by Linnæus, but has, we believe, never before been delineated. 11. The Elephant and Rhinoceros. 12. The Male



Male Zebra. 13. The Female Zebra. 14. The Crowned Eagle. 15. The Blue Hawk, and the Little Brown Lizard. 16. The Black and White Butcher Bird : on this plate is also the figure of a black and white Butterfly from China. 17. The great Horned Owl from Athens : the bird from which this figure is taken, was brought from Athens, and supposed to be that which the Athenians held sacred to their Goddess Minerva. 18. The Little Owl. 19. The Brazilian Green Maccaw. This Bird has been described by Marggrave, but never before figured. 20. The Blue-faced Green Parrot. 21. The Green and Red Parrot from China. 22. The Red-breasted Parroquet : the three last have never before been either figured or described. 23. The Rose-headed ring Parroquet. 24. The Yellow-faced Parroquet : a non descript. 25. The Golden-crowned Parroquet ; and the Least Green and Blue Parroquet. 26. The Little Red-winged Parroquet : a non descript. 27. The little Red-headed Parroquet, or Guiney Sparrow ; and the Maryland Yellow-Throat. 28. The Red-beaked Toucan. 29. The Blue Jay, and the Summer Red-Bird. 30. The Nut-Cracker. 31. The Purple-breasted Blue Manakin. 32. The Chatterer of Carolina : this plate is decorated with a figure of the Small Blue Convolvulus. 33. The Lesser Bonana Bird. 34. The Wood-Pecker of Jamaica. 35. The Little Green and Orange coloured King-Fisher ; and the Blue Lizard. 36. The Francolin. 37. The Chinese Quail ; and the Guernsey Lizard. 38. The Ruffed Heath-Cock, or Grouse. 39. The Little Pin-tailed Grouse. 40. The Indian Bustard. 41. The Little Bustard. 42. The Golden-crowned Thrush ; and the Blue Fly-Catcher. 43. The Olive coloured Fly-Catcher ; and the Yellow Butter-Fly. 44. The Golden-crowned Wren ; and the Ruby-crowned Wren. 45. The Yellow-rumped Fly Catcher ; and the Gentian of the Desert. 46. The Yellow Red-Pole ; and the White-tailed Humming-Bird. 47. The Yellow-tailed Fly-Catcher ; and the Spotted Fly-Catcher. 48. The Yellow Water-Wagtail ; the Walking Leaf, &c. The bird is placed on the figure of a stone from the Giant's Causeway in Ireland. 49. The Grey Water-Wagtail ; and the Water Lizard. 50. The Black-capped Manakin ; and the White-capped Manakin : this plate is decorated with a figure of the Small Bineweed.

Having thus mentioned the subjects delineated on Mr. Edwards's plates, we shall conclude with his description of the Sanglin, or Cagui Minor : and further to oblige our Readers, we have added the figure of this curious little animal, (of its natural size) taken from the same Copper-plate with those in Mr. Edwards's book, and which will convey a more competent idea of the manner in which this Gentleman's plates are executed,

than

than can possibly be given by words. The *impreſſion*, and *colouring*, of this plate, has, indeed, added conſiderably to the expence of this month's Review; but the Proprietor chearfully acquieſces in whatever may be conducive to the ſatisfaction of the Public, to whom he is proud to acknowledge his obligations.

‘ The SANGLIN, or CAGUI-MINOR,

‘ Is a ſpecies of animal of the Monkey kind, partaking of the nature of a Squirrel; the figure is drawn from life, of the natural ſize. They have been found to weigh from four ounces and a half to fix and a quarter, Averdupoize weight. This was a male.

‘ The head is very round, and covered with black hair on its crown: on the ſides of the head, and all round the ears, it hath long white hair, which ſtands out in two tufts, in a remarkable manner. The ears are not ſeen in the poſition the figure is drawn, but ſide-ways they ſhew themſelves: they reſemble the human ear, are void of hair, and of a dark fleſh-colour. The face hath little or no hair on it; the ſkin of it is of a fleſh-colour, pretty dark, except the upper part of the forehead, which is white; the eyes are of a reddiſh hazel colour, with black pupils: the face reſembles that of a Monkey, as the figure will better expreſs than words. The whole body was covered with hair of a dark-browniſh aſh-colour, and of a very ſoft woolly nature; that on the back was a little firmer, and each ſingle hair was of various colours, viz. duſky at the bottom, then reddiſh, and tipped with grey, which cauſed a mixture or variegation on its back: the paws, except their infides, were covered with ſhort hair: it had five toes on each foot, made like thoſe of Squirrels, with pointed claws, except on the two great toes or thumbs of the hinder feet, which had flat nails. The tail was very long in proportion, covered with a thick furr, in rings of a light aſh-colour and black, which ſucceed each other its whole length.

‘ It is figured, tho’ very badly, and deſcribed, by Gul. Piſo, in his Natural Hiſtory of Brazil, page 227; and from him is deſcribed by Ray in his Synopſis Methodica Animalium Quadrupedum, page 154. It ſeems alſo to be the Cercopithecus Sagouin of Cluſius, figured in his Exotics, vol. II. page 372. Johnſton, in his Hiſtory of Quadrupeds, has given the figures from both Piſo and Cluſius, as ſeparate and diſtinct animals. His figure, from Piſo, he by miſtake calls Caitaia, that name ſtanding in Piſo nearer the figure of the Cagui than its own proper name. J. Ludolphus, in his Hiſtory of Ethiopia, or Abyſſinia, hath given two figures of this animal. They are deſcribed page 58, in the Engliſh Tranſlation of that work: he calls it Fonkes, or

‘ Guereza;

'Guereza; but his description doth not agree at all with the  
 'figures: so that I imagine this was met with in Holland, and  
 'supposed to be the Little Monkey described by Ludolphus;  
 'tho' it was really brought from Brazil, which was possessed by  
 'the Hollanders at the time of the publication of that History.  
 'Jacob. Theod. Klein, in his book de Quadruped. Lipfæ,  
 '1751, has given a figure as big as life, Tab. III. described at  
 'page 87, where he has figured the tail of a greater thickness  
 'than ever I observed any of them to be, tho' I have seen five  
 'or six of these animals living. The last Author, and who has  
 'given the fullest and best description of the Cagui, is James  
 'Parsons, M. D. and F. R. S. who has said so much of him,  
 'and described him so well, in the Philosophical Transactions,  
 'vol. XLVII. page 146, that he has spared me the trouble of  
 'saying some things which otherwise I might have said; but  
 'the Doctor had not the good luck to meet with a subject so vi-  
 'gorous, and full of furr, as some of those I saw after his was  
 'published. Lord Kington's I saw, which was the smallest and  
 'most sickly of all I have seen. Mr. Hyde's, when I saw it, also  
 'wanted vigour, and a fullness of furr natural to it. I after-  
 'wards met with two or three that appeared quite other things,  
 'they being very healthy, and full of furr. That from which  
 'I drew my figure, was the property of the good and very ob-  
 'liging Mrs. Cannon, formerly midwife to the Royal Family,  
 'who informed me, that it fed on several sorts of things, as bis-  
 'cuits, fruits, greens, insects, snails, &c. and that once, when  
 'let loose, it suddenly snatched a Chinese Gold-fish out of a  
 'basin of water, which it killed, and greedily devoured; after  
 'which she gave him small live eels, which frightened him at first,  
 'by their twisting round his neck, but he soon mastered them,  
 'and eat them. I saw a fine one of this kind at Mr. John  
 'Cook's, Merchant in London. Mr. Cook had formerly re-  
 'sided at Lisbon, where his Lady, for her amusement, tried to  
 'breed the Sanglin, as they called this little creature; and suc-  
 'ceeded so well as to produce young ones, the climate being  
 'proper for it: the young were very ugly at their birth, having  
 'little or no furr on them; they cling, or stick very fast to the  
 'breasts of their dam; when they grow a little bigger they  
 'hang to her back or shoulders, who, when she is tired of  
 'them, will rub them off against the wall, or any thing else in  
 'her way; when she has quitted them, the male immediately  
 'takes care of them, and suffers them to hang on his back for  
 'a while to ease the female.'

\* \* We are informed, that another volume of this curious  
 work is intended; which will complet the undertaking.

*A Com-*

*A Compleat and final Detection of A——d B——r: Containing a Summary View of the Evidence formerly produced against him; a Confutation of the Evasions and Subterfuges in his several Defences; and many new Demonstrations of the Fictions of the pretended Convert, on the Authority of original Papers, Certificates, and Attestations, now first published. To which is added, a Postscript, in Answer to some very remarkable Facts, &c. and an Appendix, containing the original Papers. By the Author of the Full Confutation, &c. 8vo. 2s. Morgan.*

WE have here a very distinct and clear view of the Controversy relating to the *Historian of the Popes*. The arguments in support of the heavy charge brought against him, are stated in a very masterly manner, with great precision and perspicuity, and many additional instances of his guilt and shameful impostures are produced; instances of such a nature as are, in our opinion, decisive of his character, and of sufficient force to carry conviction to every understanding, capable of judging concerning evidence, and not under the influence of the most obstinate prejudices. But as it can scarce be supposed that such of our Readers as have attentively considered what has been laid before the public in this dispute, have not long ago determined with themselves what to think of Mr. B. and of his Detector, we shall now confine ourselves to a very short view of the performance before us.

The ingenious Author introduces it with giving his reasons for reviving the subject. ‘Tho’ I never proposed,’ says he, ‘to revive a dispute so long agitated, merely to shew, what every sensible Reader could see without my help, the miserable insufficiency of B——r’s last vindication of himself, I always thought it would be my duty, and what the public had a right to expect from me, to take some method of conveying to their hands, any new instances of his daring *fictions* which might come to light. Such instances, more in number, and in consequence, than could have been well imagined, are *actually* come to light. These having been lately communicated to me by the same worthy Gentleman to whom we owe the Letters to Father Sheldon, I should ill deserve that approbation with which the public has rewarded my *abhorrence of iniquity*, and my *endeavours to detect it*, if I did not take the earliest opportunity of bringing B——r once more before the bar of public justice, to receive a *fourth* and a *final* condemnation. The public, by seeing how far this *strange man* has ventured to carry his attempts to deceive, will be more upon their guard against future impositions: and by following him thro’

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‘ the amazing extent of his *unparalleled hypocrisy*, as I propose  
 ‘ in the present sheets, we shall have an instructive, tho’ a melancholy, lesson, how far the *possibilities of guilt* may be exemplified, in a *living character*.’

Before our Author produces the additional proofs of B——r’s *extensive impostures*, he gives a short view of the dispute, so far as it has been already considered, in order to connect the different parts of the controversy, and to serve as an introduction to the *new discoveries* now to be communicated. These discoveries relate to B——r’s account of the Inquisition at Macerata, his office, and transactions there, the motives and the history of his escape. ‘ This is the point,’ says our Author, ‘ which I shall now take under consideration ; and I have such evidence to lay before the public, to prove that B——r’s Italian adventures are a romance, dictated by a brain regardless of truth, as will give entire satisfaction, except to those who shall declare it to be their firm resolution to be more swayed by the unsupported, and inconsistent assertions of a man convicted of a thousand falsehoods, than by incontrovertible facts, witnesses whose characters are *untainted*, and records that cannot lie.’

The evidence in regard to this point is, briefly, as follows. B——r asserts, that there is an Inquisitor at Macerata, extending his jurisdiction over that and other cities. Our Author shews, that there neither now is, nor ever was, such an Inquisitor ; and that the Officer of the Inquisition who resides at Macerata, is a Vicar deputed from Ancona. This appears by a certificate from Joseph Ignatius Zabberoni, now Inquisitor General at Ancona, who solemnly declares, that B——r never did exercise the office of Inquisitor, or Qualificator at Macerata. Zabberoni’s testimony is strengthened by the additional attestation of the Chancellor of the Tribunal, appealing to records which exist.

B——r says, that Father Montecuccoli was Inquisitor, chose him Consultor, and wrote him a letter, signed J. Montecuccoli, pressing him to return. Our Author proves from registers, that Montecuccoli was only Vicar, and not Inquisitor, and that his name was Pius Æneas Montecuculi. B——r’s Consultorship too is disproved by the certificates of Zabberoni and Calabrinì.

B——r tells us, that Vincenzo delle Torre was married to the daughter of Signior Constantini, of Fermo, and relates a tragical story of the death of this Vincenzo. Signior Constantini, the head of that family, attests upon oath, that no such marriage ever was ; and it is proved by the private letters of Ascenziarii and Costa, two Gentlemen of Macerata, by the evidence of Cæsar Parisetti, a native of that place, and by the express

expres certificate of Cotononi, Secretary to that city, that Vincenzo della Torre never did exist.

B———r calls himself Professor of Rhetoric at Rome. A solemn attestation of the Roman Provincial contradicts this; and the registers of the College prove that it *could* not be true.

He pretends that he made his escape from Macerata. His escape from Perugia is attested by several witnesses, and confirmed by the registers. He tells us, that he was carried abroad into Italy when an infant; it is proved, that he was near sixteen years of age before he left Scotland.

‘In a word,’ says our Author, ‘almost every single circumstance which this man has related concerning himself, as the means of being countenanced by the inhabitants of Great Britain, is demonstrated to be fiction, by every proof that the nature of the case will admit of, and by a chain of evidence that is impenetrable.’

Having demonstrated the certainty of B———’s fictions, from the permanent monuments of authentic records, lodged in public offices, our Author makes some pertinent and just observations upon his pretence, that no *papist* evidence is to be admitted against him; a pretence, which has its whole foundation in B———r’s boasts of his own importance. ‘Let us admit,’ however,’ says our Detector, ‘that B———r was really an object worthy of the resentment of the Papists; the nature of the evidence produced against him is inconsistent with the suspicion of there being any forgery in the case.—Whoever heard of a system of forgery so contrived by the Papists, that in order to its being carried on, a vast number of witnesses should consent to be exposed to all the world as the contrivers of it? That men of rank and fortune, Ecclesiastics and Laymen, private Gentlemen and public Officers, Magistrates, persons in eminent stations, Notaries Public, &c. should all be prevailed upon to hazard their worldly credit, (admitting that their consciences might be satisfied) by giving their names, their seals, their oaths to support falsehood? To suppose that the Jesuits, or any other set of Priests, could have such an influence over such persons, as to make them consent to be publicly marked out as lying witnesses, even in matters of the highest consequence to their Church, is to suppose these Jesuits vested with a miraculous power of new framing the human heart, and of rooting out that principle honour, and desire of reputation, which men of every religious persuasion must covet, and which not even Popery itself can stifle. And shall we be so absurd as to suppose, that what could not be obtained, even to establish the most important interests of Pope-

ry, could be obtained to expose a wretched *Ex Jesuit*; from whom the interests of Popery never could suffer? But, farther, Mr. B——r's fictions are detected on the evidence of persons unconnected, and unacquainted, with each other; persons who could not possibly confer together to form a conspiracy, and separated through different provinces in Italy, distant as Scotland and Ireland; circumstances, which exclude the very possibility of a combination to deceive.

As this controversy seems to be now drawing towards an end, it is but justice to observe, that through the whole course of it this Writer has discovered an uncommon degree of penetration and sagacity, and is justly entitled to the hearty thanks of every friend to truth, of every consistent Protestant, for the pains he has taken in the detecting and exposing a hardy Veteran in falsehood and hypocrisy.—We shall conclude with wishing, that wherever such pretended converts as B——r are to be found, there may never be wanting such able Detectors as D——s;—to whom the Public has been more than once obliged for unmasking the most daring impostures: vid. his discovery of *Lauder's* villainous charge against Milton, *Review*, Vol. IV. p. 97.

The Appendix to this *final Detection* contains all the original papers and letters, in Italian and Latin, with the seals engraved. B——r's seventh Letter to Father Sheldon, is likewise engraved; so that those who are acquainted with his hand-writing will have an opportunity of judging whether it has any appearance of a forgery.

It may not be improper to acquaint our Readers, that the seven Letters to Father Sheldon, the Receipts for the Annuity from the Jesuits, and the authentic Papers and Certificates from Italy, are soon to be deposited in the Bodleian Library at Oxford, by which means every one may have access to inspect and to examine them.

*An historical Dissertation concerning the malignant epidemical Fever of 1756. With some Account of the malignant Diseases prevailing since the Year 1752 in Kidderminster. By James Johnstone, M. D. 8vo. 1s. Johnston.*

**T**HIS Dissertation begins with a description of the situation of Kidderminster, and of the general employment and circumstances of the greater part of its inhabitants. The physico-meteorological observations on the constitutions, and acute diseases of several years, commencing from 1752, employ several pages; the malignant Sore-throat raging there considerably in the spring of 1753: the disease more professedly treated of

appeared in April 1756, the description of which, in its different degrees, stages, and symptoms, with their most usual consequences, is extended beyond the middle of the pamphlet.

In the treatment of it Dr. Johnstone generally avoided bleeding, as he supposed the blood in a broken state; but after giving a vomit, insists on the frequent use of glysters to relieve the brain, which was often violently attacked, and sometimes gave very gentle doses of rhubarb. Early also in the distemper, subsequent to the vomit, he ordered sweet spirit of nitre pretty liberally in mint-water; preferring that and the dulcified mineral acids of vitriol and sea-salt to the saline neutral anti-emetic draughts, which he had used with less success.—About the ninth or tenth day, when he found the lowness greatly increase, with delirium, tremblings, &c. he directed compound powder of contrayerva, snake-root, salt of amber, and blisters; tho' he acknowledges, that in some bad cases, blisters apparently added to the serosity, as he calls it, of the delirium.

The mitigation of particular symptoms follows the general practice; as the diet of the patient, and other external regulations, are annexed to their mitigation; of all which, we are told, page 53, 'the event was, that nature thus assisted, generally brought on a crisis the fifteenth or seventeenth day,' (which the Doctor says, page 27, was not attended with a large evacuation of any kind) 'unless the case was fatal, which, in the highest degree of this disorder, (we are informed, page 22) it generally was.' It is said, however, 'that after the salutary crisis, the return of health was extremely slow; and it was necessary to forward the recovery by gum pills, bark, and elixir of vitriol, with a light and restoring diet.'

As Dr. Johnstone supposes this fever contagious, he has annexed some dietetic rules and precautions against its contagion. But it does not appear certain to us, that it was not rather endemic at Kidderminster, 'which,' he says, 'does not contain much above four thousand inhabitants; that a considerable part of it is built across some low marshy grounds, which are extended several miles above and below the town, and frequently overflowed by the swellings of the Stour;' and he affirms in fact, 'this town was liable to putrid malignant diseases long before and since he knew it.' This seems evidently assigning the situation of the place, and the state of the air resulting from it, and the accidents to which it is exposed, as the cause of the disease; and certainly the same constitution of air, which could breed, could also diffuse it throughout that extent in which such constitution prevailed. That the effluvia of the sick, from such an atmosphere, would not counteract nor



qualify it, is highly probable; but this does not seem sufficient to constitute contagion in its common acceptation, which we consider as propagated by personal contact, or intercourse from man to man, as it is evident, independant of the air, in the plague, small-pox, and many cuticular disorders. And tho' our Author observes, page 17, 'those who nursed and visited the sick in one house, often carried it to others, and sickened themselves;' yet he immediately adds, 'that others, who never came near the sick, and persons in very different circumstances, were also seized with it.' In an unlimited sense it is certain, that every distemper resulting from the air is effected by contact.

Undoubtedly this Gentleman has taken considerable pains in his History of this disease; and has shewn his acquaintance with some of the earliest and most graphical Describers of Distempers, in his discussion of it; notwithstanding his performance does not seem, on our perusal of it, to have added much, new or material, in practice, to what Dr. Fothergill has advised in the malignant Sore-throat, tho' our Author uses evacuations of the *Primæ Viæ* much more freely. He is sufficiently circumstantial, and sometimes even minute, in his detail of the disease; and yet, in his three different degrees of it, he does not appear to have established any inseparable pathognomonic symptom, to ascertain the identity of this fever under its various appearances. Complaints in the *Fauces* were by no means general, those affected with the third degree of it seeming entirely exempted from them. And as to what we are told, page 26, 'In every degree of this disorder, lowness, debility, restlessness, nausea, head-ach; a general propensity to a coma or delirium; the factor, and contagious nature of the excretions, seemed to be its distinguishing and characterizing symptoms;' these seem to be too general, and are known to be common to different fevers, in which the grosser excretions are often extremely offensive. Such observations had probably disposed us to give a shorter account of this treatise, which contains seventy full pages; but for the extraordinary time and pains, we reflected, it must have cost the Author to finish it, as he has: whence himself and others supposing the fruits of his experience too slightly received, might be prevented from favouring the public with communications of importance on any subsequent occasion.

We must not omit, that the Doctor informs us, in his Preface, of some diversity in the type and symptoms of this fever in 1757; and of the consequent diversity in the treatment of it: and tho' his stile is very generally intelligible, and his professed intention was to make it as plain as possible, we imagine a few escapes in that respect may deserve his future attention. Thus

*suscepted*

*suscepted Contagion*, page 36, tho' intelligible, seemed to us rather forced and improper. *Mobile habits*, (ibid) for such as are easily purged, an exceptionable expression. *Refractory Doses*, page 37, if it could be applied here, would rather signify *violent Doses*, such as were not easily restrained, when it is evidently intended for *gentle ones*, by being conjoined with *small*. But such slips in men of literature must be solely the effect of that abience which occurs sometimes, even in writing.

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*The Evangelical History of our Lord Jesus Christ harmonized, explained, and illustrated with variety of Notes practical, historical, and critical. To which is subjoined, an Account of the Propagation of Christianity, and the original Settlement and State of the Church. Together with proper Prefaces, and a compleat Index. The whole dedicated to the Lords Spiritual and Temporal, and Commons, in Parliament assembled. By a Society of Gentlemen, who are greatly alarmed at the present shameful neglect of Religion and Virtue, and earnestly concerned for the temporal and eternal Happiness of Mankind. 8vo. 2 vols. 8s. Newbery.*

IN this work [as we are told in the Dedication] an attempt has been made, by the help of Harmonists and Expofitors, to reduce the four Gospels into one series of narration, to form a compleat history out of the different narratives of the Evangelists, by inserting every event in the order of time, and connecting every precept of life and doctrine, with the occasion on which it was delivered; shewing, as far as History, or the knowledge of ancient customs can inform us, the reason and propriety of every action; and explaining, or endeavouring to explain, every precept and declaration in its true meaning.

After being told, in the Preface, (where, if at all, something *original* might be expected) that 'we live in an age when the holy Scriptures, and the Histories therein contained, as well as all revealed religion, are turned into ridicule, even by men who are great pretenders to sense and reason;'—instead of something that nobody *before* this anonymous *Society of Gentlemen* had ever been able to strike out; we are immediately presented with the *four* celebrated *Marks*, *long-ago* made use of by Mr. Leslie, in his *Short and easy Method with the Deists*, to prove the certainty of the Christian religion,—which are all here again produced (tho' without any acknowledgement from whence

they are drawn) for the same purpose.—But tho' these *Marks* are most certainly well adapted to serve the great end of distinguishing *Truth* from *Impeſture*, and were ſo applied by Mr. Leſlie, long before theſe Gentlemen were ſo greatly alarmed, as they mention in the title-page; yet after ſuch a ſolemn declaration as is there made, one would reaſonably expect ſomething *more than common* to follow: whereas the body of the work ſeems to be little more than a mere compilation from former Harmoniſts, particularly Mr. Pilkington, to whoſe *Evangelical Hiſtory and Harmony*, our Authors appear to have been greatly obliged.

FOREIGN BOOKS, continued from page 177.

*Principes du Droit de la Nature & des Gens. Extrait du grand Ouvrage de Mr. de Wolff, par Mr. Formey. Amſt. chez Marc Michel Rey, 1758. 4to. pp. 307. Sans la Preface.*  
That is,

The Principles of the Law of Nature and of Nations. Extracted from the great Work of Mr. Wolff, upon the ſame Subject. By Mr. Formey.

**T**HERE are two circumſtances that ſeem to be abſolutely neceſſary to recommend an abridgment. The firſt is, that the original work has an eſtabliſhed character, in point of merit; the ſecond, that the bulk of it renders an abridgment requiſite. In the preſent caſe, both theſe circumſtances concur, in a very ſingular degree. The well founded and extenſive reputation of Mr. Wolff, than whom no man was more admired when living, or regretted when dead, ſtands in no need of our recommendation. This great work of his, which has been alſo applauded as the moſt perfect in its kind that ever appeared, makes no leſs than nine large volumes in quarto, and therefore what could be more ſerviceable to the public, the ſubject eſpecially conſidered, than that ſo good and great a work, ſhould be faithfully and judiciously abridged?

The Author himſelf was aware of this, which induced him to make ſuch an abridgment; of which, however, this by Mr. Formey is not barely a tranſlation, but differs from it in many reſpects. The great view of this writer, is to make his abridgment a proper introduction to this kind of ſtudy; and by bringing the propoſitions and proofs in the original cloſer together, and within a narrower compaſs, at once to recommend and to

facilitate the study of so useful and so important a branch of science.

In order to set this in the clearest light, we shall observe, that this work is divided into nine books. The first treats of the obligations and rights of men in general, distinguished under three heads, those that they owe to themselves, to others, and to Almighty God. The second treats of property, the rights resulting from it, and the obligations that belong thereto. The third explains the manner of acquiring property, or the means of obtaining a right to what once belonged to another. The fourth, regards such particular acts as have an operation for the good of others; in which is discussed, whatever regards donations, contracts, and dispositions. The fifth respects contracts obligatory, mixed contracts, and the right that a man has to alienate his own possessions, for the benefit of another. The sixth contains a view of the different terms upon which property may be possessed. The seventh states the nature of domestic government, and the duties and rights respecting the conjugal, paternal, and oeconomical power of a master of a family. The eighth book gives us a description of public empire, or the rights of states. The last includes the principles of the law of nations.

This is a very succinct account of a pretty considerable work, which is, notwithstanding, the compendium only of one much more considerable; but even from this sketch it will appear to be an accurate, useful, and methodical performance; comprehending the elementary principles of all kinds of law, and exhibiting the fundamental maxims of all forms of government.

*L'Arcadie Moderne, ou les Bergeries Savantes, Pastorale Héroïque, dédiée au Roi de Pologne, Grand Duc de Lithuanie, Duc de Lorraine & de Bar. Par M. de la Baume Desdossat, Chanoine d'Avignon, de l'Académie des Arcades de Rome. A Paris chez Vincent, 1757. 12mo. pp. 313. Sans l'Introduction.* That is,

The Modern Arcadia, an Heroic Pastoral. Dedicated to the King of Poland, Grand Duke of Lithuania, Duke of Lorraine and Bar, &c.

There is something whimsical, and even romantic, in this title, and something of the like spirit runs through the work itself; which, notwithstanding its extravagancy, has in it many curious things, and not a few that are instructive and entertaining. We have only room to explain the nature of the piece. The academy of the Arcadians was erected towards the latter end of the last century, at Rome, by those learned persons chiefly who

who were about Queen Christina of Sweden. This academy admits all sciences, all arts, all nations, all ranks, and both sexes. The number of its members is not determined; they are said to be at present upwards of two thousand. They aggregate sometimes whole academies, and there are many learned assemblies, in different parts of Europe, that are proud of tracing their descent from this illustrious body.

At Rome, the academicians assemble in pastoral habits, in a most agreeable garden, called Bosco Parrhaia. The constitution of the society is Democratic; they therefore never chuse any Prince for their Protector. At the end of each Olympiad, for that is the method of computing adopted by the Arcadians, they chuse a Guardian, who is the speaker, and has the sole right of assembling the society, who are also represented by him alone, when they are not assembled. In order to be admitted a member, it is requisite that the person should be twenty-four years of age compleat, of a reputable family, and to have given some specimen of abilities in one or more branches of education. In respect to Ladies, a poem, or a picture, is a testimony of genius that is held sufficient. The stated assemblies of this academy are fixed to seven different days, between the first of May and the seventh of October. In the six first they read the works of the Roman shepherds, the productions of strangers are reserved for the seventh and last.

Being himself an Arcadian, and having a great desire to celebrate his Polish Majesty, who is one of the great ornaments of that society, to whom, upon his election, he presented his picture, and his bust in marble,—our Author took his hint from thence, and keeping the circumstances before mentioned in view, composed this allegorical work; in which he has not only shewn a lively imagination, but a great compass of knowledge, and a variety of learning, in a very agreeable manner; tho', if the praises he has bestowed upon this academy, which he supposes the glory of Italy, and upon the great Prince who is the hero of his piece, had been more moderate, they would not have been less pleasing.

This heroic pastoral consists of three acts; the chief characters are, Genius, Taste, and Emulation; with the chief of the Shepherds of Arcadia, Shepherdesses, &c. At the opening, Genius, who comes as a stranger into Arcadia, is questioned by the Chief of the shepherds, as to his descent, profession, and intention; which affords him an opportunity of entering into a fine allegorical tale, of the progress of Genius, told with great wit and elegance, but interspersed with some strokes of panegyric, that are a little too glaring. Taste and Emulation support their parts with great vivacity. At length Genius is invited to become a  
member

member of the society, and ~~the more~~ to incline him to this, he is shewn the habitations of the shepherds, their manner of living, employments, and amusements. In the third act, Genius is received under the name of Euthimes, and reads a discourse, by way of specimen of his talents, which is precisely the same that King Stanislaus sent to the academy, and where it had been read in an Italian translation. In the reading of this piece, Euthimes loses his mortal form, and is discerned to be Genius, a Being of superior rank; who at the same time declares, that he transfers all his rights to Euthimes, and enters into a long and elevated character of Stanislaus the Beneficent. And now Emulation rises into the air, amidst the acclamations of the spectators, with a crown in one hand, and the picture of Euthimes in the other, which he places in the frontispiece of the theatre. In the mean time, Genius and Taste place the bust on a pedestal. Then the Olympic games commence, intermixed with dances and symphonies, while a Polander, a German, a Frenchman, a native of Lorrain, and the Arcadian shepherds celebrate, each in his turn, the glory of the immortal Euthimes.

*Verbandelingen uitgegeven door de Hollandse Maatschappij der Wetenschappen te Haarlem. Derde Deel. Te Haarlem by J. Bosch, Drukker Van de Hollandse Maatschappij der Wetenschappen, 1757.* That is,

Memoirs published by a Dutch Society, for propagating the Sciences, at Haerlem. Vol. III.

There is a preface prefixed to this volume, by M. Vander Aa, who is Secretary to the Society; in which he gives the reasons why they have not thought fit to bestow the prizes promised in the years 1755 and 1756; and invites the learned still to continue their attention to the subjects then proposed. The question for the year 1757 runs thus: ‘A dyke being broken; Which is the speediest, surest, and least expensive method of repairing ‘and stopping up the breach?’ Then follows a list of the Directors and Members of the Society, with other particulars relative thereto.

The dissertations that compose this work are on all sorts of subjects, Theology, Physics, Natural History, Mathematics, Medicine, Cases in Surgery, Experiments of all kinds; specimens of which would take up too much room. We shall therefore content ourselves with observing, that in free countries, such as Great Britain, and the dominions of the United Provinces, where societies of this kind may be formed, without standing in need of the protection, and consequently without falling under the influence of power, the greatest discoveries are

tive. There are brave men, and good officers too; taken from the lower class of people; and why may there not be commercial talents among the gentry? The Dutch pushed their commerce vigorously through all parts of the globe, at the same time that they fought as vigorously at home, for the preservation of their country. The eldest son of a noble family was at the head of his regiment, while the younger, perhaps, was in his counting-house. Both were serving their country at the same time, and how shall it be determined who served it best? A gentleman, says the Chevalier d'Arc, knows no other master than his God, his honour, his country, and his King. Yes, says the Abbe Coyer, he has a fifth master, Indigence. Other people, adds he, serve these masters as well as a gentleman; and serve them as effectually. If a trading, had been incompatible with a martial spirit, we should not have seen Athens, Tyre, Syracuse, Carthage, Marseilles, or Rhodes, make war with such success, or defend themselves with so much courage. Could Rochelle have made so great and gallant a defence against Lewis XIII. if trade had not furnished the means? After all, is a spirit of honour the sole support of a great monarchy? No certainly, the spirit of agriculture, of letters, of arts, and of various other kinds, are equally necessary. From the combination of these, results that great force that sustains the state.

The question has been put, Whether commerce is not already arrived at that point where it ought to stop? In order to resolve this question, our Author labours the proof of various important propositions. He shews, that the commerce of France is not near so great as it might be; that it has suffered great losses within a certain period of time; that it is vastly inferior to the commerce of England and Holland; that it has the means of being greater than either; that it is very agreeable to the genius of the nation; and that there is no method so likely to carry it to a greater height than hitherto it has attained, and even to the greatest height possible, than encouraging the gentry to become traders; the utility of which scheme he points out by a great many very good arguments.

It is farther demanded, where shall reduced gentlemen who have no fortunes, find the funds that are requisite to carry on trade? This also is answered with great perspicuity by our Author. A gentleman, says he, who has only a coat to his back, provided he can read, write, and knows a little of figures, may, from the first day that he embraces this despised profession of trade, draw an independent subsistence from it. Even with this slender stock of endowments, he may find employment on board a merchantman, with a table and a small salary. The produce of

his first voyage will equip him for a second, and with the assistance of his Captain, enable him to carry a little venture. Some profit will arise from hence, and in half a dozen voyages he becomes a Captain himself, with a fortune more or less considerable, and a degree of knowledge in navigation and trade, that qualifies him for much greater acquisitions. Has he the like certainty of rising in the land-service? If not, trade is a better mistress than honour. Or if that be still his turn, he may, in a time of war, turn Captain of a privateer, and tread the steps of *de Que Trouin*. Besides, France has her factories abroad, and it would be much to her advantage if she had more. Venice, Genoa, London, send the younger brothers of the very famous families abroad, to manage their commercial concerns, who are entrusted with the command of their forces, and the direction of their civil affairs at home. Why should not France do the like? But a ridiculous picture is drawn of a gentleman, with a yard in his hand, folding cloth or muslin, lifting dusty bales from place to place, subject to the command or direction of a low fellow that has wealth, and doing things beneath his birth, in the service of one who is much more beneath him. Ridiculous as these scenes are, do they occur only in trade? A poor gentleman may be a page, a clerk in an office, a master of the horse, or a domestic with some other title, and in any of these stations be as much subject to caprice, to ill usage, and to the most irksome servitude, for bare bread, that he is in the other, without any such prospects as that affords. Instead of submitting to this, had he not better apply himself to the super-intendency of a fishery, the management of a large manufacture, or any other lucrative employment of the same kind? Dependance has always somewhat ridiculous in it, except when it is the road to independance. Those who despise trade, says the Abbe, laugh at fictions of their own inventing, whereas I laugh at scenes that are truly ridiculous; at men who are proud of being beggars, and who, provided they may be idle, are not ashamed to cringe, fawn, and flatter, for a mean and miserable livelihood.

Lastly, he demands in his turn, whether any of the other projects, that have been formed for drawing unfortunate gentlemen, destitute of employment, out of that sad state, will, in reality, answer the end? Banish luxury, says the Chevalier d'Arc. Very well, replies the Abbe, but banish it first out of the army, where it does most hurt.—Yet banish it where you will, this will not give those who are idle a subsistence. Let it be retained, and perhaps it will. But, says the Chevalier, give commissions to none but gentlemen; and then gentlemen will be provided for. Be it so, but remember there are four hundred thousand gentlemen in France. But if these could be commissioned,



missioned, who are to be soldiers? Are mean people to have heads and hearts to expose their lives in winning battles, and for want of birth be deprived of all hopes of command? Is this the way to excite valour, or to secure success; or is it not better to produce both by emulation? But the Chevalier is for cutting the knot at once. Let our army, says he, be entirely composed of gentlemen. Very respectable gentlemen, truly, replies the Abbe, serving for five pence a day!

In this manner he treats his subject, with equal strength and spirit, and shews clearly that the old Gothic principles were only fit for barbarous nations, whose titles arose from their swords, and whose wealth consisted in plunder; but that in civilized nations, such notions ought to be discarded, and all who pique themselves upon being rational Beings, left to strike out the means of an honest subsistence, upon rational principles.

*Cours Elementaire de Geographie ancienne & moderne, & de Sphere, par demandes & reponses, avec des remarques historiques & politiques, par M. F. Ostervaldt. A Neuchâtel chez Simonet, 1757. 2 parties dont la premiere contient sans la preface, 265 p. & la seconde 373. That is,*

An Elementary Course of Geography, antient and modern, and of the Sphere, by question and answer; with remarks historical and political. By M. Ostervaldt.

This work seems to be designed purely for the use of children, and with a view to give them distinct ideas of these necessary sciences. There is no doubt, that every work of this kind that is tolerably well executed, deserves proportionable encouragement. The author of this is remarkably modest, since he assumes no other merit, than that of extracting from the best authors, and those who are allowed to have treated these subjects with the greatest accuracy, what he thought most proper for his purpose; and adjusting them in such a manner, as that they might be easily and thoroughly understood by children. He has distinguished by an asterisk, the questions that he thinks most necessary, in order to prevent the memory from being burthened too much, by obliging his young pupils not only to go through, but to retain the whole. It has been observed, and perhaps with truth, that it would have been better to have reduced the size of the work, and to have given only what was necessary. However it may be urged, in favour of the Author, that the capacities of children are very different, and that in such kinds of introductions, care should be taken, if it be possible, to accommodate all.

The first part regards Modern Geography, that is, the ~~state~~ <sup>first</sup> of countries as they now are, with which children ought to be

first acquainted, as being the most necessary and useful. The description is intermixed with some historical points; and though there may be objections to this, as it seems to render the matter more complicated, and consequently less suitable to the understandings of those for whose instruction it is designed; yet whoever is well acquainted with the nature of children, cannot but be sensible, that they frequently ask, of themselves, questions of the same nature with those that the Author proposes: and therefore it is easy to judge, that instead of fatiguing, these answers will afford them great satisfaction.

Antient Geography is the subject of the second part of this performance. As soon as young people commence their studies, they are sensible of new wants, and therefore require fresh assistances. It is impossible to understand history, without the assistance of geography, and therefore the description of the antient Greek and Roman empires, ought to precede, or at least to accompany, the perusal of such authors as relate to them. The junction of these studies, instead of distracting and confounding, will, from experience, be discovered to have a direct contrary effect. Children are not so much discouraged by the pains they take, as by their not apprehending why they are obliged to take so much pains. The better they understand what they are about, the more pleasure they will take in it; and as soon as they have any pleasure in a study, their natural curiosity will carry them through it.

The third part of this treatise, regards the Sphere, and is much larger than in other abridgments. The reason the Author assigns for this, is, that a bare description of the sphere, and acquainting children with the names of the circles that compose it, serves rather to load their memories, than to enlarge their understandings. He has therefore taken great pains to acquaint them with the utility of those things, which he has most accurately described; that the conception of many new and useful truths may compensate the trouble of learning so many hard and difficult terms.

There may, perhaps, be some small mistakes pointed out in this performance; which possibly might have been rendered more succinct, without prejudice to that variety of useful matter it contains: but as this would be an invidious task, and as, upon the whole, the best judges allow it to be one of the best things of its kind, we shall not attempt to lessen its reputation.

*The History of the Four last Years of the Queen. By the late Jonathan Swift, D. D. D. S. P. D. Published from the last manuscript-Copy, corrected and enlarged by the Author's own Hand. 8vo. 5s. Millar.*

THE very name of Swift is alone sufficient to excite curiosity and raise expectation: as in every work of his we expect *entertainment* at least. This has been long talked of; and hardly ever without some tincture of those prejudices which divisions and factions never fail to excite: Some declaring peremptorily, that what was called a History, would be found a Libel: Others, that the language of Libels would alone be proper for exhibiting such Facts, and such Characters, as were to be the subject of this History.

However; that the Dean could not write even what was true, without intermixing the bitterness of his own nature, and the resentments of those he had been so notoriously connected with, might be not unfairly inferred; and it is now indisputable, that this inference was no way injurious to him: the seal of the turbulent times it was composed in, is fixed to every page of the work; and, in following his steerage, we feel the surge still heaving under us, tho' the tempest has so long been over.

As to the objection, that his employers did not let him into the secret of things; and another inference from it, that he could not be qualified for the task he undertook,—it would hold equally good against most of the Histories extant; and would operate with double force against the crudities now obtruded on the public in the name of History: which are, indeed, little better than transcripts of transcripts; uninformed by any intelligence, undirected by any penetration, and unanimated by any of that superior spirit which is the life and soul of such compositions.

To such an eye as Swift's, a very little light would serve. He that knows the recesses of the human heart, will not lose himself in the maze he endeavours to wind, for want of ability. He may err thro' perverseness, or dissimulosity; or rather make it his point to teach others to err; and if the Dean could be disculpated on this head, his admirers would have no great reason to be in pain for his performance.

We shall neither stay to ask, how it came to be concealed so long? or to be produced at last? or thro' what hand it reached the press? nor to solve the problematical advertisement prefixed to it. That it will appear to every body as well as to us, a composition of Irish-Stitch, or interfering and irreconcilable Zig-Zags, we are

are thoroughly convinced; and, consequently, having thus mentioned it, we have performed all that was due to it.

If this volume contains the *whole* of the Dean's Historical Legacy, there is a mistake in the title and running-title of it, so obvious, that it is almost impertinent to point it out.—Instead of being the History of the last four years of the Queen, it descends no lower than the conclusion of the Treaty of Utrecht; and tho' it gives a retrospect of our domestic state during the year 1711, zested with a few strong incidents, it professedly opens with the opening of the Parliament in the close of that year: so that, in reality, it contains little more than a scantling of the workings of two adverse factions, in relation to a peace as earnestly contended for by the one, as opposed by the other, during two years and about four months only; and should have been called, in the phrase of the Grays Inn Librarian, The Harleian History of the Treaty of Utrecht.

Divided it is into four books, tho' it does not comprehend the space of four years; and, in the first, the Dean has followed the unfair precedent set him by many Historians, of forestalling the Reader's judgment, by substituting Caricaturas instead of Characters, Monsters instead of Men, and bespeaking his abhorrence of all the great names in the sequel, to be exposed and vilified; and, consequently, to reflect a proportionable degree of lustre on their opposites. He that proposes to deal candidly with the public, will *first* establish his facts; and, if he sums up the evidence at all, will be conscientiously careful, not to injure the dead, or impose upon the living.

We do not incline to follow the Dean, step by step, through his narrative. To take all his extraordinary suggestions upon trust, would be to pay him a much greater compliment than he deserves; and to give them a thorough discussion, would take up much more time than we have at present to spare. This is certain, if one faction had a majority among the Lords, the other was equally predominant among the Commons. If the royal Prerogative of distributing titles and honours was without limit, it neither was usual nor prudent, for the Crown to lavish its whole stock at once. There is an extravagance, it is true, which arises from necessity; and if such was the Queen's case, it is hard to say which were most to blame; those who drove her Majesty to such extremities, or those who had recourse to such an expedient to extricate her: Neither, it is plain, had shewn any great reverence for the dignity of government; and, consequently, her Majesty's obligations were not great to either.

There is some affectation of regard for the Elector of Hanover, (his late Majesty) in what the Dean says of Bothmar's

Memorial; but the whole passage is obscure, for want of some account of the Memorial itself. The assassination project ascribed to Prince Eugene, cannot be read without horror. The Dean was aware of this himself; and yet, tho' he persists in saying, that it was confirmed past all contradiction, by *several intercepted letters and papers*, he does not impart a scrap of any one of them by way of voucher. Of the preparations made to receive the Duke of Marlborough at his last return, by a solemn *Pope-burning* on Queen Elizabeth's day for some desperate purpose, he speaks with more diffidence, but equal malevolence; and having mentioned his Grace's dismissal from the service, as an expedient of her Majesty's, *to get clear of all her difficulties at once*, he proceeds in the same strain of invective to the end of his first book.

[*The Sequel to be given in our next.*]

## MONTHLY CATALOGUE,

For MARCH, 1758.

### POLITICAL.

Art. 1. *Occasional Reflections on the importance of the War in America, &c.*

**P**Refixed to this voluminous Letter, which contains no less than one hundred and forty pages, we find a curious and *pretty* Advertisement in these words—'The following sheets were written on a *particular occasion*; but the reflections contained in them, are of a *general nature*, and relate to things which appear to be *pretty much connected* with the real interests of this country.' Upon what *particular occasion* they were written, we are not solicitous to learn; but it is incumbent on us to observe, that all the matter they contain, which is worthy of the Reader's attention, has been much more clearly and sensibly explained by Mr. Postlethwayt, and other Writers.

But though our Author has been content thus humbly to copy from his contemporaries, yet he is not altogether void of ambition, for he has ventured at some original strokes of his own. Thus he tells us—'There was lately a *debate* in the H— of L—s upon the King's *message*, the avowed purpose whereof was, a vote of credit for a *million of money*, &c. I was pleased,' says he, 'to bear a thing of that kind managed more in the way of *argument* than *debate*, as, I own, I think it was neither a season nor a subject for dissention, what *ever occasion* there might be to deliberate, or even to expostulate.'

Her

Here he sets out with informing us, that *there was a DEBATE* about the King's message, and then, contradicting himself, he says, he was pleased to hear a thing of this kind managed more in the way of *argument than debate*. After nicely distinguishing between these two words, without shewing any perceptible difference, he introduces a long-winded sentence, wherein there are no less than thirty crawling lines, to drag us to a full period; towards the conclusion of which he expresses his satisfaction at the resolution—'To pursue those measures that may most effectually conduce to the safety and security of the nation, against the machinations and attempts of those powers, be they *never* so great and formidable, whose ambition prompts them to think of *forging chains* for our necks, or of *wreathing a yoke* of servitude *upon* any other part of the world, with which we are in the least degree connected by interest, blood, religion, or even humanity alone.'

What he means by wreathing a yoke of servitude *upon* any other part, &c. we are at a loss to conjecture. We are humbly of opinion, that it is not material what part of the world the yoke is *wreathed upon*, but on what part the yoke is imposed, when *wreathed*. Might we presume to amend this extraordinary metaphor, we would advise the Author, in the next edition, should such a phenomenon appear, to fit the yoke to our *necks*, and shift the *chains* to some other part. This he may easily do, by transposing the words, which we recommend to be read in the following order *nostre Pericula*———  
Whose ambition prompts them to think of wreathing a yoke of servitude for our necks, or of forging chains for any other part of the world, &c.

The Reader will probably think the foregoing specimens sufficient to determine this Reflector's merit as a Writer: and the following may serve to shew his excellence as a Politician.

Speaking of the alliance between France and Austria, he says—  
'Are not we all sensible that the happy turn, as we esteem it, and as it really was, which we got the councils of Europe to take, produced this strange and unexpected conjunction abroad?

'Wifely, I do say, (for it is a just tribute to give praise where it is due) did our Ministry, whoever they were, foresee, that no sooner should we break with France, than she, in her ordinary way, would set to work, to raise a flame in Europe.

'Sensible of the error of the last war, the Administration was desirous effectually to take off the King of Prussia from his alliance with France.—To secure this great point, we began this time with a Russian treaty; and like a charm it wrought; for immediately after an alliance was concluded with the King of Prussia.—And I dare say, no body would have imagined that the Empress-Queen was to forsake us.'

No! would no body have imagined an event—'produced by the happy turn which we got the councils of Europe to take?' Would no body have imagined, that if we took part with the enemies of the House of Austria, that she in return would side with our enemies?

Would no body have imagined, that among Princes, present opposition cancels past obligations; and that as they are supposed to act for the good of the people, the ties of gratitude cannot bind them against the interest of their kingdoms?

But, though our Author highly extols the treaty with Prussia, yet he owns that—'Certain it is, if it was the Russian treaty' (which, he says, wrought like a charm) 'that produced the Prussian alliance, it has been the latter which changed the views of the court of Peterburgh' Now we cannot perceive the wisdom and foresight of making one treaty to defeat another, and some, perhaps, may rather consider such repugnant alliances, as instances of most improvidence, or inability.

Neither can we agree with our Author, that the King of Prussia 'is involved in a war, for no other reason but that, instead of being against us, he agreed to be with us'. For it is notorious, that the confederacy against him was planned long before any treaty was signed, or perhaps thought of, between him and us.

Upon the whole, on whatever occasion this tedious detail was written, we know of one occasion only in which it can be made serviceable to the Purchaser.

*Art. 2. Proposals for amending the Militia Act, so as to establish a strong and well-disciplined National Militia; in a Method consistent with Justice due to the Rich, and with that Compassion which true Policy requires should be at all Times shewn to the Poor: And so as to remove all Cause of Dislike of a Militia, from all who are willing to strengthen the kingdom. 8vo. 1s. Corbet.*

This jocular Writer proposes, that every person who occupies a house of forty pounds a year, shall appear in person, or find a man five feet four inches high; that every person occupying a house of a hundred pounds per annum, shall find two such men. And as many fifty pounds per annum as any land or house shall be worth, the possessors are to find so many able bodied men.

But, by this Gentleman's scheme, the Ladies are not obliged to send able-bodied men to do military duty, but are allowed to retain such in their own more gentle service. In the ninth article he tells us, very pleasantly,

'That the Pronouns *he*, and *himself*; and the personal Possessive *his*, in this bill, shall be understood as applied to either sex; but no women shall be compelled by any thing herein contained, to appear at a general rendezvous, or at any other place, armed like a militia man; but every single woman who shall be qualified as is herein before mentioned to contribute to the defence and peace of the kingdom, shall be excused from sending any man or men to any general rendezvous or muster of militia men, upon condition that she shall yearly and every year, in the month of \_\_\_\_\_ pay, or \_\_\_\_\_ cause

‘ cause to be paid, into the hands of the Treasurer of the county, riding, or other place, or to the Treasurers of the counties, ridings, or other places, wherein her land or lands, or house or houses, shall be in time being situated, the sum of twenty shillings for, or on account of each man which she would have been obliged to have sent to a general rendezvous, had not this condition, or something of like import, been inserted.’

In the fifteenth article, he observes, that

‘ Because learning the military discipline will be of more service to the nation, and really more praise-worthy, than serving seven years to learn how to make a pair of shoes, or a loaf, or a pound of candles, or how to draw and truss a fowl ; therefore, be it enacted, That every man who shall have attended ten general musters of militia men, and shall have performed the manual and military exercise and evolutions, in an expert and soldier-like manner, at each of those musters ; or shall from and after the                      day of                      have served during the time of three years in any of his Majesty’s regimented forces, shall have full liberty to set up, exercise, and practise the business of any trade, or lawful employment that he shall be able for.’

We do not know, otherwise than from the information of the Author, that it is necessary to serve seven years to draw and truss a fowl ; but we will venture to say, that it is highly necessary for him to serve at least seven years in learning the laws and language of his country, before he attempts to truss up an act of parliament.

*Art. 3. The Reply of the Country Gentleman, to the Answer of his military Arguments. By the Officer. 8vo. 1s. Burnet.*

This spirited Writer appears to have refuted the Answer to the military Arguments he advanced in a pamphlet intitled, *The Expedition to Rochfort* fairly stated. It is needless to say more of this piece ; as it only expatiates on facts which have been already laid before the public, who are well acquainted with the nature of the argument, and are by this time, perhaps, tired of the subject \*. We will only observe, that it contains some animated strokes of personal saire, by which the Writer seems to know, or at least to suspect, who his antagonist is.

\* Vid. the Catalogue in our two last Reviews.

*Art. 4. An Address to the Great Man : With Advice to the Public. 8vo. 1s. Robinson.*

In the days of James the first this pamphlet would have made its way into the royal closet. It abounds with classical citations and allusions ; and is little more than a learned and laboured panegyric on Mr. Pitt. It must be confessed, however, that it contains some reflections on the present state of affairs, which, if not new, are nevertheless just and seasonable. The language throughout is declamatory ; and in many places bold and nervous.



Art. 5. *A Letter to the Right Hon. W. P. Esq; By an Englishman.* 8vo. 1s. 6d. Scott.

This Letter-Writer sets out with complaining of the past neglect, and prophesying the future disregard of his labours. 'I am a Writer,' says he, 'that ever has been, and ever *shall* remain, unpaid, and for the most part unthanked. However, nothing shall deter me from throwing in my mite, to save my sinking country.'

This *mite* which he has tossed in to save his country, is no less than a big swoln pamphlet of one hundred and thirty-two pages. We confess, that with all the attention we were able to give it, we could not discover any thing conclusive in this tedious harangue. It is a wild rambling production, which starts from one reflection to another, and leaves the Reader in frequent perplexity. The language is incorrect and enervate; and the whole performance unequal. Some pages are in the dogmatic, dictatorial, and bombast strain; others in the familiar chit chat gossiping stile. Nevertheless, it must be allowed, that the Writer appears to be well stored with political knowledge; but he evidently wants judgment to arrange, and talents to express his ideas. The materials which he has thrown together in a heap of confusion, might have been worked up by a skilful hand so as to have done honour to the Author, and service to the public.

In the conclusion, he says,—'I expect no benefit or advantage to myself of a single groat, for the pains I have taken: yea, so far from it, I look upon it as certain, that I *am to be* treated for it with scurrility and reproach.' The Reader may judge of the quaintness and inaccuracy of his language from this specimen; and will probably be of opinion, that he is very ill qualified for the office he has assumed: which is that of penning a plan of administration for the perusal of a Prime Minister.

Art. 6. *The Cries of the Public. In a Letter to his Grace the Duke of Newcastle.* 8vo. 1s. Sold at the Register-Office in St. James's Country Market.

This little piece opens with an address to the D— of N———, which takes up half the pamphlet; but whether the Author intends it for panegyric or satire, we are at a loss to determine.

His reflections, however, on the abuses in the *Corn Trade*, &c. merit serious attention. He opposes the general opinion, that alum imparts whiteness to the bread.

'It may be greatly questioned,' says he, 'whether any such quality is inherent to alum, as to impart whiteness in a greater degree than the quality of the flour will in itself admit of; so that it may with better reason be supposed, that the chief intent in its use is, by its astringency, to bring the dough to a viscid and strong consistence, and to assimilate all the particles of different grain which may have entered the composition. By this means corrupt flour and unfit for use,

use, with the admixture of good, is compelled into a proper cohesion, the aluminous particles equally pervading the whole mass, and dilating and compressing, making light and heavy, much according to the proportion observable in the atmosphere. For if a thong of alum-leather be extended like a cord, and fastened to something at each extremity, it will give surprizingly in moist weather, and in dry, shrivel up and contract like a fiddle-string. A barometer cannot more surely indicate the different changes of weather, nor even determine more exactly the degrees. However, it must not be imagined, that a baker is so ingenious as to make aluminated loaves for amusing himself and his customers with meteorological observations: all he intends by impregnating his water with this acetaceous salt, is to render his dough compact, that it should not run in the oven, and to assimilate all parts, by forcing them to cohere, as just now mentioned.

As this matter is now before the House, we hope the wisdom of the Legislature will frame proper expedients to prevent these shocking abuses for the future.

*Art. 7. Authentic Documents of the French Administration, in his Majesty's German Dominions. 4to. 6d. E. Owen.*

This is published by Authority, in the original French, with an English translation annexed; and may serve to add great weight to the *Motives* which have induced the King our Sovereign, to take up arms afresh, and which have already been laid open to the eyes of the public. Page 13.

*Art. 8. Heads of a Scheme for erecting public Magazines, to relieve the Necessities of the Poor, and supply England with Corn. By Villars Clara Pitt, fourth Sister to the Right Honourable William Pitt, Esq; principal Secretary of State. 8vo. 6d. Kinnerley.*

A scheme of this sort from a Lady, is enough to excite the curiosity of the public,—which we shall not check by mentioning particulars; especially as the whole deserves to be well considered.

*Art. 9. Ireland disgraced, or the Island of Saints become an Island of Sinners; clearly proved, in a Dialogue between Doctor B—— and Doctor B——ne, in Dublin. 8vo. 1s. 6d. Hooper.*

Contains a satirical Review of the Party-contests in Ireland, for about thirty years past; and seems to be the work of one who is a thorough master of the subject.

*Art. 10. A Vindication of Mr. Pitt. Wherein all the Aspersions thrown out against that Gentleman, relative to the Affair of Rochfort, are unanswerably confuted. By a Member of Parliament. 8vo. 1s. 6d. Coote.*

It is difficult to say whether Ministers of State suffer most from the extravagant zeal of their friends, or from the inordinate malice of their enemies. Perhaps fulsome adulation does as much prejudice as invidious satire.

The Writer of the Pamphlet before us, has very officiously laboured to rescue Mr. Pitt from some imputations with respect to the late expedition. His endeavours, however generous, appear to have been unnecessary; and tho' the Writer shews himself to be an ardent friend, yet we cannot say, that he proves himself an able advocate. He reasons with a degree of enthusiasm, more likely to create disgust than beget conviction. Nevertheless, it must be confessed; that however his manner of writing may be exceptionable, his matter, in many places, deserves attention. He proposes some shrewd questions: particularly, speaking of the *Barfleur*, which ran a ground at three or four miles distance, he asks—'Was Thiberry on board the *Barfleur* at that time?' And he intimates, that had that skilful Pilot, who knew the coast, been on board, he might have conducted the ship through places inaccessible to the ignorant. There are some other particulars in this little piece worthy consideration.

Art. 11. *The Folly of appointing Men of Parts to great Offices in a State.* 8vo. 6d. Coote.

This is, upon the whole, a sprightly performance, intended to ridicule that detestable ministerial policy, of appointing men of ductile natures, and contemptible talents, into the great offices of state. The Irony, however, is not throughout equally sustained; and it now and then sinks, till it becomes quite spiritless. Where it is most perfect, we cannot greatly admire it, because its use is misapplied; and it thereby loses its poignance. The spleen of party malignity seems to lurk under an affected jocularity; and the facetious Author having scattered a few flashes of false wit, falls at last into a whimpering fit, and unsuccessfully labours at the *Patboi*.

Art. 12. *A Letter to the Citizens of London.* 8vo. 6d. Cooper.

This sober address speaks the language of good sense, though it does not breathe a great portion of spirit. The Author censures the Corporation of London for being sometimes too forward to interpose in national concerns, by their premature decision, and hasty accusations. He very judiciously condemns the licentiousness of the press and the print-shops; and takes particular notice of a Gentleman who some years ago quitted the service of his H. R. H. and who last winter figured in caricatura; which set others upon exercising the same talent; by which means the town was shamefully diverted at the expence of several worthy personages. The Writer seems to be a warm friend to the Constitution; and though he is no excellent Author, he may make a very respectable Alderman.

Art. 13. *A final Answer to the Country Gentleman; and Officer.*  
In which the military Arguments and Reply, are fairly stated,  
divested

*divested of Prejudice, and weighed in the Scale of Reason. With free Thoughts on the Expedition and its Failure. 8vo. 6d. Cooper.*

This *final* Answer is, in our opinion, very *indefinite*. It seems to be but little more satisfactory than the answer which the Spectator gave to his Referees,—*Much may be said on both sides.*

The Writer very gravely determines, that Rochfort *might* have been taken with the force that was sent: but that it *would* have been taken if we had sent more.

‘ If there be any thing,’ he says, ‘ that further interests the British public in the question now, it is, that Rochfort still remains as open as it was; that France now levelled with the dust in Germany, will be daunted and dispirited every where; that England, with recovered spirit, has sufficient strength; and that the proper conduct is not to combat arguments, but enemies; the just and final answer will be, to take it now.’

*Certes*,—This is sooner said than done. But if the Writer can persuade the Ministry to make a second attempt, we earnestly recommend it to him, to embark as a Volunteer: He will then have an opportunity of combating *enemies* instead of *arguments*; and, probably, he may do his country more service by the strength of his arm, than by the power of his pen.

**Art. 14.** *An Account of the Origin and Effects of a Police, set on foot by his Grace the Duke of Newcastle in the 1753, upon a plan presented to his Grace by the late Henry Fielding, Esq; To which is added, A Plan for preserving those deserted Girls in this town, who become prostitutes from necessity. By John Fielding, Esq. 8vo. 1 s. Millar.*

This pamphlet conveys several hints which may be greatly improved for the benefit of society. It traces the progress of a plan of police, in which the following resolutions were formed, viz.

- ‘ 1st. To break the great gang of robbers which then infested the streets, and spread terror throughout this metropolis.
- ‘ 2dly. To bring to justice the several gangs of house-breakers, lead-stealers, &c. which consisted chiefly of young fellows, who were thieves from their cradles, and were at this time about eighteen or nineteen years of age, and very numerous.
- ‘ 3dly. It was proposed to remove the shoals of shop-lifters, pilferers, and pick-pockets, who, being the deserted children of porters, chairmen, and low mechanics, were obliged to steal for their subsistence.
- ‘ 4thly, The gamblers and common cheats were to be the next object of attention, which were likewise very numerous.

‘ 5thly,

5thly, It was proposed to put down hops, illegal music-meetings, and to prevent gaming in public-houses.

6thly, To remove the nuisance of common beggars; to prevent street-walking, by keeping the whores within doors; and several other disorders committed by insolent carmen, which were punishable by law.

The Author shews, that these several resolutions have been carried into execution with great success. Giving an account of his endeavours to suppress the irregularities intended to be removed by the fifth resolution, he tells us, it was more difficult to discover where these disorders were carried on, than to suppress them when discovered. To remove this difficulty, he acquaints us, that he settled an anonymous correspondence with the public, inviting all persons to give notice of any places where disorders were carried on.

This was certainly a wise expedient. But for the honour of the Justice, it must be remembered, that he did not look abroad for disorderly houses, till he had suppressed those under his own eye. We may remember when Covent garden might be justly called, in the words of Seneca, the *sentina urbis*: and it was for a long time a reproach to magistracy, that the spot where Justice had fixed her headquarters, should continue to be the center of pollution: but it is now happily become the seat of purity; and the neighbourhood of justice is no more the detestable resort of prophaneness, profligacy, and debauchery of every species.

The Author's scheme for employing prostitutes in a public laundry, and qualifying them for the various offices of working servants, is highly commendable, and might certainly be rendered extremely beneficial.

We agree with him entirely, that Justices ought to have a handsome subsistence. This would, as he observes, 'remove every temptation that dishonours magistracy; and must, in time, free such men from the scandalous imputation of trading Justices, raise the dignity of the employment, and make it an object worthy the acceptance, nay, meriting the study of the best of men.'

While magistrates depend for their subsistence on the fees of their warrants, &c. they may be tempted to act in a partial and oppressive manner. They may become so accustomed to corruption, that they may continue through avarice, what they first practised by necessity: They may put down gaming-houses in one corner, and be bribed to let them stand in another. By their want of principle, they may do prejudice to the community, and purchase repentance for themselves. In a wretched old age, they may have reason to lament in the words of the old Justice in Shakespear,

"Play-houses, and bawdy-houses have I licensed; yea! and frequented too."

Art. 15. *A Letter to the Mayor of ———. Wherein the discouragements of the Seamen employed in his Majesty's navy, and the merits of the bill brought into Parliament in the last session, for their relief, are impartially examined. By a Member of Parliament.* 8vo. 1s. Baldwin.

This Letter is a very candid and judicious analysis of the bill brought into Parliament in the last session, for the relief of Seamen. A bill which was but too successfully opposed by the most unjust and inhuman arguments.

'It is proper to observe,' says our Author, 'that although vast sums are annually granted by the Legislature for the service of the navy, according to the estimates delivered, yet extraordinary expenses are liable to arise in some articles beyond these estimates, whereby a failure of payment must somewhere be lodged; on which occasion, the ministerial policy hath been, to supply the demands of the other branches of this department, and to let the weight of the deficiency chiefly fall on the head of *seamen's wages*, as the branch the most popular, and certain to be provided for, without objection in future grants;—this policy hath been the rather indulged, as several articles in this department, for which *Navy-bills* are issued, bear interest, and are liable, by delays of payment, to be raised in their prices: whereas *seamen's wages* bear no interest, and continue fixed, notwithstanding any delays of payment; so that this branch of the department of the navy, hath, by an unusual reverse of effects, continually been the most oppressed, because the most favoured, by the Legislature and the Public.'

He proceeds to abstract the several clauses of the bill, and his remarks on each are in general acute, just, and solid.

Nevertheless, we cannot entirely assent to his reasoning on the 12th clause, which is calculated for enabling seamen abroad to remit any part of their wages to their wives at home.

'It hath been objected to this clause,' says the Author, 'that it is a frequent practice for one of these seamen to pass through the ceremony of marriage with two or three different women, all living at the same time; each of whom will be able to produce a regular certificate of her marriage, and thereby be entitled to claim his wages. —In answer to which, it is to be observed, that by the method prescribed in this clause, every perplexity and doubt concerning the person *duely* intitled to receive such wages, is clearly avoided; for, according to this method, the wages of every such seaman remitted home, will not be liable to be claimed by different persons, producing certificates of their marriage, but by such one person, whose name and place of abode shall be inserted by him, as his *wife*, in the pay-books of such ship; to whom only a bill for such wages will be transmitted, and upon her producing a certificate of her marriage, become payable.'

But we cannot agree with the Writer, that the method prescribed in this clause obviates the doubt concerning the person *duely* intitled. The

person to whom the sailor, through affection or caprice, may give the preference, may not be *duly* entitled, as his *wife*, *eo nomine*. It is the *duty* only of the *first wife*; She alone is *duly*, and *legally* entitled as his wife; as the alone is his *wife*, in the eye of the *law*. The seamen therefore ought not to be allowed to remit his wages to a *woman* by the name of his *wife*, whom the law does not consider in that relation: and it is of dangerous precedent to authorize a proceeding under the sanction of an act of parliament, which may be contrary to the fundamental laws of the land. If the wisdom of the Legislature would exert itself to prevent sailors from making remittances to any *women*, but their *lawful wives*, such a regulation might probably put a check to their *polygamy*, which many of them perhaps do not know to be illegal.

The judicious Author has clearly refuted the senseless and inhuman objection, that the speedy payment of seamen's wages, will expose the service to a general desertion.' An argument, says he, which does not deny the cruelty of withholding their wages from them, but avers it to be a *necessary cruelty*.

He has demonstrated, by an accurate calculation, that upon an aggregate in the *duennium* of *quick payment*, when the debt for seamen's wages was *small*, desertion was at the rate of *two out of two hundred and thirty six men* per month; whereas, in the *duennium* of *slow payment*, it was at the rate of *two out of one hundred and eighty-seven men*. —That is, as many deserted out of a *small number* under *slow payment*, as did out of a *greater number* under *quick payment*.

This treatise shews the Author to be a perfect master of his subject; and his reflections not only prove him to be a man of discernment, but at the same time do honour to his humanity.

#### MISCELLANEOUS.

Art. 16. *The New Highland Military Discipline, or, A short manual Exercise explained, with the words of command; in which is laid down the duty of the officer and soldier through the several branches of that concise service. Most humbly dedicated to the Hon. Francis Grant, Lieutenant-Colonel of Lord John Murray's Highlanders. Illustrated with twelve Copper-plates, representing some of the motions. By George Grant. Price 3s. plain, 6s. coloured. Bickham.*

Art. 17. *An Abridgment of the English and Prussian Military Exercise of the Foot. Very useful for the Army and the Militia. By a Gentleman of the Army. 8vo. 1s. Wilkie.*

Art. 18. *An historical Account of Dunwich, antiently a city, now a borough; Blithburgh, formerly a town of note, now a village; Southwold, once a village, now a town-corporate; with remarks on some places contiguous thereto, principally extracted from several antient records, manuscripts, &c. which were never before made*

*made public.* By Thomas Gardner. *Illustrated with copper-plates.* 4to. 12 s. in sheets. Faden.

These Suffolk antiquities may afford matter sufficient to gratify the curiosity of Suffolk readers; but we have observed very little in the book that can recommend it to the public in general: extracts from parish registers, church-wardens accounts, and transcripts from old grave-stones, and church donation-tables, making up the chief part of Mr. Gardner's collections. Nevertheless, a true *Antiquarian* will find some things to admire in this performance: and to speak the truth, upon the whole, this is not the meanest work of the kind that we have met with. Such compilations are not intended as works of taste; and there is no doubt but they have their use, which, perhaps is saying more in their behalf than can be said for many of those modern productions which come under the modish Gallic denomination of *Les Belles Lettres*, and which are ranked among the favourite *amusements* of the age.

Art. 19. *A Letter to the Right Rev. the Lord Bishop of N——b.* 8vo. 6d. Bizet.

The intent of this letter is to let the worthy Prelate, to whom it is addressed, into the private history of a certain clergyman in his Lordship's diocese. The facts alleged against the party accused, are such as must, if true, give every unprejudiced person a very mean opinion of him, —to say the least we can.

As the Author apologizes for the manner in which the above is wrote, by alleging, that *he was not bred to letters*, we think it unnecessary to point out the various inaccuracies and solecisms wherewith it abounds.

Art. 20. *An Account of the care taken in most civilized nations for the relief of the Poor, more particularly in times of scarcity and distress.* By the Reverend Mr. Richard Onely, late of Christ College, Cambridge. 4to. 1 s. Hawkins.

The present high price of corn, and the complaints and disturbances arising therefrom, amongst the poorer sort of people, gave occasion (we are told) to this pamphlet; the design of which is to shew, in a short but general view, the methods that have been used by the law-givers and magistrates of old, to prevent dearths and oppressions; and the manner of relieving the subject, when such calamities have unavoidably happened. In doing this Mr. Onely has given a succinct account, with the proper authorities annexed, of the most material regulations for this purpose, in the Jewish theocracy; in the first ages of Christianity; in the Egyptian state; in the Grecian polity; in the Roman commonwealth; and lastly, in the English government, down from the time of Edw. III. to our own. But after all, he does not pretend to point out what amendments of the old laws may be necessary: he only recites facts; leaving the reflections and uses to be drawn from them, to the discernment of his Readers. The end of his writing, however, will be fully answered (he says) if any hint or  
ex-



example should here occur, that may tend to produce any sort of method for the speedier relief of the Poor, from the hand of the Extortioner and Oppressor.

This desirable end, in our own opinion, will scarce ever be fully accomplished, while the present enormous multitude of badgers and mealmen is suffered in the nation ;—the greatest part of their profit in trade, being a heavy and unnecessary tax levied upon the Public. Whereas, if a stop were once put to the vile practices of these locusts, who eat up the *plenty* of the land, and transform it into an *artificial dearth*; the *grower* of corn would then be glad to sell it to the *consumer* :—a method that would of course be attended with great benefit to the *latter*, and no real loss or detriment to the *former*, who would still be sure to receive a market-price for his commodity.

Art. 21. *Arms of all the English Baronets, with a plate of Baronets achievements. To which is added, by a Gentleman, a fuller account of this honourable English order than has hitherto been published. Containing the origin and antiquity of the name of Baronet, laws of admission, and honours and privileges belonging to the Baronetage of this kingdom, the rank and precedence of Baronesses, and of their sons, sons wives, and daughters of Baronets. With a short memorial of several royal and princely processions, wherein Baronets have had their place; taken from the records in the college of arms, and other authentic evidences. Interspersed with other observations relative to the Gentry, &c. and historical and genealogical notes. Also exact tables of precedence of men and women, with a comment, illustrating the dignity and state of the precedence of Baronets and Baronesses, as respecting all those who have no established right to place. The whole from good authorities, to which the Reader is referred. 8vo. price, with the arms coloured, 1 l. 1s. Henry and Cave.*

As the very ample title-page, wherein too the nature of the work is so fully explained, it will be needless for us to say more of the above, than that it was originally published, at various times, in the *Gentleman's Magazine*: from whence it is now collected together, and re-published, without any alteration or addition whatever; except a Supplement of twenty-five pages, wherein a somewhat fuller account of the Order is given than before, together with some useful Notes, extracted from Authors of credit who have wrote upon the subject.—The Supplement also contains a more exact table of precedence (properly authenticated) than any we remember to have elsewhere met with.—Upon the whole, we think this piece may afford an agreeable amusement to the lovers of heraldry, and such as delight in (what others may think) the dry study of family history.

Art. 22. *Travels through Egypt, Turkey, Syria, and the Holy Land. Containing, among many other curious particulars, 1. A description of Egypt, the river Nile, pyramids, &c. 2. Of Turkey,*

*Turkey, and of its provinces and islands.* 3. *Of Syria, the ruins of Palmyra, the Deserts of Arabia, &c.* 4. *Of the Holy Land, particularly of Jerusalem, and the Holy Places; of Jericho, Jordan, Betlehem, the Dead-sea, &c.* 5. *The manners, customs, government, and trade of the Egyptians, Turks, Tartars, and Arabs.* 6. *Their religions, genius, tempers, persons, habits, diversions, exercises, buildings, curiosities, &c.* Interspersed with many judicious observations. By an English Merchant. With explanatory, theological, historical, geographical, and miscellaneous notes, by a Gentleman of Oxford. 12mo. 3s. Reeve.

All this for only three shillings! sure this must be a special bargain to the purchasers!

If the materials prove but half as good as the editor, in his title-page, assures us they are,—he had, indeed, some reason for asserting, as he does in his preface, that this work is *certainly the cheapest performance of the kind ever yet published.*

But, notwithstanding all this parade and profession, the discerning Reader will readily, without our assistance, perceive, from this very title-page alone, that the book is a mere bundle of scraps, gleaned from former books, and we may add, even from former *gleaners*: as the well known Mr. Salmon, and He who assumes the name of Thomson, with other *originals* of that sort.

To this, if we add, that the hotch-potch before us is as *miserably printed*, as it is *egregiously puffed*, we apprehend nothing more needs be added to this article.

Art. 23. *The Bear-Leaders: or, Modern Travelling stated in a proper Light.* 8vo. 6d. Hooper.

The intent of this flimsy performance is to ridicule our young travellers, and their governors; and to prove, that the clergy are, of all people, the most unfit for that office.

The Author takes great pains to be witty; but perhaps wit is the only quality not to be attained by industry.

Art. 24. *Henrietta.* By the Author of the Female Quixote. 12mo. 2 vols. 6s. Millar.

We look upon this to be the best novel that has appeared since *Pompey the Little*.

The incidents are probable and interesting; the characters duly varied, and well supported; the dialogue and conversation-scenes, spirited and natural, both in genteel and low life; the satire generally just; and the moral exemplary and important.

Art. 25. *A Seventh Letter to the People of England, upon political writing, true patriotism, jacobitism, and evil and corrupt administration.* 8vo. 1s. 6d. Single.

A banter upon Dr. Shebbeare; whom the Author of this pamphlet humorously personates, and ridicules, with no contemptible irony. Thus, for instance, he makes him burlesque himself, and rail at his mortal enemies, the Reviewers:

“—But *a propos*, If, after all the fine things I have been saying, we should differ in our ideas of patriotism!—I may preach on without being understood.—Permit me to remove this stumbling-block, by informing you what a true patriot really is.

• Idea of a True Patriot.

• A true Patriot is a man who has an unbounded love for his country; that is to say, so far as it co-incides with his own interest.—He sticks at nothing, be it ever so mean or vicious, which he thinks may be beneficial to the public, and *serviceable to himself*.—He is always of some party or *faction*, though he never keeps long to any; but shifts and changes as best suits his own views.—He ever rails at the government, and *sometimes* at the ———. He is always against the present ministers, and never fails to represent *every measure* they take, as prejudicial to the community.—He is continually terrifying the people with false alarms; assuring them that their liberty is lost, and their country ruined.—He raves, storms, swears, cringes, fawns, and praises, all in the same breath.—He is a great philosopher, and possessed of such admirable moderation, that he suffers himself to be kicked out of every coffee-house in town, without being discomposed, or shewing the least resentment.—He is the hireling and hackney-writer of every petty bookseller that chuses to employ him.—He libels all great men, writes seditious pamphlets, and abuses every one that pretends to criticise them.—Thus he continues, writing and railing, till a *post* or a *pillory*, the ultimate objects of his wishes, effectually put an end to his glorious and never-enough-to-be-admired *patriotism*.

• This is the character.—This the noble character, O my good people of England, that I have appeared in for some years,—in which I have written several letters to you.—In which I have asserted your rights and privileges.—And I will venture to say, that *such a patriot* deserves the applause of the whole world.—It is true,—I have had it.—The lustre and glory of my immortal orations have extorted it from all.—All—except a few growling, mean, low, vile, rank, lousy, itchy, pocky, vicious, dirty, vernal, corrupt, depraved, envious, partial, foolish, idle, shabby, ragged, beggarly, dastardly, cowardly, rascally, ignorant, thick-skulled, block-headed, illiterate, illiberal, scandalous, slanderous, malicious, malignant, malevolent, black-guard, noxious, seditious, rebellious, water-gruel, sneaking, bullying, swearing, lying, cursing, whoring, drinking, scribbling, farting, stinking, *Scotch Gentlemen-Critics*.

Art. 26.

Art. 26. *Frederic le Grand, au Temple de l'Immortalité*\*, &c.  
8vo. 1s. Hooper.

This little piece is the work of an elegant fancy. Glory and Fame are represented on a journey to the Temple of Immortality; where the former proposes the King of Prussia as a candidate. All the Virtues are personated, and made to plead in his behalf, in the hearing of Severity, who doubts of the reports of Glory and Fame; but at length is satisfied, and yields to the Hero's admission.

\* That is,---The Inauguration of Frederic the Great, in the Temple of Immortality.---By Mademoiselle \*\*\*\*, Author of *Abassai*. An English translation is printed, together with the original, the present pamphlet comprehending both.

Art. 27. *The Case of the Stage in Ireland*. 8vo. 1s. Dublin printed, London reprinted, for J. Coote.

There has been for some time, it seems, a theatrical dispute in Dublin, concerning the number of playhouses for the entertainment of that city. It appears, that Mr. Barry has laid the plan of a new one, to be erected there, in opposition to Mr. Sheridan, the present manager of the theatre in Smock-alley; who, on the other hand, is endeavouring to prevent his rival, by procuring an act of Parliament to limit the number of playhouses in Dublin. The Author of this pamphlet is an able advocate for Mr. Barry, and attacks the Manager with severity, humour, and argument: but how this important contest is like to end; and whether King Sheridan, or King Barry, shall prevail, Time, who decides the fates of princes and principalities too, will determine.

Art. 28. *Observations on Mr. Garrick's Acting. In a Letter to the Right Hon. the Earl of Chesterfield*. By Joseph Pittard.  
8vo. 6d. Cooke and Coote.

A lavish and ill-written panegyric on Mr. Garrick's performance in the character of Lear.—On these occasions we are often reminded of a remarkable line of Mr. Pope's,

— Fools admire, but men of sense approve.

Art. 29. *The Story of the Tragedy of Agis. With Observations on the Play, the Performance, and the Reception*. 8vo. 6d. Cooper.

A slipshod and servile compliment to the Author and the Players.

Art. 30. *Agis. A Tragedy; as it is acted at the Theatre-Royal in Drury-lane*. 8vo. 1s. 6d. Millar.

This Author's last year's tragedy (*Douglas*, see Review, Vol. XVI. p. 426.) was not deemed a masterly performance. The new piece is still inferior to the former:—and this being the case, it would be pay-

ing our Readers a poor compliment, to take up much of their attention with Agis.

One thing, however, we can with pleasure remark, on the success of this and some other modern plays; and that is, the extreme good-nature of the audiences, which not only suffered, but rewarded them. If such generous encouragement is afforded to such indifferent performances, what grateful, what unbounded returns of applause and munificence, may not GENIUS, WIT, and POETRY expect, if ever THEY should deign to revisit the British Theatre!

Art 31. *The Dramatic Execution of Agis.* 8vo. 6d. Cooke.

A trivial criticism on an insignificant play.

Art. 32. *Virtue Triumphant; or, Elizabeth Canning in America, Being a circumstantial narrative of her Adventures, from her setting sail for transportation, to the present time; in whose miraculous preservation the HAND OF PROVIDENCE is visible.* 8vo. 1s. 6d. Cooke.

A strange kind of rhapsodical, lying, narrative, filled with absurd accounts of the imaginary adventures of this noted young woman. Perhaps, indeed, the pamphlet before us is intended as a burlesque on the story of Elizabeth Canning in general, and particularly of the pompous particulars so frequently inserted in our news-papers, concerning her advantageous situation in America:—but whatever were the Author's design, he deserves peculiar reprehension for his daring freedom with the name of God, and His providence, which this scribbler employs upon all occasions, as freely as Homer and Virgil employed their Jove, their Fates, and the rest of those poetical Deities, which those who *made them* might be allowed to *use* as they pleased: But this liberty, we apprehend, is not to be taken with *real* religion: such license is shocking to every one who truly reverences his Maker, and considers the infinite distance there is betwixt him and us.

Art. 33. *Chiron, or the Mental Optician.* 12mo. 2 vols. 5s. Robinson.

This Mental Optician is an old gentleman, with a new-invented perspective, by the help of which he discerns the hearts, the real characters, and secret history, of every person he views through this extraordinary glass:—and sad devils he makes of us, sure enough!

His plan, however, is rather hackneyed; and so are his strictures upon men and manners: In a word, the performance is altogether a fit companion for the noted Mr. Edward Ward's *London Spy*; but by no means to be compared with the celebrated *Diable Boiteux*: of which this seems to be an imitation.

Art. 34. *Eidyllia: or Miscellaneous Poems.* By the Author of Animadversions upon the Rev. Dr. Browne's three Essays on the Characteristics; and of a Criticism on the late Reverend Mr. Holland's Sermons. 4to. 1s. 6d. Edinburgh: Hamilton and Co.—London: Noon, Payne, &c.

The Author endeavours, in his prefatory *Hint to the British Poets*, to prove that Rhimes, or, as he chuses to call them, Periodical Reiterations of the same Sound, are not only void of ornament, but a real defect in modern Poetry; and that Blank Verse may be suited to every species of composition, *from the highest sublime down to very chat*. But neither his arguments, nor his Eidyllia, which are written in support of them, have convinced us of the truth of either proposition. We must indeed confess, where the subject of a Poem is extensive, and lofty in its nature, or where the greater passions, as Terror, and Pity, are to be excited, that Rhime may, with great propriety, be dispensed with: for, as Dryden observes, "it certainly is a constraint to the best Poets; and those who write well in it, would write better in Blank Verse;" yet, in Copies of Verses (as they are called) Sonnets, Pastorals, Eclogues, Elegies, Satires, and even Odes, corresponding sounds seem essential in our language. But as no idea of colours can be conveyed to the blind, so there is no convincing an ill-tuned ear of the beauty of Rhime; which is not the object of Reason, but of Sensation: and can be estimated only by its impression on the Sensorium,—not by any speculative or general rules. However, be this question determined as it may, the following specimens will shew, that what no contemptible Writer prophesied of Milton, viz. "That he should be for ever honoured as our Deliverer from Rhime," will never be applied to our Author.

Upon losing Milton's Paradise Lost, at Luss, situated upon Loch-Lomond at the foot of Ben-Lowman, and a group of other vast mountains: an ODE.

Fool that I was! My Milton lost!  
 Old Homer's youngest son!  
 Luss! be for ever sunk beneath  
 Ben's horrors pil'd around.  
 Sun's 'livening ray ne'er pierce thy gloom.  
 Thy hideous deep be drain'd.  
 Fishes to devilish snakes be turn'd:  
 Boatman to Cerberus.  
 Mouth of the hellish gulf be thou:  
 Its mortal damp thy air.  
 All o'er thy plains Volcanos thick  
 Their burning sands disgorge.  
 Birds never warble chearful note;  
 Nor roam the humming bee.  
 Herds never graze, nor sheep, nor goat;  
 Nor human voice be heard.

Crag's other echo ne'er repeat  
Than dismal Furies yell.

Mercury laugh'd, and jeering cried,  
I Milton from thee filch'd.

So did Apollo bid; and see!  
For thee a laurel holds.

*Risum temeris Amici!*

Art. 35. *Holkham. A Poem. To the Right Honourable the Earl of Leicester. By Mr. Potter. Folio. 1s. Manby.*

Tho' descriptive poetry is doubtless inferior, both in dignity and utility, to ethic compositions, yet it ought to be remembered, that as in a sister-art, Landscape claims the next rank to History-painting, so a Poet, as Virgil, for instance, in the *Georgics*, never stands more in need of the Muse's inspiration, than when he draws either natural or artificial objects. But, to describe with propriety, minuteness is not so necessary as an enumeration of the more striking, picturesque, and peculiar circumstances: the former is the province of the Naturalist and Philosopher; the latter is the characteristic of a Poet. Nor is a selection of appearance, the only thing required in descriptive poems; they should be diversified with moral reflections, naturally brought in; and above all, with short, enlivening strokes, which may rouse and exercise the affections.

If we examine the Poem before us by these rules, the propriety of which cannot be called in question, we shall find, that altho' Mr. Potter has omitted none of the peculiar beauties of *Holkham*, yet he nowhere applies to our reason or our passions; and that, in this light at least, his poem is greatly inferior to Cooper's *Hill* and *Grongar*. The versification is, however, in general tolerably harmonious; and if the images are not thick set, they nevertheless may please the eye of imagination. As an instance of this, take the following passage.

Not such the scene, when o'er th' uncultur'd wild  
No harvest rose, no chearful verdure smil'd;  
On the bare hill no tree was seen to spread  
The graceful foliage of its waving head;  
No breathing hedge-row form'd the broider'd bound,  
Nor Hawthorn blossom'd on th' unsightly ground;  
Joy was not here; no bird of finer note  
Pour'd the thick warblings of his dulcet throat;  
E'en Hope was fled; and o'er the chearless plain,  
A waste of sand, Want held her unblest'd reign.

Lo, Leicester comes! before his mait'ring hand  
Flies the rude Genius of the savage land;  
The russet lawns a sudden verdure wear;  
Starts from the wondering fields the golden ear;  
Up rise the waving woods, and haste to crown  
The hill's bare brow, and shade the sultry down:  
The shelter'd Traveller sees, with glad surprise,  
O'er trackless wilds th' extended rows arise;

And,

And, as their hospitable branches spread,  
 Blesses the friendly hand that formed the shade :  
 Joy blooms around, and cheers the peasant's toil,  
 As smiling Plenty decks the cultur'd soil ;  
 The bright'ning scenes a kinder Genius own,  
 And Nature finishes what Art begun.

**Art. 36. *Oppression displayed; or the Baronet and Miller. A Tale. in four Cantos.* By a true-born Englishman. 4to. 1s. Wilkie,**

A dull tale, tediously told, in a sort of heavy, Daniel de Foe-strain ; of which the following will serve as a sufficient specimen :

But soon their doubts were hush'd, their fears were quell'd,  
 When they their benefactor Will beheld ;  
 Who, eager to redress their grievous wrongs,  
 With haste to 'em midst 'em crowded 'sembly throngs—

What beautiful contractions !—But the Author is no less happy in his sentiments than in his expression. For instance, when Will, the Miller, harangues the Baronet, he makes the Fellow talk as familiarly of Demosthenes, Cato, and Tully\*, as if he had been a Miller-scientific indeed ! tho' he had previously represented Will only as an artful country-fellow, cunning in his business, and a special huntsman.

The scene of the story is laid in Shropshire ; and the incidents it recites, are, briefly, the profligate behaviour of a Country-Gentleman, who is ruined by his excesses, notwithstanding the cunning of his Steward, who in vain racks the tenants, and ruins the estate to supply his Master's extravagancies ; while Will the Miller, in imitation of his landlord, cheats his neighbours, in order to be revenged of the Baronet, by contributing to hasten the destruction of his tenants :—In fine, there seems to be very little either of sense or moral in the whole performance.—Perhaps, however, a Shropshire Reader may discern some merit in the piece, which may have escaped the observation of a Reviewer, who is not let into all the mystery the poem may contain ; for it may be all *very true*, for ought we know of the matter, tho' not *very excellent* : and with some Readers, a dull truth may be more acceptable than a well devised fable, or even the finest fruit of the richest imagination. Thus we have known an old Gazette preferred to the Iliad ; and have heard of your matter of fact-men, who would prefer Ned Ward's rhyming history of the grand Rebellion, to all the exquisite fictions of Chaucer, Prior, and Swift.

\* Oh! had I Cato's wisdom, Tully's art,  
 Or would Demosthenes his aid impart—

**Art. 37. *West-Country Thoughts on East-Country Folly. Occasioned by the late very extraordinary Rejoicings on a very lately remarkable Day.* By a private Gentleman of Cornwall. Folio. 6d. Scott.**



This *Cornish Bard* seems to be a near relation to the *Shropshire Poet* above mentioned. Tho' one of them pretends to be *true born*, they appear to be both bastard sons of the same Grub-street Drab, mis-called *the Muse*,—by her own blind and partial offspring.

Our Gentleman of Cornwall is seriously angry at the public rejoicings in honour of the German Hero, and the unbounded praises which all ranks among us so chearfully and zealously offer, whenever *FREDERIC*, or *PRUSSIA* is mentioned. He thinks *GEORGE* and *DARTINGEN*, *WILLIAM* and *CULLODEN*, would not only fared as well, but become us better; and we heartily concur with him, as to his loyalty, tho' we cannot commend his poetry: of which the following specimens are impartially selected.

Thro' Berlin's streets who blew the trump of Fame,  
When Faction fled before our William's name?—  
Yet, now this Hero all neglected lies;  
Praise only thrives beneath Germanic skies!  
No grateful tongue now dwells upon his fame,  
Once Britain's dearest-lov'd and noblest theme!  
But all their vows to heav'n for Pr—— pour,  
That very name so curst in forty-four.

He elsewhere, however, to shew his candid regard for his Prussian Majesty, has this notable couplet:

Here, Britains, think not rancour guides my pen,  
None more than I esteem the Prussian.

He allows the Hero all his virtues, his wisdom, valour, clemency; but thinks these excellencies are also to be found among ourselves; and directs Britannia to

———— stretch forth her supplicating hand,  
To him who has already sav'd her land——  
But ah, a conscious sting prevents her there,  
And deep-felt ingratitude augments despair!——

Here our *Western Muse* being got into a little hobble, the consequence, perhaps, of taking a cup too much of her *Cornish Heliconian*, we shall leave her to cool and compose herself at her own leisure.

#### RELIGIOUS and CONTROVERSIAL.

Art. 38. *Serious Reflections on the present State of Things in these Nations. Being the Conclusion of Dr. Leland's View of the Deistical Writers. Now published separately, on occasion of the General Fast, appointed to be observed on the 17th of February, 1758. To which is prefixed, a Preface, by the same Hand.* 8vo. 6d. Dod.

These Reflections having made their first appearance about two years ago, our opinion of them may be seen in the Review, vol. XIV. page 477. But as they were then connected with a work of such a size and price as would necessarily prevent their circulating into so many hands

hands as might be wished; the worthy and learned Author has now thought fit to lay them before the public in the present form, with the addition of a *new* Preface, wherein he apologizes for the representation he thought himself obliged to give of our national faults and vices, in the following sensible manner.

‘ Some persons may, perhaps, be apt to think, that the complaints of the national faults and vices are here too much exaggerated.— I am sensible, that it hath been usual in all nations and ages to complain of the corruption and degeneracy of the times. And it is probable, that such complaints have sometimes proceeded rather from a discontented temper, and a peevishness of spirit, ever prone to find fault, and give the worst turn to things, than from a pious and generous concern for the honour of God, and the interests of religion and virtue. It is not a wise thing to be always extolling former times, and always despising or condemning our own. But yet it cannot be denied by any one that is acquainted with the history of mankind, that in different nations, and in different ages and periods of the same nation, there is often a great difference observable as to the prevalence of religion and virtue, of good order, and true public spirit: and that there are times in which there is a more general defection from all these, and more of an abandoned dissoluteness, luxury, and effeminacy, than in others: and where it is apprehended, that this is really the case, or that there is great danger of its being so, no man can be blamed, who, from an earnest desire to awaken men to a just and lively sense of the evil of their ways, and to promote, as far as in him lieth, a national repentance and reformation, endeavoureth not in the bitterness of a satyrical spirit, but with a serious and deep concern of mind, to represent the national vices and corruptions.’

Having shewn that the great events of war are, in an especial manner, under the direction of Divine Providence, he applies the observation both to our own disappointments, and the late surprizing turn of affairs in favour of our brave ally the King of Prussia, at a time when he was, by many, almost given up as lost. Upon this happy event, he very properly remarks.

‘ The man must be void of reflection, that doth not observe in it the signatures of a divine hand. It is, indeed, but just that we should admire the wisdom, magnanimity, and heroic qualities of this great Prince, and the discipline and intrepidity of his troops. But we must not make these things our confidence. Instead of indulging a vain security, or making flesh our arm, what hath now happened should turn our thoughts to a religious adoration of that sovereign Providence which ruleth in the kingdom of men, which taketh the wise in their own craftiness, and overthroweth the mighty. How careful should we be to secure an interest in his favour, who, if we do not make a right improvement of his mercies, can, with equal facility, frustrate our most sanguine hopes, as in this instance he hath exceeded our highest expectations!’

Upon the whole, we would beg leave, most heartily, to recommend

mend this little piece to the serious perusal of every one, who professes a due regard for the welfare and happiness of his country.

Art. 39. *The true Nature of Fasting, which alone is acceptable unto the Lord. Humbly recommended to the serious Consideration of the King and both Houses of Parliament.* 8vo. 6d. Kinnerly.

The Author of this piece, John Littell, one of the people called Quakers, appears to have been upwards of twelve years a prisoner, upon a writ *de Excommunicato capiendo*. The original prosecution was begun against him for Tithe;—and neglecting to answer to a citation issued out of the *Ecclesiastical Court*, he incurred the sentence of excommunication, for a contempt; and was afterwards imprisoned as above.—The main of what he says upon the *true nature of fasting*, (tho' the professed subject of his pamphlet) is contained in the following text,—*Is not this the Fast that I have chosen? to loose the bands of quickness, to undo the heavy burdens, and to let the OPPRESSED GO FREE, and that ye break every yoke?* Isa. lviii. 6.—This he applies to his own case, and from thence infers, that the releasing him from his long imprisonment, would be the most proper way of sanctifying the late Fast:—to accomplish which, he has subjoined a petition to the King, and both Houses of Parliament, stating his unhappy case, and praying relief.—See more of this affair, Review, vol. X. p. 423.

Art. 40. *Remarks on the Reverend Mr. John Wesley's Sufficient Answer to the Author of the Letters on Theron and Asaph, &c.* By J. D. 8vo. 3d. Lewis.

Mr. Wesley's *sufficient* Answer is, it seems, comprehended in a penny book, sold at the Foundry; but Mr. J. D. not thinking such narrow limits *sufficient* for him, has swelled his Answer to *three pence*: a disproportion which reminds us of the Dutchman who is said to have wrote a Commentary on the word SHIBBOLETH; which not satisfying a brother Commentator, still more voluminous than himself, out comes an *Answer in five folios*; some say there was a *Reply in fifteen*.—If so, how happy were the REVIEWERS of those days!—But to our Remarker.

Of whom, however, we have little to say; nor might it, perhaps, be safe for us to say much: for he seems to be a most furious mortal. He works Mr. Wesley at a terrible rate; intimates, that he (Mr. W.) has 'crowded more *scandal, insolence, self-sufficiency, hatred, malevolence, rancour, bitterness, and uncharitableness* into his penny performance, than the Author [of the Letters on Theron, &c.] 'has 'into his five shilling book, with only this difference, that his is far 'caitical, lively, volatile, and pungent as the æther, your's dense 'and dull as lead;'—Mr. D. however, has rather over-shot himself, in allowing any *scandal, malevolence, &c.* to be found in the Author whom he has taken upon him to defend. For, tho' he seems satisfied that Mr. Wesley possesses these lovely, Christian virtues in a more eminent degree, yet we apprehend the ingenious Letter-Writer will not be

be very ambitious of claiming even the *reasonable* share of them allotted him by his Defender.

**Art. 41.** *A Letter to the Rev. Mr. Potter, in Answer to his Sermon preached at Reymerston in Norfolk, against the People called Methodists.* By Cornelius Cayley, Junior. 8vo. 6d. Lewis.

As we have given no account of Mr. Potter's discourse, here referred to, we shall not trouble our Readers with any particulars from this Answer; but as some judgment may be formed of Mr. Cayley himself, from an Advertisement which he has printed at the end of his pamphlet, we shall give an extract of the said Advertisement.

It is entitled, 'Proposals for printing by Subscription, the Riches of God's free Grace, displayed in the Conversion of Cornelius Cayley, Junior, late Clerk in the Princess Dowager of Wales's Treasury, to the faith of CHRIST, *not in word only, but in power.* Being a particular account of the Lord's remarkable dealings with him, from *seven years of age*; for several years. As also his experience with relation to his ministerial Call to preach the Gospel of Jesus Christ; and what he hath met with particular in the exercise thereof, in many parts of England and Wales.'—Such of our Readers as are inclined to promote this subscription, are to pay one shilling down, and another at the delivery of the book: for which said sum of two shillings, the purchaser will receive about three hundred pages of *Crumbs of Comfort for Chickens of the Covenant.*

**Art. 42.** *A Letter from a Gentleman, residing in foreign Parts, to his Godson in England; explaining to him, and enforcing, the Obligations of his Baptismal Covenant.* 8vo. 4d. Owen.

Tho' the nature and obligations of the Baptismal Covenant are here clearly explained, and earnestly enforced, yet we cannot help thinking, that some few particulars might as well have been omitted: and whoever reads the extraordinary paragraph at page 7, wherein the Writer seems ready to involve his Godson in a political disquisition, concerning the titles of Kings to their Crown, will probably be of our opinion.

**Art. 43.** *A Letter to the Author of a free Enquiry into the Nature and Origin of Evil; containing Remarks on the four first Letters of that Enquiry.* 8vo. 6d. Woodfall.

The Writer of this Letter acknowledges, that the *Enquiry*, which occasioned it, abounds with sprightly fallies of imagination, and elegance of expression, in recommendation of a most unaccountable system; the principles of which, he here endeavours to shew, are not only inconsistent with one another, but even with themselves. And we must confess, that he seems to have proved the charge of various contradictions, inconsistencies, and false conclusions, upon the Author of the *Enquiry*; tho' without offering any opinion of his own, in matters of so nice and difficult a nature, as the *Origin of Evil*.—[For our account of the *Enquiry* itself, see Review, vol. XVI. page 302.]

Art.

- Art. 44. *Mr. A——d's Motives for renouncing the Popish and re-embracing the Protestant Religion, in which he was educated; with several fresh Instances of the unchristian Principles of the Papists in general, and the Jesuits in particular.* 8vo. 1s. Sandy.

We have in this piece an account of the manner in which Mr. Arnold was made a convert to Popery, with his reasons for relinquishing the Roman Catholic religion, and commencing Protestant again. If what is contained in it be true, and Mr. Arnold solemnly declares, that he has advanced nothing but what he is ready to confirm upon oath, it must fill every well disposed mind with the utmost abhorrence and detestation of a religion which employs such diabolical arts in its own support; arts no less repugnant to the generous feelings of humanity, than to the genuine principles of the Christian religion.

- Art. 45. *Some very remarkable Facts, lately discovered, relating to the Conduct of the Jesuits, with regard to Mr. Bower: which will greatly contribute to unravel the Mystery of that Affair.* By a Clergyman of the Church of England. 8vo. 6d. Sandby.

The Author of this piece sets out with acquainting his Readers, that the sincere love he bears to truth, and the tender regard he has for our most happy constitution, both in church and state, must plead his excuse for taking part in the present controversy between Archibald Bower and the Jesuit. As he lives in the country, a great distance from London, quite free from all party rage, from all prepossession and prejudice, he perused, he says, with the utmost impartiality, and equal attention, whatever was published on either side relating to this controversy, which appeared to him of the greatest consequence to the Protestant cause; and he was so thoroughly convinced of Mr. Bower's innocence, and the malice of his enemies, that it became to him matter of the greatest astonishment, that any man of candour and sense, should be found in all Britain, who was not as thoroughly convinced of the one and the other, as he was himself. However, as men who value their own peace, are not easily prevailed upon to interest themselves in the quarrels of others, he should have contented himself with his own private conviction, had not kind Providence, ever watchful over the innocent, supplied him, very unexpectedly, with such proofs of Mr. Bower's innocence; as the principles of humanity and common justice, would not allow him to conceal from the public: proofs founded upon *facts* too stubborn to be resisted, and too clear to be evaded with all the magic of jesuitical sophistry.

This, and a good deal more to the same purpose, is enough to make the world suspect, that this generous Clergyman, who stands up as an advocate for truth and injured innocence, is no other than Archibald Bower, Esq; himself. Be this, however, as it will, the piece now before us contains only two Letters to *some body*, said to be a Clergyman of the Church of England, who writes an introduction and conclusion, wherein he throws a great deal of abuse at Mr. D——; and

and the principal proof of B——r's innocence, relates to his courtship of Mr. Arnold's sister; in regard to which, Mr. D—— is charged with having forfeited his word, in making the affair public. Such of our Readers as desire to be further acquainted with the particulars of this matter, we refer to the Postscript to *The complaint and final Detection*, where they will find a clear account of the whole affair.

\* For an Account of the *Final Detection*, see p. 247.

Art. 46. *One very remarkable Fact more, relating to the Conduct of the Jesuits, &c.* By Mr. Bower. 8vo. 6d. Comyns, &c.

Mr. B——r appears now to be in his last agonies, and this performance may be considered as his expiring struggle: it is, indeed, a very feeble effort to justify himself. He introduces it in the following pompous manner: 'The powers of darkness,' says he, 'are at length brought into light; the plot that has been hitherto looked upon, by the undiscerning, as only *imaginary*, is found to be *real*; and the wicked views of those who contrived it, and have carried it on, are, by a particular Providence, laid open to the world. For these happy discoveries we are, next to Providence, indebted to Mr. Arnold, and to the worthy Divine, Author of the piece that is just published,—*Some very remarkable Facts, &c.*'

After acknowledging his obligations, as in gratitude bound, to these two worthy friends, he proceeds to his *one very remarkable Fact*, which is as follows.

The Author of *Bower and Tillemont compared* says, that the same *Authority* upon which he had informed the public, that Mr. B——r paid five hundred pounds to a Gentlewoman whom he had courted, *assured him, that she had two nieces, whose protestant principles he endeavoured to unsettle.* Mr. B——r answers this charge in the piece now before us; his words are these.

'This calumny was, and still is, believed, not only by the credulous and ill-natured, but by some well-meaning persons, not able to persuade themselves that any man, and much less a *Divine*, could be so wicked, as to bring so heavy a charge against one, and in such positive terms, without being very well assured of its truth, I am authorized (he does not say by whom) to assure the public, that the whole is a mere invention; that neither the young Ladies, nor any of the family, ever said that I did, at any time, during my acquaintance with them, endeavour, directly or indirectly, to alter or unsettle the Protestant principles in which they were educated; or that any conversation was ever had between them and me, that had any tendency to alter, change, or unsettle those Protestant principles; but, on the contrary, it tended to strengthen such principles, and to create in them an aversion to Popery.—I can further inform the public, that before the publication of the above defamatory article, application was made to the young Ladies and the family, by Sir H. B. in person, with whom they were not before acquainted, to attest the truth of the facts contained in the said article, but that they refused so to do; and then *declared to, and assured him of the falsity*

- *falsity thereof*.—And thus does the heavy charge of *endeavouring to unsettle the Principles of the two young Ladies*, brought against me in the most positive terms, prove in the end a malicious, wicked, and groundless calumny, known to be so before the publication of the libel, by the person whose authority is made use of to vouch and support it.

This is the *very remarkable Fact*, a full Answer to which appeared in the *London Chronicle*, of March 25, 1758; and to which we here refer, that the curious Reader may be enabled to judge concerning the truth of this new point of controversy between Mr. B. and his Adversaries.

- Art. 47. *Philosophical Reflections on Philosophical Answers to that important Question, Is the Mind of Man for the Use of his Body; or is his Body for the Use of his Mind?* 8vo. 6d. Withers.

The design of this performance, which seems to come from the pen of some puny Sceptic, is to represent man in the most contemptible point of view; as the only creature the end of whose Being falls short of his powers; whose talents seem to have been given him, that his life might be a satire upon them: in a word, as a Being, whose boasted powers qualify him only to be the Butcher of his own species, for the benefit of insects that live upon corruption, but cannot kill for themselves.

- Art. 48. *The Sacred Almoner, in two Discourses: The first offers Advice to the Bountiful, to devote some certain Proportion of their Revenues to pious Uses. The Second contains the Scripture-account of Liberality in Scripture Language.* By Benjamin Fawcett. 12mo. 8d. Buckland.

These are plain serious discourses, and may be read with advantage by such as are desirous of cherishing a benevolent and generous disposition. In the first of them Mr. Fawcett produces a catalogue of worthy persons in our own country, who have devoted some considerable proportion of their estates to pious and charitable uses.

#### FAST SERMONS, preached February 17, 1758.

- I. *Protestants characterised by our Lord, and forewarned of their danger.* At St. Mildred's and All-Saints, in Canterbury. By Theodore Delafaye, M. A. Rector. 4to. 6d. Ballard.

- II. *Righteousness exalteth a nation, but sin is a reproach to any people.* At the parish-church of Sabridgworth, in Hertfordshire. By William Prior, Curate of the said parish. 8vo. 6d. Dilly.

- III. *The true End and Design of Fasting.* Preached at the parish-church of St. Lawrence-Jewry, by William Agate, Lecturer\* of the said parish. 8vo. 6d. Sold by the Author, at his house in Milk-street.

\* This reverend Gentleman thought proper to distinguish himself, on this solemn occasion, by his *politics and puns*; in return for which, his hearers ought, for once, to have been his LECTURERS:—but, as a merry Monarch said of a certain Bishop, ‘perhaps his nonsense suited their nonsense.’

IV. At Clapham, in Surrey, on the Fast-day; and afterwards on the 19th, at Salter's Hall, London. By Philip Ferneaux. 8vo. 6d. Buckland.

V. *National Repentance the only Means of averting national Judgments.* Preached at St. Paul's, Covent-garden. By George Davis, M. A. Assistant-Precacher at the said church. 4to. 6d. Baker.

VI. Before the Lords, at Westminster-Abbey, by the Bishop of Salisbury. 4to. 6d. Whiston.

VII. Before the Commons, at St. Margaret's, Westminster, by John Butler, L. L. D. Minister of Great Yarmouth, and Chaplain to her Royal Highness the Princess Dowager of Wales. 4to. 6d. Tonson.

VIII. At Queen-street Chapel, and St. Paul's, Covent-garden; by Thomas Francklin, M. A. 4to. 6d. Francklin.

IX. At St. Botolph's without Bishopsgate, by Thomas Ashton, Rector of the parish. 4to. 6d. Waller.

X. *The Crisis, or the decisive Period of British Power and Liberty,* stated and addressed to every rank in the community. In two sermons, at Boston, Lincolnshire. By E. Radcliff. 8vo. 6d. Griffiths.

XI. *True Religion the only Foundation of true Courage.* At the Horse-guards, by Joshua Kyte, M. A. Student of Christ-church, Oxford, and Preacher at the Horseguards. 8vo. 6d. Davey and Law.

XII. At St. Sepulchre's, Northampton. By Peter Whalley, Vicar of St. Sepulchre. 8vo. 6d. Tonson.

XIII. Two Sermons. The first preached at Christ-church, Newgate-street, on the first Sunday in Lent, before the Lord Mayor, &c. The other at St. Ann and Agnes, Aldersgate-street, in the morning, and at St. Michael's, Cornhill, in the afternoon, on Friday, Feb. 17, 1758. being the Fast-day. By James Penn, Under Grammar-Master of Christ's Hospital. 4to. 1s. C. Say.

XIV. *National Holiness the best Means of National Safety.* Preached at the Parish-church of St. Mary Magdalen, Bermondsey, Surry, by Joseph Stokes. 6d. Piers.

XV. *Plain Truth; or, a Representation of the real Cause of all our national Disappointments and Calamities:*—in a discourse occasioned by the late general Fast, and addressed to the People of Great Britain. By a Clergyman of the Church of England. 8vo. 6d. J. Payne.

XVI. *Mercenary Principles destructive of National Security.* Preached at Ware and Thundridge, in Hertfordshire. By Henry Bryant, A. M. 4to. 6d. Brotherton.

XVII. *Prayer for National Prosperity, and for the Revival of Religion, inseparably connected.* Preached Feb. 16, 1758, being the day appointed in Scotland for the late public Fast. By J. Witherspoon, A. M. Minister of the Gospel at Paisley. 8vo. 6d. Field.

XVIII. *God's Presence with any People is their best Preservation in the Day of Distress.* Preached at Christ-church, in Surry. By John Smith, Afternoon-Precacher of that parish. 4to. 1s. T. Gardner.

XIX. *The Violence of Man subservient to the Government of God.* Preached before the University of Oxford, at St. Mary's. By George Fothergill, D. D. Principal of St. Edmund-Hall. To which is added, a Postscript, occasioned by a pamphlet, entitled, *Friendly Admonitions to the Inhabitants of Great Britain, &c.* so far as relates to the Clergy. 8vo. 6d. Rivington.



1. *The Christian's Resolution to live to Christ, and his desire to depart and be with him.* Preached at Carter-lane, Jan. 8, 1758. on occasion of the death of Mr. Timothy Wyld, who departed this life Dec. 26, 1757. By Edward Pickard. 8vo. 6d. Noon and Henderlon.

2. Preached before the House of Lords, at Westminster-Abbey, Jan. 30, 1758. By Richard Lord Bishop of Peterborough. 4to. 6d. Shuckburgh.

3. Before the Commons, Jan. 30, 1758. By John Thomas, D. D. Rector of St. Peter's Cornhill, and Minister of East Moulsey, Surrey. 4to. 6d. Meadows.

4. *The Influence of the Improvements of Life on the Moral Principle considered.* Preached before the University of Cambridge, Jan. 30, 1758. By Benjamin Newton, M. A. Fellow of Jesus College. 4to. 6d. Bathurst.

5. *Early seeking after God opened and recommended to young ones.* At Taunton, at the Interment of Master Henry Peacock, who died Nov. 27, 1757, in the 15th year of his age. By Richard Pearfal. 8vo. 6d. Buckland.

6. *On the pretended Inspiration of the Methodists.* Preached in the parish-church of Reymerton, in Norfolk. By the Rev. Mr. Potter. 8vo. 6d. Norwich, printed by Chase. [See p. 283.]

7. *The Love of God inseparable from his People.* Preached at the interment of Mr. William Wallis, at Kettering, Northamptonshire. By John Brown. 8vo. 6d. Keith.

8. *The great Affixe.* Preached at Bedford Affizes, March 10. By John Wesley, late Fellow of Lincoln-College, Oxford. 8vo. 6d. Trye, &c.

9. A Thanksgiving Sermon for the important and astonishing victory on the 5th of December, 1757, by the glorious King of Prussia. Preached on the Sabbath of the 10th of the said month, at the Synagogue of the Jews in Berlin. By David Hirschel Frankel, Arch Rabbi. Translated from the German original, printed at Berlin. 8vo. 6d. Reeve.

\* \* We have perused this discourse with much satisfaction, and we recommend it to our Readers, as a very good and CHRISTIAN-LIKE performance.

10. *The mutual Gain of Christ and Christians in their Life and Death.* Occasioned by the decease of the Rev. Joseph Stennet, D. D. Preached Feb. 16, 1758. By John Gill, D. D. 8vo. 6d. Keith.

11. *The New Creature described.* Preached Jan. 1, 1758, at the Chapel belonging to the gift-houses erected by Arthur Winsley, Esq. in St. Botolph's, Colchester. By Thomas Stanton. 8vo. 6d. Buckland.

12. *The Gospel-method of Justification.* Preached in St. Thomas's, Jan. 2, 1758, for the benefit of the Charity-school, in Gravel-lane, Southwark. By George Benson, D. D. 8vo. 6d. Waugh.

13. *Christ made of God unto his People, wisdom, righteousness, sanctification, and redemption.* Preached to the Society who support the Wednesday-Evening Lecture in Great Eastcheap, Dec. 29, 1757. By John Stevens. 8vo. 6d. Keith.

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Erratum in the Review for February.

Page 147, line 10, for *vital senses*, read *vital sense*.

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T H E

# MONTHLY REVIEW,

For M A Y, 1758.

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*The Parliamentary History of England, &c.* Vol. XVI. XVII. and XVIII. See Review for February last, p. 129.

**I**N our last account of this accurate and voluminous compilation, we left the unhappy King Charles in the hands of the English army. We are now brought to a period of our history, in which this kingdom experienced all the calamities of anarchy. The Monarchy and Peerage were abolished. The House of Commons assumed the supreme authority of the nation. That House itself was modelled at the will of the Army, who admitted or secluded the members, just as they found them disposed to be obedient to their dictates. Even the Army, which governed the Legislature, was divided and rent in factions. Independents and Levellers strove for superiority. All was horror and confusion. There was no law but force: till at length, One crafty and daring Usurper, taking advantage of the divisions which he helped to foment, raised himself to the supreme seat of power, and ruled with arbitrary sway. So true it is, that anarchy is always the forerunner of tyranny.

The sixteenth volume opens this scene of tumult, with a remonstrance\* from the Army to the Parliament. It must be remembered, that the Army had presented a petition and representation to their General, Sir Thomas Fairfax, of which the Parliament being informed, they issued a declaration, and sent it

\* These remonstrances were penned by Colonels Ireton and Lambert, who were bred up to the law, and were men of subtle imaginations, and indefatigable industry.

to the General; in which they expressed their high dislike of that petition in very warm terms, concluding, 'That all those who should continue in promoting that petition, should be looked on, and proceeded against, as enemies to the state, and disturbers of the public peace.' But this declaration, which was made the 30th of March 1647, was expunged in June following; the Parliament now plainly perceiving, that they were in the power of their own Army: and, indeed, in the remembrance at the opening of this volume, the latter talk altogether in the language of masters.

After taxing the Parliament with having acted in an oppressive and arbitrary manner, they proceed in the following terms.

'And here, if we may, we should humbly offer to consideration, whether it were not a necessary expedient, for prevention or remedy of such evils in future, that, in things so clearly destructive to the common rights and liberties of the people, and safety of the kingdom, there be a liberty for dissenting members in the House of Commons, as it is allowed in the House of Peers, to enter their dissent, and thereby acquit themselves from the guilt or blame of what evils may ensue; that so the kingdom may regularly come to know, who they are that perform their trust faithfully, and who not: and this provision for the future, as also our desires for remedy in the present cases, as it were clearly good and necessary in the respects premised, so, we think, the same may well be, without future prejudice or discouragement, in any other respects, to succeeding members of Parliament; provided always, that no man shall be questioned or censured for any thing said or done in Parliament, any further than to exclusion from that trust, which is all that in the present case we should desire upon any such grounds. And that future liberty of entering dissents we do not here propose as a thing we any way insist on, to the prejudice of Parliament privileges; we only offer it to consideration, and that from good wishes to the privileges of Parliament, to render them more lasting by being less nocent. And, indeed, whoever most adores, or tenders those privileges, will best express his zeal towards them, in taking care they be not abused, or extended to private wrongs, or public mischiefs; for we clearly find, and all wise men may see it, that Parliament Privileges, as well as Royal Prerogative, may be perverted and abused, or extended to the destruction of those greater ends, for whose protection and preservation they were admitted or intended, viz. the rights and privileges of the people, and safety of the whole; and in case it be so, the abuse, evil, or danger of them is no less to be contended against, and

And a remedy thereof no less to be endeavoured, than of the other.

And whereas the injustice in that particular of the declaration against the Army, for their just and innocent petition, may seem to have been recompensed in the late expunging thereof out of the Journal-books, we confess it hath been so in great measure, as to the particular or present injury done the army therein; and we cannot but acknowledge so far, the justice that lies in those votes for expunging thereof; but for our own or the Army's particular reparation, we should never wish more, nor scarce have insisted on so much, to any dishonour of Parliament in future; we should rather have been satisfied with the Parliament's declaring how, and by whom, they have been misinformed, surprized, or otherwise abused, in framing the proposal, or passing thereof, as it was: but as to that particular, or any other of that nature, we say as followeth:

1. We never did, nor do, value or regard our own injury or reparation, in any comparison to the consequence of the one, or the prejudice of the other, but to the future security of the common right and freedom of this nation; and accordingly we do not account any reparation considerable, that extends but to ourselves in the present case, and does not, in some sort, secure ourselves, and all others, from danger of the same or worse injuries or oppressions, as private men, from the wills or passions of the same persons that have offered and acted such things against us while an army.

2. We cannot but imagine and consider, according to general report, how the expunging of that declaration was carried and obtained, and upon what grounds and intentions it was given way to; but had those that procured it been all for expunging it, and that freely, yet how can we expect better but that the same men, who at one time carried such a declaration, and another time expunged it, may the next day obtain the like or worse, upon any occasion wherein it may serve their private ends or interests, if they continue in the same power and sway, and be let pass in deluding and surprizing the Parliament, as they have done in the past particulars?

3. The apparent dishonour and prejudice brought upon the Parliament, in having such a declaration so passed, as that they should soon after, without any alteration in the pretended ground of it, find cause, for shame of the world, to expunge, we think should engage those members that love Parliaments, in point of honour, to find out and discover how, and by whom the Parliament had been abused, or otherwise brought

‘ into such an inconveniency. And the Parliament may in this  
 ‘ see the temper, as by-standers do the prevalence, of those  
 ‘ members that abused the Parliament in that declaration, who  
 ‘ will and can make the authority of Parliament still lie under  
 ‘ the dishonour of it, in a bare expunging or retracting, rather  
 ‘ than admit of any consideration to acquit the authority of  
 ‘ Parliament, that would tend to fix the blame on those parti-  
 ‘ cular members that had deserved it: and this certainly would  
 ‘ be admitted and done, rather than to slight it over with a bare  
 ‘ expunging, were not some men more tender of, and more  
 ‘ swayed with, such considerations and consequences as may tend  
 ‘ to the prejudice of persons, than such as tend to the general  
 ‘ prejudice and dishonour of Parliaments.

1. We have here a striking instance of the bad consequences which attend irresolution in government. If the Legislature be awed by menaces to suspend or vacate their own acts, there is an end of their authority. Their weak concessions will only serve to embolden opposition, and to retard their ruin, which must inevitably ensue. Perhaps it would be more adviseable, in a political sense, for them to persist in the wrong, than to let the world see that they rectify their errors by compulsion. Their timidity will expose them to contempt. Instead of giving laws, they will be forced to receive them; and they will be upbraided with the irregularity of their pusillanimous proceedings, even by those who frightened them into a compliance with their lawless desires.

This we find was the case between the Parliament and the Army. But it must be allowed, that the remonstrance of the latter contains some bold truths, expressed in a very spirited diction. Their reflections on the abuses of *Parliamentary Privileges*, are just and animated. We may venture to say, that the extension of those *privileges* is more dangerous, because less alarming, than stretches of the *prerogative*. The latter is immediately resented, as an attempt *against the People*; but the former is often patiently endured, under the flattering appearance of being an act of the people. Cases have been resolved into breaches of *privilege*, which appeared to have been no ways subject to parliamentary jurisdiction; by which means a judicial power has been exercised in a summary, way to the oppression of the subject, and the infringement of the law of the land. It is our happiness, that we are not acquainted with any such instances of tyrannic usurpation from our own experience; nevertheless, we ought to be constantly vigilant, and use every precaution to limit the encroachments of that monster PRIVILEGE.

The

The Parliament had invited the King to his house at Richmond; but, in compliance with the Army, they sent to desire his Majesty to defer his coming thither. Eleven members of the House of Commons, who were charged by the Army, thought proper to withdraw themselves, rather than expose their persons to hazard. By these means, the Army having made themselves many enemies, they began to enlarge their concessions to the King, who still continued in their custody. They acknowledged that dominion was in the King, and property in the subject; they undertook to restore his Majesty to his crown and dignity; and made many other advances, by which, in a great measure, they drew the people on their side, and brought a reproach on the Parliament. Thus did these artful men make a shew of loyalty, to answer the purposes of revenge and ambition.

The kingdom was now grown a dreadful scene of confusion: Mobs assembled about the House on behalf of the King, and forced the members to vote according to their liking; whereupon both the Speakers, with many members, withdrew to the Army: and the General resolved to march to London, to prevent any future riots.

The great struggle now lying between the Parliament and the Army, the former began, in their turn, to shew particular marks of favour to the King, and invited him to come among them, declaring that he should abide with honour, freedom, and safety. Perhaps they were as little sincere in their advances, as the army afterwards shewed themselves. Indeed it would have been highly impolitic and absurd, to have restored the King to his crown and dignity, after such a bloody contest between him and his subjects. It is evident from the whole tenor of the King's conduct, that he would have thought himself bound by no restrictions whatever, when the least hope presented itself of getting free from a restraint, imposed upon him by those whom he deemed rebels. He would have been continually plotting, both at home and abroad, for the recovery of that arbitrary power which he longed to exercise; and all the horrors of a civil war would probably have been renewed.

But perhaps it would have been indifferent, both to the King and the nation, whether the Parliament or the Army had prevailed. The favours which they alternately shewed to his Majesty, proceeded from their mutual jealousy, and each endeavoured to make head against the other, by gaining the King and his adherents over to their party.

The truth is, no doubt, that the leading men, both in the Parliament and the Army, originally opposed their Sovereign from the truly noble and disinterested principles of patriotism.

But success corrupted them. When they had triumphed over their arbitrary monarch, and were relieved from the dread of despotism, then they grew proud of their own influence, and lost sight of their former principles. They had conquered a King, who would have made himself absolute; but they had not the virtue to destroy *absolute power*. On the contrary, they became a legion of usurpers, who having vanquished a tyrant, greedily contended for the fragments of tyranny.

It must be confessed, that our constitution was preserved rather by Providence than human policy. Even at the restoration it was in imminent danger; for had Charles II. been an active and aspiring Monarch, instead of an easy, pliant Voluptuary, he might have taken advantage of the conceding spirit of the times, and rivetted fetters upon his subjects, who almost begged to be slaves. But to return to our Authors.

The Army made their menaces good, and marched into London in triumph, with laurel in their hats, as conquerors, to shew that the city was subdued, and at their mercy.—Such was the vanity and insolence of the Army, and such will always be the behaviour of men, with whom force is a law. But may we never live to see the military power predominant over the civil.

To save appearances, however, the Army published a tedious and elaborate vindication of their proceedings; and, in short, the Parliament were obliged to submit, as they found themselves under the edge of the sword,

It is very observable, that whichever party was predominant, immediately applied itself to restrain the *Liberty of the Press*: So true it is, that the *Press* is the most formidable enemy to the designs of tyranny and oppression. When the King was in the height of his power, he laid the Press under restrictions: when the Parliament gained the ascendancy, they issued out an ordinance for that purpose\*: and now the Army had the superiority, the General, Sir Thomas Fairfax, sent the following letter to the Speaker of the House of Lords, desiring a restraint of the Press,

Putney, Sept. 20, 1647,

My Lord,

I Have inclosed some printed pamphlets, which are not only very scandalous and abusive to this army in particular, but indeed to the whole kingdom in general: my desire is, that these, and all of the like nature, may be suppressed for the future; and yet, (that the kingdom's expectation may be sa-

\* See the ordinance in Review, Vol. XVI., p. 504

† tified

'tisfied, in relation to intelligence, till a firm peace be settled,  
 considering the mischiefs that will happen, by the poisonous  
 writings of evil men, sent abroad daily, to abuse and deceive  
 the people) that, if the House shall see it fit, some two or three  
 sheets may be permitted to come forth weekly, which may be  
 licensed, and have some stamp of authority with them: and  
 in respect the former licencer, Mr. Mabbot, hath approved  
 himself faithful in that service of licensing, and likewise in the  
 service of the Houses and of this Army, I humbly desire that  
 he may be restored and continued in the same place of li-  
 censer,

Your Lordship's humble Servant,

THO. FAIRFAX.

Pursuant to this letter, a slavish ordinance was drawn up; and the proceedings of these times plainly indicate, that wherever the supreme power might be lodged, the execution was likely to be equally oppressive to the nation: and indeed the bulk of the kingdom are seldom benefited by any revolution whatever, though according to the dictates of common sense, all changes ought to be for the advantage of the whole community.

When the Army came to London, the King was moved to Hampton-court, where several fruitless propositions were made to him for peace: at length, growing uneasy at his restraint, he made his escape from thence, and left the following letter upon the table in his chambers.

Hampton-Court, Nov. 11, 1647.

CHARLES R.

Liberty being that which in all times hath been, but espe-  
 cially now is, the common theme and desire of all men,  
 common reason shews, that Kings, less than any, should en-  
 dure captivity; yet, I call God to witness with what patience  
 I have endured a tedious restraint; which so long as I had  
 any hopes that this sort of my suffering might conduce to the  
 peace of my kingdoms, or the hindering of more effusion of  
 blood, I did willingly undergo; but now finding, by too cer-  
 tain proofs, that this my continued patience would not only  
 turn to my personal ruin, but likewise be of much more pre-  
 judice than furtherance to the public good, I thought I was  
 bound, as well by natural as political obligations, to seek my  
 safety by retiring myself, for some time, from the public view  
 both of my friends and enemies. And I appeal to all indif-  
 ferent men to judge, if I have not just cause to free myself  
 from the hands of those who change their principles with their



condition, and who are not ashamed openly to intend the destruction of the Nobility, by taking away their negative voice, and with whom the Levellers doctrine is rather countenanced than punished: and as for their intentions to my person, their changing and putting more strict guards upon me, with the discharging most of all those servants of mine, who formerly, they willingly admitted to wait upon me, do sufficiently declare. Nor would I have this my retirement misinterpreted; for I shall earnestly and incessantly endeavour the settling of a safe and a well-grounded peace, wherever I am, or shall be; and that, as much as may be, without the effusion of more Christian blood; for which how many times have I desired, pressed to be heard, and yet no ear given to me? And can any reasonable man think that, according to the ordinary course of affairs, there can be a settled peace without it, or that God will bless those who refuse to hear their own King? Surely no. Nay, I must farther add, that, besides what concerns myself, unless all other chief interests have not only a hearing, but likewise just satisfaction given unto them, (to wit, the Presbyterians, Independants, Army, those who have adhered to me, and even the Scots) I say there cannot (I speak not of miracles, it being, in my opinion, a sinful presumption, in such cases, to expect, or trust to them) be a safe or lasting peace. Now as I cannot deny but that my personal security is the urgent cause of this my retirement, so I take God to witness, that the public peace is no less before my eyes; and I can find no better way to express this my profession, (I know not what a wiser man may do) than by desiring and urging, that all chief interests may be heard, to the end each may have just satisfaction. As for example, the army (for the rest, though necessary, yet, I suppose, are not difficult to content) ought, in my judgment, to enjoy the liberty of their consciences, and have an act of oblivion or indemnity, which should extend to the rest of my subjects; and that all their arrears should be speedily and duly paid, which I will undertake to do, so I may be heard, and that I be not hindered from using such lawful and honest means as I shall chuse.

To conclude: let me be heard with freedom, honour, and safety, and I shall instantly break through this cloud of retirement, and shall shew myself really to be *Pater Patriæ*.

Here we cannot help observing, that had the King really shewn himself *Pater Patriæ*, instead of being the scourge of his kingdoms, he would have had no occasion to have descended so much beneath his Majesty. But his professions in captivity could never gain credit, while his actions on the throne were remembered;

bered: and they would only serve to make those scorn him, who before hated him.

The Parliament, however, were not long in suspense about the King, for they soon received advice from Colonel Hammond, of his Majesty's arrival in the Isle of Wight. Here he was closely confined, and his train reduced to the number of thirty persons. Propositions for peace were, however, again presented to him; and Prince Charles, his son, wrote a letter to the Parliament, in order to accommodate matters between his father and them, but all in vain: for the King stuck so obstinately to Episcopacy, that there remained no hopes of accommodation.

About this time, say our Authors, a very severe ordinance passed both Houses against stage-players, &c. The preamble to this ordinance is very remarkable, and shews how widely different the sentiments and fashions of the present age are from those of their ancestors in the last century. It runs thus:

“Whereas the acting of stage-plays, interludes, and common plays, condemned by antient Heathens, and much less to be tolerated amongst professors of the Christian religion, is the occasion of many and sundry great vices and disorders, tending to the high provocation of God's wrath and displeasure, which lies heavy upon this kingdom, and to the disturbance of the peace thereof; in regard whereof the same hath been prohibited by ordinance of this present Parliament, and yet is still presumed to be practised by divers, in contempt thereof.”—Then the ordinance proceeds to enact, “That all stage-players, players of interludes, and common players, shall be taken to be rogues, and punishable within the statutes of the thirty-ninth year of the reign of Queen Elizabeth, and the seventh year of the reign of King James, and liable unto the pains and penalties therein contained, and proceeded against according to the said statutes, notwithstanding any licence whatsoever from the King, or any other person, for that purpose.”—By this ordinance also the Lord Mayor, Justices of the Peace, and Sheriffs of London and Westminster, and of the counties of Middlesex and Surry, or any two of them, were authorized to pull down all stage-galleries, seats, and boxes, used for the acting of stage-plays, or interludes, within their several jurisdictions; and all such common players, and actors, were to be proceeded against as rogues, if they still persisted to act.—Every person present as a spectator at any stage play, or interlude, hereby prohibited, was, for every time he should be so present, to forfeit five shillings to the use of the poor of the parish, being convicted thereof by his own confession, or proof of one witness upon oath, before one Justice of the Peace.

‘ Peace.—And all Mayors, Bailiffs, Constables, Soldiers, &c.  
 ‘ to be aiding and assisting in the execution of this ordinance,  
 ‘ upon pain of being fined for their neglect or refusal.’

It would be absurd at present to talk in the language of our forefathers, and to stile stage-players, *rogues* and *vagabonds*; but we may truly say of them, as a late Prime Minister indiscreetly said of the City-Merchants---that they are *sturdy beggars*. It is pleasant to observe the theatrical tribe dance from house to house in their chairs, like people of fashion, and deliver their *tickets* with as much arrogance, as if they came rather to confer than receive a favour. Such is the whimsical change of things, that though despised by our ancestors, they are caressed by us; and these creatures, who are but the parrots of other mens thoughts, are, in point of income, superior to the representatives of the kingdom: and can gain more annually, by entertaining the sons of idleness, than is sufficient to qualify *four* candidates for a borough,

Every thing now seemed to prognosticate ruin to the King. The Commons came to a resolution to make no further applications to him; which drew a letter from his Majesty, penned in such moving terms, that, if it was possible to separate the man from the King, it would argue inhumanity not to weep at his distress.

In the midst of their proceedings relating to the King, the Parliament, nevertheless found leisure to attend to matters of a more private nature. About this time they published an Ordinance against Blasphemy and Heresy, from whence we shall give a short extract, that the Reader may see what was deemed Heresy, &c. by this godly Parliament.

‘ For the preventing of the growth and spreading of Heresy  
 ‘ and Blasphemy, be it ordained by the Lords and Commons in  
 ‘ this present Parliament assembled, That all such persons as  
 ‘ shall, from and after the date of this present Ordinance, wil-  
 ‘ lingly, by preaching, teaching, printing, or writing, main-  
 ‘ tain and publish that there is no God; or that God is not pre-  
 ‘ sent in all places; doth not know and foreknow all things;  
 ‘ or that he is not almighty; that he is not perfectly holy; or  
 ‘ that he is not eternal; or that the Father is not God, the Son  
 ‘ is not God, or that the Holy Ghost is not God, or that they  
 ‘ three are not one eternal God: or that shall, in like manner,  
 ‘ maintain and publish, that Christ is not God equal with the  
 ‘ Father; or shall deny the Manhood of Christ; or that the  
 ‘ Godhead and Manhood of Christ are several Natures; or  
 ‘ that the Humanity of Christ is pure and unspotted of all sin:  
 ‘ or that shall maintain and publish, as aforesaid, that Christ did  
 ‘ not.

“ not die, nor rise from the dead, nor is ascended into heaven  
 “ bodily ; or that shall deny his death is meritorious in the be-  
 “ half of believers ; or that shall maintain and publish as afore-  
 “ said, That Jesus Christ is not the Son of God ; or that the  
 “ holy Scriptures of the Old and New Testament are not the  
 “ word of God ; or that the bodies of men shall not rise again  
 “ after they are dead ; or that there is no Day of Judgment af-  
 “ ter death : All such maintaining and publishing of such errors,  
 “ with obstinacy therein, shall, by virtue hereof, be adjudged  
 “ felony.”——

Riots now became so frequent and outrageous, and the bulk  
 of the nation seemed to be so resolutely bent on an accommoda-  
 tion with the King, that the Parliament thought proper to with-  
 draw their resolution, and negociations were again set on foot  
 to as little purpose as before.

About this time, a debate arose in the House of Commons,  
 upon the petition of the city of London for a personal treaty ;  
 as soon as it was read there, Mr. Weaver stood up and said—  
 “ The citizens were become malignant, and that it was appa-  
 “ rent by their petition, they intended to desert the Parliament.”  
 Colonel Harvey added, “ That he could affirm of his own  
 “ knowlege, this petition was driven on by many Common-  
 “ Council men, who had never done any good service for the  
 “ Parliament ; yet he would not deny that there were many ve-  
 “ ry godly men who had a hand in it ; but those honest godly  
 “ men were fooled by a company of knaves.” “ To this Sir  
 Benjamin Rudyard answered, “ Mr. Speaker, we have sat  
 “ thus long, and are come to a fine pass ; for the whole king-  
 “ dom is now become Parliament all over. The army hath  
 “ taught us a good while what to do, and would still teach us  
 “ what we shall do ; the city, country, and reformadoes teach  
 “ us what we should do ; and all this, because we ourselves  
 “ know not what to do. Some men are so violent and strong  
 “ in their own conceits, that they think all others dishonest  
 “ which are not of their own opinion ; but he that calls me  
 “ knave, because I differ from him in opinion, is the verier  
 “ knave of the two.”

We may judge from these debates, how ill the House support-  
 ed its dignity and authority, and what little prospect there could  
 be of a revolution in government for the better.

By the strange fluctuation of human policy, the Scots now  
 had joined the King's forces, and invaded England. The  
 following letter was intercepted from his Majesty to the Scotch  
 Commissioners.

“ My

Carisbrooke, July 31, 1648:

“ My Lords and Gentlemen,

“ I T is no small comfort to me, that my native country hath  
 “ so true a sense of my present condition, as I find ex-  
 “ pressed by your letter of the 8th of this month, and your de-  
 “ claration, both which I received on Friday last. And the  
 “ very same reason, which makes you discreetly and generously  
 “ at this time forbear to press any thing to me, hinders me like-  
 “ wise to make any particular professions unto you, lest it may  
 “ be imagined, that desire of liberty should now be the only  
 “ Secretary to my thoughts. Yet thus much I cannot but say,  
 “ that as, in all human reason, nothing but a free personal  
 “ treaty with me, can settle the unhappy distractions of these  
 “ distressed kingdoms; so, if that could once be had, I would  
 “ not doubt but that, by the grace of God, a happy peace would  
 “ soon follow: Such force, I believe, true reason has in the  
 “ hearts of all men, when it may be clearly and calmly heard;  
 “ and I am not ashamed at all times to profess that it hath, and  
 “ so shall be always want of understanding, not of will, if I  
 “ do not yield to reason, whensoever and from whomsoever I  
 “ hear it; and it were a strange thing, if reason should be less  
 “ esteemed because it comes from me, which, truly, I do not  
 “ expect from you; your Declaration seeming to me (and I  
 “ hope your actions will prove that I am not deceived) to be  
 “ so well grounded upon honour and justice, that albeit, by  
 “ way of opinion, I cannot give a placet to every clause in it;  
 “ yet I am confident, upon a calm and friendly debate we shall  
 “ very well agree.

“ To conclude: I cannot, for the present, better shew my  
 “ thankfulness to you, for the generous and loyal expressions of  
 “ your affections to me, than by giving you my honest and sin-  
 “ cere advice; which is, really and constantly, without seek-  
 “ ing private ends, to pursue the public professions in your De-  
 “ claration, as sincere Christians, and good subjects ought to  
 “ do; always remembering, that as the best foundation of  
 “ loyalty is Christianity; so true Christianity teaches perfect  
 “ loyalty; for without this reciprocation neither is truly what  
 “ they pretend to be. But I am both confident that needs not  
 “ to you, as likewise, that you will *rightly understand* this which  
 “ is affectionately intended by

Your assured Friend,

CHARLES R.

We may observe in this letter, a reserve and ambiguity which runs through all his Majesty's writings; and, indeed, we may venture to say, his subtlety lost him his crown and life, for he  
 had

had not resolution enough to be ingenuous, which furnished his enemies with arguments against placing any confidence in his engagements.

The Scots were soon defeated by the victorious Oliver Cromwell, and the King's last hopes destroyed. Nevertheless the negotiations with his Majesty went on, and his affairs being in the most desperate condition, he made such concessions as the Commons voted to be a ground for settling the peace of the kingdom. But the army, on the other hand, published Remonstrances, wherein they demanded justice upon the King: and his Majesty now began to be apprehensive of his safety, as appears by a very pathetic letter he wrote to the Prince of Wales, in which are the following expressions.

“ Use all worthy means to restore yourself to your right, but  
 “ prefer the way of peace. Shew the greatness of your mind  
 “ rather to conquer your enemies by pardoning, than by punish-  
 “ ing them. If you saw how unmanly and unchristian this impla-  
 “ cable disposition is in our ill-wishers, you would avoid that  
 “ spirit. Censure us not for having parted with so much of our  
 “ own right; the price was great, the commodity was security  
 “ to us, peace to our people. We know not but this may be  
 “ the last time we may speak to you or the world publicly: we  
 “ are sensible into what hands we are fallen, and yet we bless  
 “ God we have those inward refreshments that the malice of our  
 “ enemies cannot perturb. We have learned to know ourself,  
 “ by retiring into ourself, and therefore can the better digest  
 “ what befalls us, not doubting but God can restrain our ene-  
 “ mies malice, and turn their fierceness into his praise.

“ To conclude: If God give you success, use it humbly,  
 “ and far from revenge: if he restore you to your right upon  
 “ hard conditions, *whatever you promise, keep.* Those men  
 “ which have forced laws which they were bound to preserve,  
 “ will find their triumphs full of troubles. *Do not think any*  
 “ *thing in this world worth obtaining by foul and unjust means.*”

Such was his Majesty's advice to his son. Had this unfortunate Prince regulated his conduct agreeably to his own precepts, it would have been happy for himself and his subjects. But he was so far from acting the part he recommended to his son; he was so far even from intending to keep what he had promised, that, at the very time he made such liberal concessions to the Parliament, he wrote the following letter to the Duke of Ormond, which is but one month prior to the date of that to his son.

“ Ormonde,

“ Ormonde,

Newport, Oct. 10, 1648.

“ **L**EST you might be misled by false rumours, I have  
 “ thought fit by this to tell you my true condition: I am  
 “ here in a treaty, but such a one, as if I yield not to all that  
 “ is proposed to me, I must be a close prisoner, being still under  
 “ restraint: Wherefore I must command you two things; first,  
 “ to obey all my wife’s commands; then not to obey any pub-  
 “ lic command of mine, until I send you word that I am free  
 “ from restraint. Lastly, Be not startled at my great concessi-  
 “ ons concerning Ireland, *for that they will come to nothing.*  
 “ This is all at this time from

“ Your most real, faithful, constant Friend,

CHARLES R.”

Alas! how ill the actions of man correspond with his professions!

When the Army perceived that the King and Parliament were ready to close, they, in order to prevent an accommodation, made the most daring attack on the Privileges of Parliament, and the Liberties of their fellow subjects, that ever was known in the history of our own or any other country. They seized on such Members of the House of Commons as were disaffected to their interest, dragged them out by force, and kept them in a cruel and illegal imprisonment.

After all Members were excluded who were likely to oppose the views of the Army, the House of Commons proceeded against the King. They declared it to be treason in the King of England to levy war against the Parliament and the kingdom; and made an Ordinance for erecting a high Court of Justice for the trial of his Majesty: in consequence of which the unhappy Charles was tried, condemned, and beheaded.

Our accurate and judicious Historians conclude these volumes with the following pertinent observations.

“ During the whole process against the King, though there  
 “ are many divisions set down in the Journals, yet there is not  
 “ an instance in which the number of Members present exceeded  
 “ fifty-three: and they were once so reduced, that the Speaker  
 “ sent to Colonel Pride, to bring in one of the imprisoned Mem-  
 “ bers to make up a House, there not being forty then present.  
 “ The Ordinance passed by this Junctō, for bringing the King  
 “ to a trial, was unanimously rejected by the House of Lords;  
 “ and, in the list of those Commoners who sat in judgment upon  
 “ on him, there is not the name of one single Gentleman, who  
 “ made

made any considerable figure in the beginning of this Parliament.

From these indisputable facts it appears, That those great and able Members who first engaged on behalf of the liberties of the people, against the encroachments of the Prerogative, meant no more than *To oblige the King to rule according to Law; not to bring him to the Scaffold: And that Monarchy and the Peerage were not destroyed, till the Liberties of Parliament had been first subverted by an army of their own raising.*

The beheading of the King, was, undoubtedly, a most unjustifiable act. However he might be unfit to *reign*, he certainly was not unworthy to *live*. In all free governments, the kingly or *executive* power, is no more than a *trust* on behalf of the people: but as their confidence in the King is *implicit*, that is—as no *express* contract exists, which provides any punishment or penalty in case of a transgression on his part, consequently upon any breach of kingly duty, the people can only revoke their *trust*, and transfer it to some more worthy object; but they remain without further remedy against the King for any past abuses of power. It is the essence of Freedom, that all crimes shall have their known and stated penalties. Laws for the punishment of offences *ex post Facto* have, in all free States, been deemed unconstitutional, arbitrary, and oppressive: And if Kings were subject to such laws, they would, in fact, be only the greatest Slaves in a Commonwealth.

*The Upholsterer, or What News? A Farce, in two Acts. As it is performed at the Theatre Royal in Drury-lane. By the Author of the Apprentice. 8vo. 1s. Vaillant.*

THE ingenious Author of this Dramatic Entertainment has been very happy in the choice of a subject for his satire; viz. the character of the Political Mechanic, who, in the words of the Tatler, (to whom our Author is obliged for this character) “lives more in a coffee-house than in his shop, and “is so taken up with the Affairs of the Allies, that he forgets “his customers.” The absurdity of this passion for politics, is considerably heightened by the Author of the present Farce; who has also introduced another character equally ridiculous and contemptible; viz. that of a common hackney Pamphleteer, or prostitute Scribbler: a character not only *contemptible* but *despicable*, in the highest degree. These incendiaries care not what mischief they occasion, by the *fire-brands, arrows, and*



death which they daily scatter about for a *miserable hire*; but, provided they can securely eat and drink the reward of their iniquity, are totally indifferent whose principles they debauch, whose character they libel, whose peace they destroy, what neighbourhood they disturb, or what society they subvert!

Of this unworthy tribe, *Pamphlet*, in the Farce before us, is the proper representative; and we shall give the humorous scene betwixt him and *Quidnunc*, (the Upholsterer) as a specimen of the performance.

‘ *Quidnunc*. Here he comes—the best political Writer of the age.

Enter PAMPHLET.

‘ (*With a furtout coat, a muff, a long campaign wig out of curls, and a pair of black garters, buckled under the knees.*)

‘ *Quid*. Mr. Pamphlet, I am heartily glad to see you,—as glad as if you were an express from the Groyne, or from Berlin, or from Zell, or from Calcutta over land, or from—

‘ *Pamph*. Mr. Quidnunc, your servant,—I’m come from a place of great importance.—

‘ *Quid*. Look ye there now?—well, where, where?

‘ *Pamph*. Are we alone?

‘ *Quid*. Stay, stay, till I shut the door,—now, now, where do you come from?

‘ *Pamph*. From the Court of Requests.

‘ (*laying aside his furtout coat.*)

‘ *Quid*. The Court of Requests, (*whispers*) are they up?

‘ *Pamph*. Hot work.—

‘ *Quid*. Debates arising may be.

‘ *Pamph*. Yes, and like to sit late.

‘ *Quid*. What are they upon?

‘ *Pamph*. Can’t say,——

‘ *Quid*. What carried you thither?

‘ *Pamph*. I went in hopes of being taken up.—

‘ *Quid*. Looke there now. (*Shaking his head*)

‘ *Pamph*. I’ve been aiming at it these three years.—

‘ *Quid*. Indeed! (*Staring at him.*)

‘ *Pamph*. Indeed,—Sedition is the only thing an Author can live by now,—Time has been I could turn a penny by an earthquake; or live upon a jail-distemper; or dine upon a bloody murder;—but now that’s all over,—nothing will do now but roasting a Minister—or telling the people, that they are ruined—the people of England are never so happy as when you tell ’em they are ruined.

‘ *Quid*. Yes, but they an’t ruined—I have a scheme for paying off the national debt.

‘ *Pamph.* Let’s see, let’s see, (*puts on his spectacles*) well enough! well imagined,—a new thought this—I must make this my own, (*aside*) silly, futile, absurd—abominable, this will never do—I’ll put it in my pocket, and read it over in the morning for you—now look ye here—I’ll shew you a scheme (*rummaging his pockets*) no, that’s not it—that’s my Conduct of the Ministry, by a Country Gentleman—I prov’d the nation undone here, this sold hugely,—and here now,—here’s my Answer to it, by a noble Lord;—this did not move among the trade.——

‘ *Quid.* What, do you write on both sides?

‘ *Pamph.* Yes, both sides,—I’ve two hands, Mr. Quidnunc,—always impartial, —*Ambo dexter.*—Now here, here’s my Dedication to a great man—touch’d twenty for this—and here,—here’s my Libel upon him——

‘ *Quid.* What, after being obliged to him?

‘ *Pamph.* Yes, for that reason,—it excites curiosity—white wash and blacking-ball, Mr. Quidnunc! *in utrumque paratus*,—no thriving without it.

‘ *Quid.* What have you here in this pocket?

‘ (*prying eagerly.*)

‘ *Pamph.* That’s my account with Jacob Zorobabel, the Broker, for writing paragraphs to raise or tumble the Stocks, or the price of Lottery Tickets, according to his purposes.

‘ *Quid.* Ay, how do you do that?

‘ *Pamph.* As thus,—to day the Protestant interest declines, Madrais is taken, and England’s undone; then all the long faces in the Alley look as dismal as a blank, and so Jacob buys away, and thrives upon our ruin.—Then to-morrow, we’re all alive and merry again, Pondicherry’s taken; a certain northern Potentate will shortly strike a blow, to astonish all Europe, and then every true-born Englishman is willing to buy a Lottery Ticket for twenty or thirty shillings [more than its worth; so Jacob sells away, and reaps the fruits of our success.

‘ *Quid.* What, will the people believe that now?

‘ *Pamph.* Believe it!—believe any thing,—no swallow like a true-born Englishman’s—a man in a quart bottle, or a victory, it’s all one to them,—they give a gulp,—and down it goes,—glib, glib.——

‘ *Quid.* Yes, but they an’t at the bottom of things?——

‘ *Pamph.* No, not they, they dabble a little, but can’t dive——

‘ *Quid.* Pray now, Mr. Pamphlet,—what do you think of our situation?

‘ *Pamph.* Bad, sir, bad,—and how can it be better?—the people in power never send to me,—never consult me,—  
Rev. May, 1758. Ec mult

‘ must be bad.—Now here, here, (*goes to his loose coat*) here’s a manuscript!—this will do the business, a master-piece,—I shall be taken up for this.——

‘ *Quid.* Shall ye?

‘ *Pamph.* As sure as a gun I shall,—I know the Bookseller’s a rogue, and will give me up.

‘ *Quid.* But pray now what shall you get by being taken up?

‘ *Pamph.* I’ll tell you—(*whispers*) in order to make me hold my tongue.

‘ *Quid.* Ay, but you won’t hold your tongue for all that.

‘ *Pamph.* Po, po, not a jot of that—abuse ’em the next day.

‘ *Quid.* Well, well, I wish you success,—but do you hear no news? have you seen the Gazette?

‘ *Pamph.* Yes, I’ve seen that,—great news, Mr. Quidnunc, —but harkye!—(*whispers*) and kiss hands next week.

‘ *Quid.* Ay!

‘ *Pamph.* Certain.

‘ *Quid.* Nothing permanent in this world.——

‘ *Pamph.* All is vanity.——

‘ *Quid.* Ups and Downs.——

‘ *Pamph.* Ins and Outs.——

‘ *Quid.* Wheels within wheels.——

‘ *Pamph.* No smoke without fire.

‘ *Quid.* All’s well that ends well.

‘ *Pamph.* It will last our time.

‘ *Quid.* Whoever lives to see it, will know more of the matter.

‘ *Pamph.* Time will tell all.

‘ *Quid.* Ay, we must leave all to the determination of time.

‘ Mr. Pamphlet I am heartily obliged to you for this visit,—I love you better than any man in England?

‘ *Pamph.* And, for my part, Mr. Quidnunc,—I love you better than I do England itself.

‘ *Quid.* That’s kind, that’s kind,—there’s nothing I wou’d not do, Mr. Pamphlet, to serve you.

‘ *Pamph.* Mr. Quidnunc, I know you’re a man of integrity and honour,—I know you are,—and now since we have opened our hearts, there is a thing, Mr. Quidnunc, in which you can serve me,—you know, sir,—this is in the fullness of our hearts,—you know you have my note for a trifle,—hard dealing with Assignees,—now, could not you, to serve a friend, cou’d not you throw that note into the fire?

‘ *Quid.* Hey! but would that be honest?

‘ *Pamph.* Leave that to me, a refin’d stroke of policy,—papers have been destroy’d in all governments.

‘ *Quid.*

Each in deep thought  
without looking at the  
other.

\* *Quid.* So they have,—it shall be done, it will be political,  
\* it will indeed.—Pray now, Mr. Pamphlet, what do you take  
\* to be the true political Balance of Power?

\* *Pamph.* What do I take to be the Balance of Power!

\* *Quid.* Ay, the Balance of Power?

\* *Pamph.* The Balance of Power is,—what do I take to be  
\* the Balance of Power,—the Balance of Power,—(*shuts his*  
\* *eyes*) what do I take to be the Balance of Power?

\* *Quid.* The Balance of Power, I take to be, when the  
\* Court of Aldermen sits.

\* *Pamph.* No, no,——

\* *Quid.* Yes, yes,——

\* *Pamph.* No, no, the Balance of Power is when the found-  
\* dations of government and the superstructures are natural.

\* *Quid.* How d'ye mean natural?

\* *Pamph.* Prithee be quiet man,—this is the language.—The  
\* Balance of Power is—when the superstructures are reduced to  
\* proper balances, or when the balances are not reduced to un-  
\* natural superstructures.

\* *Quid.* Po, po, I tell you it is when the fortifications of  
\* Dunquerque are demolished.——

\* *Pamph.* But I tell you, Mr. Quidnunc.——

\* *Quid.* I say, Mr. Pamphlet.——

\* *Pamph.* Hear me, Mr. Quidnunc.

\* *Quid.* Give me leave, Mr. Pamphlet.——

\* *Pamph.* I must observe, Sir.——

\* *Quid.* I am convinced, Sir.——

\* *Pamph.* That the Balance of Power.——

\* *Quid.* That the fortifications at Dunquerque.

\* *Pamph.* Depends upon the balances, and superstruc-  
\* tures.——

\* *Quid.* Constitute the true political Equilibrium.——

\* *Pamph.* Nor will I converse with a man.——

\* *Quid.* And, Sir, I never desire to see your face.——

\* *Pamph.* Of such anti-constitutional principles.——

\* *Quid.* Nor the face of any man who is such a Frenchman  
\* in his heart, and has such notions of the Balance of Power.

[*Exeunt.*]

\* *QUIDNUNC Re-enters.*

\* *Ay,* I've found him out,—such abominable principles, I  
\* never desire to converse with any man of his notions,—no,  
\* never while I live.——

\* *Re-enter PAMPHLET.*

\* *Pamph.* Mr. Quidnunc, one word with you, if you please.

\* *Quid.* Sir, I never desire to see your face.——

E e 2

\* *Pamph.*

Both in a passion.

‘ *Pamph.* My property, Mr. Quidnunc,—I shan’t leave my property in the house of a Bankrupt, (*twisting his handkerchief round his arm*) a silly, empty, incomprehensible blockhead.

‘ *Quid.* Blockhead! Mr. Pamphlet.—

‘ *Pamph.* A Blockhead to use me thus when I have you so much in my power.—

‘ *Quid.* In your power!

‘ *Pamph.* In my power, sir,—it’s in my power to hang you.

‘ *Quid.* To hang me!

‘ *Pamph.* Yes, sir; to hang you—(*drawing on his coat*) did not you propose, but this moment, did not you desire me to combine and confederate to burn a note, and defraud your Creditors—

‘ *Quid.* I desire it!

‘ *Pamph.* Yes, Mr. Quidnunc, but I shall detect you to the world. I’ll give your character.—You shall have a six-penny touch next week.

‘ *Flebit, et insignis totâ cantabitur urbe. Exit Pamphlet.*’

As the character of the Upholsterer is not our Author’s own (for he honestly acknowledges the borrowing it of Mr. Bickerstaff) we have the less to say of it: that of the hackney Writer is more of an original, and is a character which the Author has not more severely than candidly exposed; for it is, indeed, rather a *favourable* representation of those vermin, who are really the pest of this nation. These are the wretches whose worthless labours so amply shew the utility of our *Monthly Catalogues*. These are the gentry on whom we are sometimes thought to exercise too much severity:—but, surely, we may truly reply, that *mercy to these would be INJUSTICE to the PUBLIC.*

*Remarks on the Compleat Body of Husbandry; continued from page 25 of the Review for January, 1758.*

**A**MIDST the various avocations of Husbandry, in which whoever would be a competent Judge, must be personally engaged, it cannot be supposed, there is leisure or opportunity for attaining any great elegance of stile, or purity of diction. Sensible of a deficiency in those respects, the Writer of these Remarks has only to hope for the candour and kindness of his Readers, while he is treating of a subject so complicated, and so little understood by men of literature.

' We now enter on the Fourth Part of the sixth Book of this Deluge of Words, the *Compleat Body of Husbandry*, which treats *Of the different Manners of Sowing*; in nine Chapters.

I. *Of Sowing in general.* It is observed, that the Seed should be changed from a *worse* soil to a better(1); and from a colder climate to a warmer; for that, a 'favourable climate advances 'it beyond its natural goodness.' Dry soils should be sown in wet weather, we are told, 'if the seed be of a nature to bear 'wet;' and moist soils in a dry season. It is never too wet to sow Wheat, 'when the horses and instruments can go without 'clogging(2).' Wheat, it is said, when sown dry, will lie in the ground without shooting, six weeks, or more(3), if no rains fall; and that while it lies and does not grow, it will be in danger of decaying; 'therefore it is better to wait somewhat 'beyond the common season, than to sow it when it is likely to 'fail.—In general, Summer Corn does best when sown in dry 'weather; only Black Oats require a great deal of moisture; 'and will not do well without it.' This is right.

In strong tough land, our Authors recommend sowing the corn after the ground is plowed, and only harrowing it in; but in lighter and looser soils, to sow it under furrow, and plow it in. In general, this is also a good method.

The two next Chapters treat, of the Depth at which Seeds are to be sown, and of the Methods of finding that Depth. There are two ways proposed to shew this; the one is by Mr. Tull's Gauges, made thus. "Saw off twelve sticks of about 'three inches diameter: bore a hole in the end of each stick, 'and drive into it a taper peg; let the first peg be half an inch 'long, the next an inch, and so on; every peg to be half an 'inch longer than the former, till the last peg be six inches long: 'then in that sort of ground where you intend to plant, make 'a row of twenty holes with the half inch gage; put therein

(1) Yet in the chapter *Of Changing the Seed*, our Authors advise, 'that the Seed for any piece of ground, should be got from land 'somewhat *richer* than itself!

(2) It is the opinion of Farmers, in general, that *silb* Wheat (and only that) should be sown when the ground is somewhat moist, but not when it is so wet as to be likely to hinder the horses and instruments from going; nor do they advise sowing any soils, or any sorts of seed, in wet weather; which is very bad Husbandry.

(3) We have not met with an instance of this, except when Wheat has been sown late in autumn; then, indeed, the cold weather prevents it from growing; and wet must be so far from helping in this case, that it must hinder, by making the ground colder,

‘ twenty good seeds, cover them up, and then stick the gage at the end of that row; then do the like with all the other eleven gages. This will determine the depth at which most seeds will come up.’

We have chosen to give this account in Mr. Tull’s words, rather than our Author’s, as it is much shorter, and not less perfect. The other way is; to cut a trench of two feet long, and at one end let it be two feet deep, and at the other end terminate at the level of the ground, the bottom all the way rising in a slanting direction.\* Along this bottom let seeds of different kinds be scattered, and the trench be filled again to the level of the ground. It will be found, by this experiment, say our Authors, that none of the seeds which the Farmer has to do with, will rise [grow, we suppose they mean] that are buried above nine inches deep. ‘ At six inches some kinds will rise very well, and other kinds scattered with them not at all; and other seeds do not shoot unless they be within an inch or two of the surface.’ By this means, ‘ he will find that every seed has a particular depth at which it will grow best.’ Experiments of this kind shew, that ‘ seeds of the same species may be buried at a greater depth in light, than in strong soils. In some cases seeds will corrupt and grow mouldy (4), when covered too deep for their shooting; but this is not universal; for in some soils they will lie unhurt—twenty years: and on turning up the earth after that period, and bring them nearer the surface, they grow speedily and well (5).’

Our Authors next treat about the quantity of seed to be sown in the common and in the drill Husbandry (6), and of the different

(4) How does this agree with another observation of theirs, that the Husbandman who understands thus much of the nature of seeds, will find that he may preserve *any kind* for a long time good, by burying them in a *proper manner*? Now, this proper manner we cannot discover from our Authors; they have not given the least hint of it; indeed, how should they? for if the seeds, when covered deep, will turn ‘ mouldy, and corrupt;’ and, when covered shallow, will grow, what medium depth can they fix on, at which they will do neither, but keep ‘ good for a long time?’

(5) Very true; and this has led many Farmers into the notion that the earth produces weeds spontaneously: when they perceive that the more and deeper they plough such ground as, by a series of ill management, is prodigiously stocked with the seeds of weeds, the more these grow; they give over, and declare it impossible to destroy the weeds, for *that the ground breeds them*.

(6) But what that quantity in either is, we are not told; they only

ferent quantities which are sowed in different places. Here we are informed, that 'in some of the western counties, eight bushels of Barley is sown on an acre of ground (7).' But that the Farmers 'do not, in this case, consider the nature of the soil, or proportion the quantity of seed to it (8).'

In the next Chapter we are told of the great *Advantages the Drill Husbandry receives from the Hoe Plow*.—But here the Authors continue their extravagant encomiums on the practice of drilling and horse-hoeing; and loudly decry the common method of sowing corn. They do not, however descend to particulars, but avoid entering into the merits of the cause; for here are no estimates of the charges, produce, and profit, of their most excellent Husbandry; nor is the prodigious difference, in point of profit, between that and the common Husbandry, ascertained by any sort of calculations. They have, however, one very just and striking reflection on this head. 'The benefits of the field,' say they, 'are [by the common way of sowing] as unequally distributed among its growths, as those of Fortune among mankind, there is enough for all, if it were properly distributed, but millions starve because it is divided unequally.'

Our Authors having advanced thus far, now turn back, and in the forty-ninth Chapter again discourse *Of changing the Seed*. Plants thrive better, they tell us, in some countries, and soils, than in others, and in those places produce the most perfect

ly hold forth in their usual tedious manner, on the great advantages of drilling the seed, and disadvantages of sowing it in the common way. What they have said on this head, is, for the greatest part, taken from Mr. Tull; and tho' he had before enlarged on these advantages, to the uttermost that they would bear, if not beyond it, yet our Authors, resolved that nothing should be lost by passing through their hands, have given them another stretch; and have magnified things to such a degree, both here and elsewhere, that a Reader, unexperienced in Husbandry, would be led to think the drilling Farmer must get an estate while the common Farmer is gaining nothing. We are satisfied, however, it is not in their power to produce one Farmer who has, by the horse-hoeing Husbandry, gained an estate; though that method is of so many years standing; but many Gentlemen have gone considerable lengths in spending their estates by practising it.

(7) Mr. Tull, from whom this too is taken, only mentions it as done in Wiltshire, and but on some sorts of land.

(8) No! How came they then to allow a double portion of seed to some particular sorts of land, if they did 'not consider the nature of the soil, nor proportion the quantity of seed to it?' It appears to us, that the Farmers considered this rather too much, and, in consequence of it, were apt to over seed the ground.



seeds. 'A plant that does not thrive perfectly, will not yield perfect seeds; and seeds that are not perfect, will not give plants that are.'

Another advantage, said to accrue from changing the seed, is, that the seeds of weeds which may be in the wheat, will not grow so well when changed to a contrary soil (9).

Our Authors say, they 'shall agree readily with Mr. Tull, that the grain of land cultivated by the drill-plow, and horse-hoe, is *fairer* and *finer* than that of other ground (10).'

What

(9) But they produce only one instance of this, that is of the *Corn-marygold*, as they call it; a weed not very common, and whose seeds we never remember to have seen in a sack of wheat, or other grain: and as to the most common weeds, whose seeds are apt to remain among the grain after it is cleaned, we know, there is no soil that will bear corn, but will bear too many of them: so that there is very little in this notion. Besides, why may not the wheat suffer by a change of soil, as well as the weeds?

(10) We can find no such expression in Mr. Tull's book: he, indeed says, that his drilled Cone-wheat had grains "double the weight of the sown of that sort;" and that one ear of his hoed Lammas-wheat was eight inches long, and double to those of sown wheat; but he forgot to count the good corns in this ear: which he ought to have done, to ascertain the real goodness of it. For we have known horse-hoed wheat with some ears near as long, and but a small number of good grains in them, and none so fair and fine as those of common wheat: and we guess, Mr. Tull's hoed Lammas-wheat, had it been examined, would have been found as defective in that respect.

In the many years experience we have had of the Horse-hoing Husbandry, we could never find the wheat so *fair* and *fine*, nor in near such quantity, as by the common method. It is true, the Cone or Dugdale wheat succeeds best of any sort in that way, because of the strength and tallness of its stalks; but even this doth not come to that due maturity in this as in the common way: and it is, besides, the worst kind of wheat, and the least sown. The common sorts of wheat, when cultivated in the Tullian way, fall and break down, for the greatest part, between the time of shooting or coming into ear, and harvest, for want of mutual support; and will blight and mildew in a shocking manner; more especially if stormy weather happens at that season. When the wheat is thus fallen, no hoers or weeders can go amongst it, and the weeds get to such a head by harvest time, that we have seen them of a height, and thickness, that the wheat could scarcely appear through them. It has been laid down flat, and close to the ground, and great numbers of the ears, at reaping-time, have been found grown into the ground, and sprouted out again quite green: and the stalks of the wheat, and the weeds, have been so matted together, and entangled,

What is said in the next Chapter, on the *Change of Species, and of Patney Barley*, may be found more perfect in Mr. Tull; and as it seems to us not very essential, we shall pass it, together with the last chapter of this part, which is chiefly taken up with repetitions and tautology.

We are now come to the fifth Part, *Of Drill and Horse-hoeing Husbandry* (11), in eight Chapters. In the first we are informed, that ‘some Farmers have practised the Drill Husbandry alone; that is, as we understand it, without any hoeing, ‘and ‘they have found advantage from it, as doubtless they must, ‘because of its superior benefit to the common kind;’ yet, at the end of the next Chapter, we are assured, that such ‘are ‘extremely to blame who use one without the other.’ But can any be to blame, for practising what they have found beneficial to them (12)?

‘Some people [Chap. LIV.] who follow the new method, ‘rob themselves of half its benefit, by their fear of setting about ‘it with spirit (13). They drill their seed in rows a foot and a ‘half distant, and then cut up the earth lightly by a horse-hoe ‘between. This is of the nature of the garden hoeing, and is

led, that the Reapers could not separate them; but have torn both up together. In short, we very much doubt the possibility of reducing Mr. Tull’s theory of Horse-hoeing on ridges, into general practice.

(11) It is called the IVth part, we suppose, by a mistake of the Press.

(12) And yet we think that drilling only, can be of no service, but must rather be hurtful, as it will occasion the corn to grow more in clusters than common sowing: It must leave also more room for the weeds to grow; for as the grain is huddled together in rows, there must be more vacant room than when it is spread all over the ground, as in the common way. And we will venture to affirm, that were one half of a piece of ground to be sown broad-cast, in the common way, and the other to be drilled in rows, and not to be hoed, this part would not only be much fuller of weeds than the other that was sown broad-cast all over the ground, but would also produce less corn.

(13) We believe, (and with good reason) that most of those who have tried this *new method*, as it is called, instead of robbing themselves of half its benefit for want of spirit, have rather robbed themselves, and impaired their fortunes, by having too much spirit, and so much faith in its plausibility, as to believe it impossible to be otherwise than true; until dear-bought experience convinced them of the fatal deceit.

‘ of great advantage; but let it be done properly, and it will be of much greater (14).’

The sixth part of this book is entitled, *The Benefit of Drill and Horse-hoeing Husbandry*. It treats largely of the method of managing Turnips, Wheat, and St. Foin, in that way; but is mostly a transcript from Mr. Tull, without any improvements that we can perceive.

We shall, however, for the use of our practising Readers, add a few Remarks, in the Notes, on some particular passages of this part.—As first, we are told, in the sixtieth Chapter, that ‘ when a piece of ground is intended for Turnips, of *what-  
ever kind it be*, it should be first plowed up *as deep as possible* (15),’ &c.—2dly, In the same Chapter, that ‘ the Turnips rising

(14) And this is, in truth, the only proper method of drilling corn: if there is any proper way of doing it. This may be called *Drilling on the Level*, to distinguish it from drilling on ridges, the Tullian way; and the rows, in drilling on the level, should be no wider than is necessary to admit either the hand or the horse-hoe, which ever is thought proper to be used. For it is far from being in itself an advantage to plants, to be in rows; but only as it gives room, in the field, to extract the weeds, and to stir the ground with more convenience, and less expence, than otherwise; and, in the garden, for the other ends just mentioned. For it is evident, the plants must be more in each others way; and, as their roots cannot so well reach or come at all the ground, they must receive less benefit from it, as well as leave more room for the weeds to grow, when in rows, than when *sparsum*, or all over the ground. Corn likewise scrawls, or breaks and falls down every way in single stalks, which entangle with each other, and with the weeds, a great deal more in rows than in the common way; and this the more the wider the rows are: nor are the narrowest rows we have seen entirely free from these faults. When common grain falls down, or lodges, as some call it, the ears all rest on the stalks of their contiguous ears, and lie one over the other like the feathers of a bird, or the scales of a fish; so that when a whole field of wheat is laid, the ears, for the greatest part, may be seen lying uppermost upon the straw or stalks, and very few touch the earth. But it is not so with drilled corn in ridges, the Tullian way; for, when that falls, the first part that touches the ground is commonly the ear, which frequently, at reaping time, is found rooted into the earth, and grown out quite green.

(15) This will render the land barren for a time; for such *deep plowing* will turn down into the ground a great deal of the top and best mould. It will also turn up as much of a worse earth, which, by its coldness, rawness, and toughness, if clayey, or by its real sterility if hurlocky, gravelly, or sandy, will not fail to spoil the crop of Turnips, as well as damage the subsequent crops of corn. In the

fifth

rising at random in the ordinary way, are, in a great measure, to be cut up, but in *this all the seed that is sown is for good* (16).  
—3dly, In the next Chapter it is said, ‘there is a great advantage in having two shootings of the Turnips in the same field; —if one crop should be destroyed, there is another safe, perhaps, without the trouble of a fresh sowing.—For the small flies that do the mischief, come in innumerable multitudes, and’ destroy the crop, and then ‘go away; and it is a perfect chance whether they come again just at the rising of the second crop’ (17) &c.

4thly, In the sixty-third Chapter, we are assured that Dung is allowed to be useful for Turnips by Mr. Tull, *its great enemy* (18).

And,

fifth Chapter of the first Part, our Authors tell the Farmer, that *he must not plow deep in a thin Soil*, &c. but, now they seem to have altered their minds, for *in whatsoever kind [of Soil] it be, he must plow as deep as possible*.

(16) But our Authors likewise soon change their minds, as to this; for, in the next chapter, they tell us, that ‘when the season is favourable, when all the seeds have shot, and no mischief has been done by insects, the number of plants will be too great. Precaution has been used to sow more than need grow, because it is natural to suppose some will be lost; but when all rise, they must be thinned. The sooner this is done the better. The method is, to pull up the worst looking shoots, and most where they stand thickest; it is idle to let these stand to exhaust the earth first, so that the earlier they are destroyed the better.’

Now here we see, that *all the Seed that is sown is not for good*; for that *they must be thinned*; how? by pulling.

(17) In our opinion, it would be a greater chance that they should go away at all; for, as soon as they have devoured one crop, the other will probably appear, (if it appears at all) and thus supply the flies with a fresh flock: and so on, when the third crop comes at the heels of the second. When Turnips come up so gradually, and at several times, one after the other, they are very often destroyed by the fly; but those that start out of the ground quick, and pretty nearly together, do generally escape them: for if the fly comes, while they are feeding on some of the plants, others will grow into *rough leaf*: and these they rarely meddle with. Thus old Turnip seed, that grows slowly, and sprouts up at many different times, a few at a time, seldom comes to any thing, for the fly commonly devours them as fast as they appear out of the ground: while new seed, that grows quick, and comes up nearly altogether, soon grows out of the way of the fly.

(18) We cannot find that Mr. Tull was such an enemy to Dung as our Authors represent him; that Gentleman, indeed, believed, that  
constant

And, 5thly, (In the next paragraph) that 'the best Judges of Turnips leave only thirty to a square perch, when they have been sown in the common way, but' when drilled in ridges, with six feet intervals,—sixty may be left in a perch (19).

6thly, In the sixty-sixth Chapter, our Authors relate from Mr. Tull, the prodigious increase of Wheat, by the Horse-hoeing Husbandry, in stalks, ears, and grains. As that the stalks, instead of being two or three, are thirty or forty from each grain, and all come to have good ears (20), &c.

7thly,

constant tillage, applied to a small number of plants, would supply the place of dung, and be much cheaper: and on these two principles his theory was founded. But he recommends the use of dung, in some cases, as cheaper than tillage; and gives the best hints concerning the time when, and condition in which, it should be laid on land, of any Author we have yet perused.

(19) Here we must take the liberty to dissent, not from our Authors, but from our Authors Author, Mr. Tull, there being nearly his words, and they are an instance of his partiality to his own system. We cannot think that any man, who is a real judge of those affairs, can allow *nine square feet*, i. e. one square yard, to one Turnip, whose diameter, at a medium, throughout a crop, shall not be *nine inches*. We have numbered above one hundred and twenty pretty full grown Turnips, besides many more smaller ones, upon one square perch of ground.

(20) We have frequently seen as many stalks from a root of corn in the common Husbandry, where the land was good, and the plants stood very thin, but cannot say the ears, tho' much larger than common, were all good; for, indeed, but few of them were so. Because at harvest, many of them were blighted and withered, and seemed like dead ears, having but few grains, and those thin and lank, containing very little flour; and most of the rest were mildewed so much as to damage the grains that were in them: and this is the common misfortune of wheat, when it is so very thin on the ground.

Corn in general, (as well as most other vegetables) when it is very thin on the ground, branches out into many heads or stalks, and those strong and large, even tho' the ground be poor; except in some particular cases. We have numbered above fifty stalks or branches from one root of wheat, in the middle of a field of wheat, on no extraordinary land, and not manured; which was owing to the exceeding thinness of the crop: and, in our judgment, that great increase of stalks from a few grains of seed in the horse-hoeing Husbandry, is principally occasioned by the very small number of plants on the same ground.

And it is observed, that Wheat, in particular, when it grows thick on the ground, tho' it may have but very few stalks, (perhaps, at a medium, not above two) from one root, and tho' the ears shall be small,

7thly, Chapter sixty-eight acquaints us with 'the great nicety required in laying in the seeds of St. Foin. In moderate land it should be covered half an inch deep, and in such as is very dry and light, a little deeper; but nothing is so dangerous as the burying it too low in the ground (21),' &c.

8thly, Lastly it is observed, in Chapter seventy, that 'all the articles of seed, tillage, drilling, weeding, and reaping, with whatever other lesser articles there may be in this method of Husbandry, [the Horse-hoeing] do not amount to above the eighth part of the expence in the common method: therefore were the crop much less, the profit would still be very greatly above that of the other: it is plain then how vast the advantage must be, when it is as we see really greater (22).

Having

small, and contain but a few grains, yet shall these come to greater maturity, and be finer, and plumper, than those of other wheat that happens to be very thin on the ground, and, in consequence, tillers, or branches out: for this, generally, ripens very unkindly, having numbers of green immature ears at harvest; and, except in a very favourable season, most of the others blight, mildew, and thus become lank and thin, the grains of the corn being lean, and almost empty of flour. And this is the misfortune that attends wheat in the horse-hoeing Husbandry.

To conclude, this is a grand desideratum in Husbandry, which, whoever shall supply, by discovering a method to cause wheat, in particular, to ripen as kindly, and come to as perfect maturity, when it is ever so thin planted on the ground, as it does when it is at a due or common thickness, will do more real service to his country, than he who shall find the Longitude at sea.

(21) From hence the Reader may be led, perhaps, to think, that the drill will plant the seeds with a mathematical exactness, when he is told, that these 'should be covered half an inch deep,' &c. But, in fact, we are persuaded, there is no such thing to be done. For when the Drill is set so very shallow, tho' even then it will go often three times as deep (as indeed it may without danger of burying the St. Foin, or, perhaps, any other seed the Farmer sows) yet it will much oftener go above ground, by reason of the unevenness of the surface, hard and easy places in the ground, obstructions from stones, and from the dirt and rubbish which adheres to it.

(22) This wants sufficient proof. For, in the article of seed only, where the difference is much the greatest, Mr. Tull directs six gallons of wheat to an acre, in the horse-hoeing way; and the common Husbandry requires but twenty gallons, (or two bushels and a half) which is not *four*, instead of *eight*, times the quantity. — The tillage, including hand-hoeing, and harrowing, and rolling or clotting the intervals between the horse-hoings, (one of which must be done) is seldom less than the tillage in the common Husbandry. We are sensible

These observations on the Horsehoeing Husbandry, we conceived more especially due to our Readers, seeing this celebrated theory has never, at least to our knowledge, been animadverted on before; but, on the contrary, has been implicitly received, and highly applauded, by the curious in Agriculture. In our experience of it, it has not only failed to produce that great profit its ingenious Inventor seems to promise, or its sanguine Admirers to expect, but it has not even answered the expences it occasions; nevertheless, it may justly be allowed a simple, natural, and rational scheme, supported with great force of argument, and with the test of experiment, by its most ingenious Author. And tho', perhaps, it may not be the very truth itself, with respect to Agriculture, yet it so nearly approaches the truth, that the judicious Husbandman will be led by it into a truer and more natural method of managing his land, than he probably would ever have thought of. But yet, on the other hand, it may be, it has been, like a sword in the hand of a madman, to many a rash, unadvised Practiser; and thence has strongly prejudiced the common Farmer against every thing new in Husbandry.

We shall next proceed to give a slight account of the rest of this tedious sixth book; which now assumes the form of a Letter; said to be 'the thoughts, at large, of a practical Correspondent,' &c. which *seems* to run through the rest of it, being about sixty-nine pages: and we can only say, it *seems*; for, after above fifty pages, containing a medley of things, some relating to country affairs, others foreign to them, some indeed curious and not unuseful (23), but often served up to the Reader to

sensible Mr. Tull represents this article extremely low, but he was certainly too partial to his favourite theory, in this respect particularly. He also sets the reaping at half the common price, but this is not an *eightth part*. Tho' this is copied from Mr. Tull, yet where they say, the crop is *really greater* than a sown crop, they *really* enlarge upon him, for he does not pretend that his crops were greater than sown crops, or always so great. Horsehoeing Husb. 8vo. p. 261.

(23) As, Of the advantages, and pleasure of a country life. Of commodious buildings. Laying farms and lands conveniently together. Of dividing grounds; and of good fences. Of supplying lands with water; and of floating and draining wet land. Of making good roads, &c. Of the new husbandry; and of the old: where speaking of open fields, we are told, that 'tho' corn was also formerly sometime [their own words] sowed in inclosed grounds, &c.—yet the open fields always had, and still have the preference, as producing the best and sweetest corn, and as the least subject to smuts and blights;—that corn growing near a hedge has not to great a quantity

to refresh his memory, and make him pay for his peeping; the book reassumes its former order and division of chapters. But instead of proceeding from Chapter seventy, (the last) to seventy-one, &c. it begins with Chap. I. *Upon Pease*, and goes on in twenty-five chapters to the end of the book; without any reason assigned for this breach of order, and connection; or any excuse for the irregularity and confusion occasioned by it.

We shall recite a few things from this part of the work, on which we think it may be useful, and not unentertaining, to our husbandry Readers, to make some remarks.

In page 356, and elsewhere, we meet with instances of the extraordinary fertility of *wheat*, when *set*; when *steeped* in certain liquids, or mixtures; or when the ground was *particularly prepared*, as in the case of Mr. Yelverton, in Ireland: and also of *barley*, from Plat (24).---But, except we had been told the pre-

\* quantity [of what?] as that which grows in the middle of the close. —The open fields have also more of the sun and air,' &c. compare this with the following expressions in the beginning of the third book: *That hedges defend corn from the wind, and from the cold nipping blasts in the Spring, &c. And, that it is found, that the same manure will do twice the service on a quiet sheltered close, that it will in the open fields. And, that it is certain, and well known, that inclosed land yields much more corn from the same seed and dressing, than the open field does, &c.* See our remarks in September Review, p. 220, 221. Now judge, Reader, what an excellent body of husbandry you have got, to instruct you in that useful art: fit, indeed, to be chained in the vestry-room of every country parish in the kingdom, as the wise inhabitants of *L——*; are said to have done; if it were only to occupy their heads with connundrums and contradictions, and keep them from wrangling with one another upon parish affairs.—But, to continue our enumeration of the rest of the articles treated of here; they are of wheat in general. How corn grows. How the ground is to be prepared for wheat, and how the wheat is to be prepared for the ground. Of transplanting wheat, &c. Of weeding of corn, &c. Of the method of keeping corn. Of brining, or steeping corn, or other seeds. Of barley-crops, with their management. Of rye. Of the oat, its uses, and the soils proper for it: where they tell us, in direct contradiction to what they had before asserted \*, that 'it is an hardy grain,' and 'will grow in almost any soil; and that with the least culture of any grain,' p. 384. That 'Oates will do with the worst tilths, in the poorest ground of any grain.' p. 385.

\* In the first part of the sixth book, chap. 4. where it is said, that *poor land will nourish rye, but not oats.* See remarks in January Review, p. 4.

(24) Plat is made to say, p. 382. that his friend had thirty quarters of barley on an acre, through twenty acres; and that he sold it for



precise sort and condition of the soils whereon these experiments were made, they all produce nothing serviceable to the husbandman. Many of them, it is likely, were tried on spots of rich garden-ground, where, if a few corns had been casually dropt, and accidentally trod into the ground, the increase, through the over-rankness of the soil, and the small number of plants, might have, perhaps, been as great.

The several sorts of liquid for *steeping* the seed, seem rather to retard, than to accelerate vegetation; for, of the several experiments in pages 374 and 5, transcribed from the Philosophical Transactions, those grains 'that were not at all steeped, were [to the surprize of the experimenter] all of them as soon up as any of the former, except the wheat, which [it seems] was but about half up;' as being but a single corn, it might easily be, by accident, or imperfection of the seed (25). 'Mortimer's receipt for steeping wheat in water, pigeon's dung, nitre, &c. p. 356, seems to have done the same in Mr. Hamilton's trial of it: for he says, 'but little of it appeared above ground,' but 'what came up branched so, that he could number forty stalks from one grain;' and we dare engage the wheat would have done the same without steeping, had it been set as *thin* as it came up, and on the same ground.

In short, it appears to us at present, that the principal, though undefined, and even contrary, end, of most liquid preparations, for steeping wheat seed-corn, is, rather to try and prove the soundness and healthiness of the grains of corn; and that

for four shillings per quarter; but Plat's words are, that there was six hundred quarters of barley on the twenty acres; that by reason of the failing of corn in the common fields, it was sold for forty shillings per quarter, and came to 1200 l. It grew on 'very fertile, rank, greensward ground,' fresh broke up, and made a tilth; and no uncommon means used either to the seed, the crop, or the ground that is taken notice of; if our Readers can believe it. See *Hartlib's Legacy of Husbandry*, 4to. p. 187. 1655.

The principal reason of our mentioning this story, is to shew the great price of barley in those times (about the end of the sixteenth century) that our Readers may compare it with the present price of thirty shillings, which is now thought so very dear.

(25) And one of the inferences he draws from the experiments is, 'that the water of salt petre had not *any* of the great power or virtue that he suspected.' But how contrary to this is the instance, p. 373. from Digby, of 'a plant of barley *all* † rising from one corn, that 'by steeping and watering with salt petre dissolved in water, brought forth 249 stalks, and above 18000 grains.' What can a husbandman learn from such contradictory accounts?

† What is the word *all* put in for?

those strong lixiviums do really kill the unhealthy, distempered grains, which, were they to grow, and meet with an unsuitable season, would run into those distempers called smutt, pepper, mildew, and blight; particularly the two former. This is well known to be the case in very wet years, which are the most unkind of all seasons for wheat: and this trial may be carried so far, by steeping the seed too long, or in too strong a preparation, as to check the vegetation of the sound corn, and even to kill it; as is frequently done by urine, or very quick or fresh lime. As to the pickle Mr. Yelverton is said to have used for steeping his seed-wheat in, being rock-lime and bay salt, dissolved in urine, and the seed-corn steeped in it all night; we shall only observe, that his wheat-seed must have had a very strong and sound constitution, to survive such a long imbibition in a liquor so prodigiously rancid and strong, except he put a great deal of water to the urine; for otherwise the latter would, we are assured, both from experience and authority (26), kill the seed: and the strength and fetidness of it would be so far from being moderated by the addition of lime and salt, as our Body of Husbandry absurdly asserts, that it would only render the urine more mischievous, by making it still more rank and corrosive.

As to *setting* corn, though it were ever so good a practice, it is what cannot, we apprehend, be made to answer the great expence of it. For even in the days of those great cornsetters, Dymock, Maxey, and the Platts, when manual labour was so cheap as that, we are told, *one man at eight-pence, and four poor people at four-pence a day each, would set an acre of wheat in a week* (27), yet the charge of it occasioned the practice to be left off; then let it be considered what would be the charge, now the price of labour is almost double?

Lastly, as to *particular ways of preparing the land*; we see nothing here laid down, ordinary or extraordinary, to benefit the husbandman in that respect: for the instance of Mr. Yel-

(26) Mr. Tull says, 'If seed-wheat be soaked in urine, it will not grow; or if only sprinkled with it, it will most of it die, unless planted presently.' *Horse-boing Husbandry*, fol. p. 66.

(27) See Maxey's *New Instructions of setting corn*, 4to. 1601. And in Hartlib's *Legacy* we are told, that an acre of wheat may be set for six shillings, p. 185. Though about the time when *corn-setting* seems to have been in the greatest vogue, viz. towards the end of the sixteenth century, wheat was, for many years, near twelve shillings per bushel. See Fleetwood's *Chronicon Preciosum*, p. 99, 100. Which one would think was enough to encourage *setting* it, if it had been only to save seed.

verton is nothing to the purpose; his land was only too good; and all that he had to do was to abate the courage of it, by plowing it so deep as to fetch up the poor sand: a rare, a very rare instance this! was all land like Mr. Yelverton's, husbandry would be the easiest art in the world.

After treating of oats, &c. as mentioned in the last note, this supposed *letter* says a great many, and some good, things on beans; but there appear to be some mistakes, one or two of which we shall take notice of; viz. First, they tell us, that field-beans may be set for 'three-pence per peck (28); but in Middlesex, (a great bean country) seven pence, eight-pence, or nine-pence per peck, according to the size of the bean, are the common prices: and we have known in other counties ten-pence per peck given. Secondly, that three bushels of beans is the 'usual quantity of seed to an acre in the common way (29),' that is, we suppose, when they are sown broad-cast, or strained in by the hand after the plow; but this is a bushel, at least, short of the common practice in that way; and we cannot find any account of the quantity proper to be set or drilled on an acre: which, not to leave our Readers at the same loss, we shall acquaint them, is about two bushels, or two bushels and a peck.

We now come to the twenty-five chapters mentioned above. Though this pretended *letter* seems hitherto the produce, for the greatest part, of a different hand from that which modelled the preceding parts of this *BODY*; yet we can discern, that the former operator has a hand in these chapters; and hath given them a cast of his colouring. The first eight chapters are all upon *Pease*; the next five on *Tares*; six more on *Theebes*, or *Fetches*, or, as our learned Authors are pleased to derive the name, *Cbeches*; or *Vetches*. Three upon *Lentils*, and three more on *Buck-wheat*, compleat the sum of twenty-five.

In the sixth chapter, *of the sowing pease*, it is said, *two bushels of grey pease is the allowance to an acre for seed, &c. in the common husbandry*. But, we suppose, our Authors mean here, the *uncommon husbandry*, i. e. perhaps, the drill husbandry; for we know there is usually sown about double that quantity in the common practice.

In the eleventh chapter, *of the sowing of tares*, a caution is given, and (in the seventeenth chapter, *of sowing chiches*) repeated, that tares and chiches, when sown, should not lie on the ground all night *uncovered*; for being thus 'exposed to the dews of the night, they contract a damp that decays a great part of them; and the rest grow poorly.' This caution we could not help re-

marking, not that we imagine any of our Readers so weak as to regard it, but to shew, that there are Writers weak enough to assert it.

Again, the farmer is advised, chap. 12, not to cut his tares *green*, 'when he would give the ground the greatest advantage from them; but to let the whole crop stand till ripe. In this case the entire field is covered for a very considerable time, and no weeds suffered to grow in it; and the whole is mellowed by lying under the covert of the stem and leaves of the tares, while their roots draw but little nourishment to impoverish it.'

That this is a wrong maxim, is apparent from the following consideration. The tares, during the latter part of their growth, are said to *draw but little nourishment to impoverish the ground*. But when it is considered how rich, and how highly sublimed those juices are that nourish the bloom or flower of the plant, and fill the grain; and that these juices must be derived from the earth, it will, we presume, be evident, that the plant then draws the most nourishment; and, consequently, exhausts the earth more than at any other period of its growth. And, besides, during all this time the ground might have been in tillage, had the tares been mowed green, which would have been another considerable advantage; more especially as it would have happened towards the height of summer, the season when land receives the most benefit from tillage; so that it would be almost equal to a fallow. Whereas was the crop to stand till ripe, (as by them directed) this season would be lost; for the ground could not be plowed long before Michaelmas, the season for sowing it with wheat.

4th. In the fifteenth chapter, of *the nature of the chick*, we are informed of two kinds of this grain, which our Authors distinguish into 'the larger and smaller chick, and, from the seasons of sowing them, the winter and the summer chick, or thetch; *the large one is the winter chick, for being more hardy, it stands the cold: the smaller one, being tender, must be sown in spring.*' Here our Authors mistake the small thetch for the summer thetch; but it is the large one, called in some places the *gore-thetch*, that is the summer thetch; and the small one the winter thetch. We might have taken this error for a slip of the pen, or press, and as such passed it with only a slight intimation; but it is several times repeated in the same and some subsequent chapters, which shews it was intended as a point of doctrine: and which might have been of pernicious consequence to those gentlemen, if any such there are, who may consider this book as a guide to them in their rural affairs.

We are further told, chap. 17. that the winter thetch should be sown about the first week in October; but we assure our Readers, it may be sown at any time between Harvest and Christmas, when the *gore* or summer thetch is more proper (30). And where the husbandman would have several growths succeed each other, for cutting green the next summer, for his horses, cows, sheep, or hogs (31), the winter thetch should be sown at several different times; beginning immediately after harvest, or as soon as any stubbles are cleared of their crop (32), and continuing sowing, at times, even to Christmas, as said before. And the summer, or large *gore* thetch, may be sown in the same manner from Christmas to May; and thus a succession of green thetches may be had, for food for cattle, all the next summer and harvest.

The Reader is cautioned likewise, in this seventeenth chapter, to be very careful that the thetches for seed have not taken damage from *vermin*, or from *damps*, which, he is told, 'may be discovered by the dead look, or dusty appearance of them; and, in either case, they are to be rejected.' But this *dead look, or dusty appearance*, are the natural colours of the thetches; for when ever they have taken damage, they look *black*, or *hoary*, or both; nor, even then, need the farmer be afraid to sow them. So far is it from being necessary that he should be careful to get the *brightest*, and best thetches, as they say, for seed, that he can scarce find them in a state or condition so bad, in which they will not grow; except they are malted, and have already sprouted.

In their direction for sowing thetches, it is said, these should be plowed in, on clays, or stiff loams; but on mellow land, only harrowed in: but, in truth, the method should be just the contrary; *i. e.* on stiff and wet soils, this grain should be harrowed in, and on light soils ploughed in; and that for reasons very obvious, and which may be found in our Author's own words, in the work before us; though we shall not stay now to rehearse them.

We come now to the quantity of thetches to be sown on an acre; which is here (chap. 17) directed to be two bushels and a half of the *large sort*, and three bushels of the *small*. But this, it seems, is when on ridges, for 'when they are sown on broad lands, three bushels of the large, and two and an half of the small, is the proper allowance.' Now, a ridge is nothing but

(30) As making a greater crop, and it being then about the usual season for sowing that sort of thetch intended to stand for a crop, and not to be cut green.

(31) For all which thetches are very good.

(32) For on such it is commonly sown.

a smaller land, laid somewhat high, and round; and why this difference should require a different, and contrary proportion of each sort, we cannot conceive: but, however, it is all erroneous, and contrary to the truth of practice; which directs but *two* bushels of the *small*, or *winter sort*, to an acre, being as full a proportion as *three* bushels of the *large, gore*, or *summer sort*.

In the nineteenth chapter it is advised, to sow turnips after the thatches are eaten, or mowed off green, on one plowing and harrowing them in well; and asserted, that 'there will be no reason to fear an early and a profitable crop.'—But we must take the liberty to doubt this; for, after some trials of our own, on very proper land for the purpose, and many we have observed of our neighbours, we have seldom found this way to succeed. The thatches exhaust the ground so much, that the turnips cannot thrive well after them; except the ground be very well manured, and even then it is a great chance if the turnips escape the fly at first coming up: or, if a poor crop should be gained, it is hardly worth a farmer's while (for the sake of them) to miss a crop of wheat, which he might have had after the thatches.

Green thatches, fresh mown, are recommended in this chapter, as an extraordinary food for horses and sheep; and also for cows, because *it* at the same time that *it* fattens them up, makes them yield a large quantity of milk, and does not give *it* [the milk, not the thatches] that ill flavour which *it* often gets from feeding on some of the artificial grasses.'—This, though oddly expressed, is very true; green thatches being really excellent food, for all sorts of cattle. But we must add this caution, that they are very apt to *bove*, or swell, both sheep and cows; to prevent which, this food must be given them carefully and sparingly at first, a little at a time, untill their bellies are once full. And afterwards the green thatches must always lie before them, and they must never be suffered to grow hungry; for then they will eat so much, when they come at the thatches, as to *bove* themselves; which has often happened to cows and sheep, to the great loss of their owners: but hogs and horses are seldom injured by them.

In the fifth chapter we are told of 'an excellent instrument, for cutting up ant-hills, figured' [it is said] 'in our succeeding plate: but which we cannot find in any plate to the end of the volume. 'Its structure,' say they, 'will be understood by any tolerable workman, from the figure.' Perhaps it might, could he find that figure: but this, we doubt, like those of other of their instruments, already mentioned, remains still in *pubibus*.

Several ways of managing ant-hills, after they are cut up, are directed; but all of them, in our opinion, too expensive to be practised with any advantage: except that they have condemned; which is the plain way of opening them with a *banking-spade*, (not a shovel, as they say) digging out the inside of the hill, spreading it about the ground, and laying down the turf level. And it would be easy to shew, that their objections to this method have very little foundation.

In the sixth chapter, another instrument is described (from Gabriel Platt's book, called, *A Discovery of hidden Treasure*) for pulling up shrubs by the roots in pasture-ground, and recommended as of great use; but no cut of it is pretended to be given. And we cannot help remarking on this occasion, that, in our review of this work, we have, in some places, met with figures of instruments without descriptions (33). In others, descriptions of instruments without figures (34). In some again, descriptions, with references to figures that we cannot find in the book (35). And in others again, we meet with descriptions, and even figures, of instruments of very little use or consequence (36): while other machines, of the greatest use and consequence in husbandry, have neither description, figure, nor even a place in the book.

(33) As some of the plows, &c.

(34) As the instrument just now mentioned.

(35) As the ant, or mole-hill plow, the bush-harrow, &c.

(36) Such as some of their plows, and that very curious machine for wheeling sacks of corn about a barn, granary, &c. described at large, page 394 and 5, with hints of mighty improvements.

[*To be concluded in our next.*]

*Several Discourses preached at the Temple Church. By Thomas Sherlock, D. D. late Master of the Temple, now Lord Bishop of London. Vol. IVth. 8vo. 5s. Whiston.*

WE have had such frequent occasion to deliver our sentiments concerning the Bishop of London's character, as a Writer, that, without any further introduction, we shall give our Readers a short view of what is contained in this new publication of his Lordship's.

His first Discourse, which is divided into four parts, is upon Philippians ii. 6—11. *Who, being in the form of God, thought it not robbery to be equal with God; &c.* His Lordship in-

introduces what he says upon these words, with observing, that they have been strongly debated by Christians differing in opinion, about the person and dignity of our blessed Saviour; and that, as they are often handled, they lead more certainly to the knowledge of the Interpreter's opinion, than of the Apostle's. He intends not to press those words into the service of any particular opinion, but fairly to expound them; and to infer nothing from them, but what may evidently be shewn to be in them, even by the necessity of the Apostle's argument.

In the first part of the Discourse his Lordship shews, that the Apostle manifestly points out three different states and conditions belonging to Christ: the first, his state of dignity which he was in possession of before the worlds began; the second, his state of humiliation, when he took upon himself the form of a servant, being made in the likeness of men, which state ended in his death upon the cross; the third, his state of exaltation, to which he was raised by the Father, as the reward of his humility and sufferings, and which will continue till the consummation of all things. These three states or conditions of Christ, we are told, are essential to the Apostle's argument; for if any one of them is taken away, not only the force of the argument is lessened, but the argument itself entirely destroyed.

His Lordship, in the second part of his Discourse, proceeds to compare the several parts of St. Paul's argument together, and to examine what the Apostle teaches us concerning each of these states. As to the two last of them, he says, the difficulties are not great. It will be readily allowed, that in the first of the two, he was very man, subject to the infirmities of human nature, and did really undergo the shameful death of the cross; that, in the last, he is Lord and Head over the Church, under God; that he now governs and directs it, and shall, at the last day, appear in the Majesty of his Father, to judge the whole world. Thus far the generality of Christians are agreed, how widely soever they differ in their opinions concerning his first state, and the proper glories and dignities belonging to him before his coming into the world.

This state is described in the first verse of the text; *who being in the form of God*. The following words, as they stand in our translation, go on to describe the excellency of our Saviour's glory, which was so real and transcendent a glory, *that he thought it no robbery to be*, that is, says our Author, he thought himself entitled to be, *equal with God*. But the Bishop does not insist upon this translation; he thinks it more agreeable to the Apostle's argument, and to the language made use of, to suppose him to intend, in these words, to express the first degree or instance



of Christ's humility, and that the verse should be rendered by words to this effect;—*who, being in the form of God, was not fond, or tenacious of appearing as God; but made himself of no reputation.*

As to those who translate the words thus—*who, being in the form of God, did not arrogate, assume, or lay claim to any equality or likeness with God*; his Lordship thinks this language bears no analogy to the words in the original, nor can be made to agree with the aim and design of the Apostle. The expression in the original, it is said, is metaphorical, and alludes to the eagerness and tenaciousness with which men catch, and retain the prey which they are afraid should slip out of their hands; but no language knows what it is to arrogate, assume, or lay claim to a prey. Besides, it is evidently St. Paul's design to set forth the great humility of Christ Jesus: in order to this, he says, he did not greedily retain his equality with God; which, supposing the equality to belong to him, is the greatest instance of humility: but for any person who has no right or title to such equality, to arrogate or lay claim to it, is the utmost pitch of pride and madness: and if you so expound these words, you must affirm, that the Apostle, to prove the great humility of Christ, endeavours to clear him of that, which imports the greatest pride and insolence imaginable.

By comparing the several parts of St. Paul's argument together, our Author thinks it will appear, that the *μὴ ὀρέσθαι*, and the *τοῦ εἶναι ὡς Θεοῦ*, here spoken of, are expressions that relate to the same thing; so that he who is possessed of the first, has a right to the last. 'The foundation of the Apostle's argument,' says he, 'is this; that Christ, enjoying a most exalted state of glory, was not fond, or tenacious of that glory; but made himself of no reputation: for this argument being wholly spent in setting forth the humility of Christ, there is no occasion of mentioning any other glory than that which, out of his great humility, he laid aside. The glory, therefore, which the Apostle here says Christ had, and the glory which he here says he laid aside, are one and the same glory; the glory which belongs to the form of God.'

But further, let us read this and the next verse together: *who, being in the form of God, did not eagerly insist to be equal with God, but made himself of no reputation*; or, as the original signifies; *he emptied himself, and took upon him the form of a servant, and was made in the likeness of men. The humility of Christ consisted in changing willingly a glorious, for an inglorious condition: the glorious condition which he was possessed of, was the form of God; the inglorious condition to which he submitted, was the form of a ser-*  
vane.

want. When the Apostle therefore says, *who, being in the form of God, took upon him the form of a servant*, he plainly intimates to us, that he obscured, or laid aside, the glory belonging to the form of God, when he took the form of a servant: the *form of God* therefore expresses and contains all those glories, which Christ willingly suffered to be hid in his state of humility. The very same thing is expressed by the *equality with God* here mentioned; for it is said, that he did not eagerly insist to be equal with God: now certainly that which he did not insist to keep, and that which he emptied himself of, is one and the same thing. If therefore the glories which he laid aside were *the form of God*, and if the glories which he did not insist to keep, were this *equality with God*, you must necessarily say, that the form of God, and the equality with God, are one and the same thing. What has hitherto been said, does not sufficiently discover what the precise notion belonging to each of these expressions is; but it shews evidently, I think, that the equality with God, whatever it means, did as properly and really belong to our blessed Lord, before his coming into the world, as the form of God did; which, as far as I remember, all allow to be the proper character of Christ in this place, however they limit and restrain it in their various explications.

Towards the close of the second part of this Discourse, his Lordship tells us, that it requires some attention to the Apostle's argument, to distinguish rightly between the form, the likeness, and the fashion; which are all in this place applied to Christ Jesus. In the first verse of the text, the Apostle says, *who being in the form of God, did not eagerly retain his equality with God, but emptied himself*: by this equality which Christ did not retain, but emptied himself of, our Author thinks it is impossible to understand any thing else, but the divine glories in which he appeared, and which, during the state of his humiliation, he laid aside: his nature he could not lay aside; he continued to be the Son of God, though he appeared not like the Son of God; and, therefore, the Apostle adds, *being man, he was found in fashion as a man*, appearing in no greater majesty or glory than what truly belonged to him as man. The fashion of a man, in this part of the text, according to his Lordship, answers to the being equal with God, in the first part; that equality which he laid aside, being nothing else but the *Χημα Ου*, the fashion, or truly divine and majestic appearance of God. The form of God in the first part, answers both to the form of a servant, and the likeness of men, in the second part; the form of a servant being common to all the different orders of creatures, it did not of itself sufficiently express what nature Christ took upon him; and therefore the addition, in the likeness of men, was but necessary: but there are no different orders of beings, to whom the form

form of God belongs; and therefore, the Apostle having told us, that Christ was in the form of God, there wanted no addition to inform us what kind or manner of being he was; for God has not communicated his form, or proper glory, to any of his creatures: the form of God belongs to God only.

‘And thus,’ says the Bishop, ‘the argument for our blessed Saviour’s divinity from this text stands. He had, before he came into the world, the true and proper glories of divinity; and, under the Old Testament, appeared in the real Majesty of his Father. Whether the proper and peculiar glories of the Divinity, and the real majesty of God, are communicable to a creature, judge ye. Besides, if the Apostle, by saying Christ took the form of a servant, and the likeness of men, means that he became indeed a very creature, and man, consider what he means by the same expression in the other part, where he affirms, that Christ was in the form of God; and whether he can mean less than that he was God, above all creatures, as the son of the family is superiour to the servants, and subject to the Father, as a Son, receiving from him whatever he has of power, glory, and majesty.’

In the third part of his Discourse, the Bishop considers what manner of Person St. Paul conceived Christ to be, when he thus describes him—*he being found in fashion as a man*. This will appear, we are told, by considering what is meant by the *fashion of a man*, and what could lead St. Paul to the choice of that expression; and likewise, by examining the instances of humility given in the text, *the becoming obedient to death, even the death of the cross*; and shewing, of what sort of person it can properly be said, that he was humble in submitting to death.

The *fashion of a man*, the Bishop says, denotes those proper and distinguishing characters which belong to a man as such, by which he is known to be what he is; that is, by which he is known to be a man, and not any other kind of being: for whoever appears with any mark or characters which shew him not to be a man, or to be more than a man, cannot be said to appear in the fashion of a man.—By the *fashion of a man* we can only understand the true and real appearances of a man.

But why might not St. Paul as well have said—and *being man*, he humbled himself, as; *being found in fashion as a man*, he humbled himself? The Bishop’s answer is this.—‘We must look back for this,’ says he, ‘to the first rise of the Apostle’s argument. The person here spoken of, Jesus Christ, was in the form of God, but *emptied himself*: emptied himself of what? Not of his being or nature, but of the glories or majesty belonging to him: being in the form of God, he laid  
‘aside

\* aside the glories proper to the form of God, and took upon  
 \* him the form of a servant, in the likeness of men. Whatever  
 \* he was as to nature and essence, when he was in the form of  
 \* God, that he continued to be still, when he became man:  
 \* but the *χῆμα Θεῷ*, the glories of the form of God, he laid  
 \* laid down; and though he continued to be the same, yet, as  
 \* to the *χῆμα*, as to outward dignity and appearance, he was  
 \* mere man, being found, as the Apostle says, *in fashion* as a  
 \* man. Had the Apostle conceived him, whilst here on earth,  
 \* to have been mere man only, in what tolerable sense could he  
 \* say of him, *being found in fashion as a man*? for in what fa-  
 \* shion should a man be found, but in the fashion of a man?  
 \* What need was there for this limitation, that he was found a  
 \* man as to his fashion, unless in reality he was something more  
 \* than man? But if you consider the man Christ Jesus to be  
 \* the same person who was in the form of God, and who, ac-  
 \* cording to that dignity of nature, had a right to appear in the  
 \* majesty and glory of God, it is proper to ask, how did he ap-  
 \* pear on earth? And the Apostle's words are a proper answer  
 \* to the question, *He was found in fashion as a man.*

His Lordship now proceeds to examine the instances of humi-  
 lity given in the text, and considers to what sort of person they  
 can be applied as such: *he became obedient unto death, even the  
 death of the cross.*---Our Saviour, he says, being, even whilst  
 on earth, and clothed with human flesh and blood, the very  
 Lord of life, and upholding all things by the word of his power,  
 was superiour to the necessity of human nature, and subject to  
 death only because he chose to die. To die, therefore, was great  
 humility; to die upon the cross still greater; submitting to the  
 malice of those wretches, who, whilst they were destroying him,  
 lived only by his power, who was the Prince of life. It was  
 humility therefore to become man: after he was man, it was  
 humility to die; since the powers of life were in his own hand,  
 and he could both lay down his life and take it up.

In the last part of this Discourse the Bishop endeavours to shew,  
 that the power and authority exercised by Christ, in and over  
 the church of God, are derived from his exaltation; that the  
 honour and worship paid to him, in and by the church of God,  
 are founded likewise in his exaltation; and that the power and  
 authority exercised by Christ, and the honour and worship paid  
 to him, are, and ought to be, ultimately referred to the glory of  
 God the Father.

We shall conclude our account of this first Discourse with  
 observing, that his Lordship, through the whole of it, appears  
 rather in the light of an artful and acute *Lawyer*, than in that of  
 a sober and rational *Divine*.

The

The second Discourse contains some general and obvious reflections upon the death of Christ. In the third, the Bishop takes occasion from these words in Timothy—*This is a faithful saying, &c. to shew, first, what reason we have to believe that men were sinners, and stood in need of pardon and salvation; and secondly, by what means Christ perfected their redemption and salvation.*

In the fourth Discourse, our Author shews, that the resurrection of Christ was designed to be an evidence and assurance to the world, of God's intention to judge it in righteousness; and he considers how much we are beholden to the gospel, for this new evidence of a life to come, and what there is in this article, and the doctrines grounded upon it, that any sober Deist, or professor of natural religion, can justly blame.

Mankind being, in a great measure, robbed of the present comfort and pleasure of Religion, either by infidelity or superstition, his Lordship enquires, in his fifth Discourse, into the causes that lead to this unhappiness, to see what it is that has corrupted this living spring, this fountain of delight, and turned its waters into gall and bitterness.

The sixth Discourse is an excellent one; it contains many sensible and striking reflections upon—*Luke x. 29. But he, willing to justify himself, said unto Jesus, and who is my neighbour?* In the seventh, his Lordship discourses from these words of the Apostle,—*Let not your good be evil spoken of;* and enquires, first, what the Apostle means by *our good*; and, secondly, endeavours to shew, that *our good* is often exposed to be *evil spoken of*, through our own indiscretion; and, consequently, that it is often in our own power to prevent it.

In the eighth, the Bishop draws from these words—*Let me die the death of the righteous, &c.* many useful observations for the conduct of life. Practical subjects, indeed, his Lordship excels in; he gives a sprightly and ingenious turn to the most common and obvious sentiments; always expresses his thoughts with great ease and perspicuity, and often with great elegance.

In the ninth Discourse, he considers the nature of that peace which those have who love the law of God; shews who they are that may be said to love it; and illustrates and confirms the truth of this proposition, *great peace have they which love thy law.* The tenth shews the great danger of keeping bad company, and the great advantage of being companions of those who fear the Lord and keep his precepts.

Our Author, in his eleventh Discourse, enquires, first, whether we can have such sufficient evidence for the existence of things

*things not seen*, as may make them capable of being brought into competition with the things which are seen; and secondly, whether the value of *the things that are not seen* be so great, that we ought in prudence to forego the enjoyment of *the things which are present with us*.

The subject of the twelfth, is Church Authority; a very copious, and a very delicate subject. The Bishop makes some general, but modest and candid, observations upon it. He tells us, that no Church has, nor have all Churches together, any authority to make articles of faith; that *Christ Jesus was the author and the finisher of the Faith*, to which nothing can be added, and from which nothing can be taken. This is worthy a Protestant Bishop; but how far it is consistent with our *twentieth Article*, which affirms, that *the Church has authority in matters of Faith*, we leave others to determine.

In the thirteenth Discourse, his Lordship considers why the Apostles so frequently, and so earnestly press their new Converts to shew a more than ordinary obedience to their Masters and Governors. His principal view in entering upon this enquiry, he tells us, was, to shew that the Scriptures stand clear of all disputes about the rights of Princes and Subjects; so that such disputes must be left to be decided by principles of natural equity, and the constitutions of the country.

In the last Discourse of the volume now before us, the Bishop takes occasion, from Gen. xviii. 19. *For I know him, that he will command his children*, &c. to enquire, wherein the care of religion, as well public as private, doth consist; and to justify the means which are necessary to the support of it.

*The Memoirs of a Protestant, condemned to the Gallies of France, for his Religion. Written by himself. Comprehending an Account of the various Distresses he suffered in Slavery; and his Constancy in supporting almost every Cruelty that bigotted Zeal could inflict or human Nature sustain; also a Description of the Gallies, and the Service in which they are employed. The whole interspersed with Anecdotes relative to the general History of the Times, for a Period of thirteen Years; during which the Author continued in Slavery, till he was at last set free at the Intercession of the Court of Great Britain. Translated from the Original, just published at the Hague, by James Willington. 2 vols. 12mo. 6s. Dilly.*

WE are told, by the Translator of this work, (the original of which was published last year, and fell into our hands soon after it came out\*) that 'the Author is still alive, and known to numbers, not only in Holland, but in London.' Whether this circumstance be true or not, is of no great consequence to the reputation of the book, which, as Mr. Willington justly remarks, 'wears the face of sincerity;'—and has, indeed, the features of truth so strongly marked upon it, that we have not the least doubt of its being the production of a person under the unhappy circumstances set forth in the title-page.

On Lewis the fourteenth's revocation of the Edict of Nantz, (that great Charter of the Huguenots, granted them by Henry IV. as a security against ecclesiastical persecution) Popery obtained full power to tyrannize; and its un pitying Tribunals, as our Prefacer observes, were erected all over the kingdom.

'The miseries of that period,' continues the ingenious Translator, (who really deserves this epithet, on account of the spirit of the performance, tho' we have little to say in commendation of his accuracy) 'are pathetically described, even by their own Historians. Protestants were dragged from their families; exposed to all the insults of unguided zeal; emaciated in dungeons; denied the consolation of friendship; brought to the rack; turning their eyes to take a last farewell of their children, but only meeting an odious Priest; the executioner bathed in the blood of their expiring friends, chiding their delay; their carcases blackening in the sun, or exposed to rot on dunghills!

'Such was a part of the accumulated miseries of the times; while Lewis, surnamed the Great, was feasting at Versailles, fed with the incense of flattery, or sunk in the lewd embraces of a prostitute! Can an Englishman hear this, and not burn with indignation against those foes to Religion, to Liberty, and his Country? And should not every attempt to promote this generous indignation meet at least indulgence, though it should not deserve applause. Could the present performance teach one individual to value his religion, by contrasting it with the furious spirit of Popery; could it contribute to make him enamoured with Liberty, by shewing their unhappy situation, whose possessions are held by so precarious a tenure as tyrannical caprice; could it promote his zeal in the cause of

\* Our Readers will find it inserted in our Catalogue of Foreign Books, in the Review, Vol. XVI. p. 449; where the word *Condamni* is mis-printed: dele the letter *i*.

humanity, or give him a wish to imitate the virtues of the Sufferer, or redress the injuries of oppression; then indeed the Author will not have wrote in vain: a convert of this kind is worth a thousand admirers; and to attain these ends was probably his design; and not to gratify idle curiosity, or erect himself into the minute Hero of his own Memoir.'

The Author tells us, that he was born in the year 1684, at B——, a little town in the province of P——; that his parents were of the mercantile profession; that they were Protestants; and that they bred up their children in the fear of God, and a just detestation of the principles of Popery.

It was the year 1700, when the accursed spirit of persecution began to rage with more than common fury, in that part of the kingdom where our Author received his birth. Twenty-two *Dragoons*, (for these were the Ministers chiefly employed in this pious work of converting the Huguenots) were quartered in his father's house; his father himself was hauled to prison; two of his brothers, and a sister, mere children, were forced into a convent; the Author himself, at that time sixteen years of age, fled from the fury of this religious rapine, accompanied by another young Protestant, who shared in the dreadful misfortune which this precipitate flight produced. Their design was to escape into Holland; notwithstanding the severity of the King's ordinance against any one's quitting the kingdom without a passport: in consequence of which these poor innocent youths had nothing but *death*, or what was much worse, the *gallies* to expect, in case they were taken in the attempt. This they well knew; but this, or whatever else might befall them in a journey of more than six hundred miles, they determined to risk, for the chance of preserving the liberty of serving their God in the way which they looked upon as most agreeable to his will.

The History of what befel our young Adventurers, from the commencement of their journey, to their being seized at Mariembourg, and from thence to their trial, condemnation, and being sent (*for life*) on board the gallies at Dunkirk; together with what befel our Author during the whole time of his slavery, affords a great deal of that sort of entertainment which we receive from the recital of other people's distresses, when those distresses present us with a variety of uncommon, interesting, and affecting scenes.

The incidents comprehended in these Memoirs are numerous, and striking, but not marvellous, or romantic; and they are related with an air of honesty, which irresistably commands our attention, and fixes our regard for the Relator; while the cheerfulness of his manner, and the variety of his anecdotes, agreeably



ably entertain us, and give a pleasing relief to the tragical cast of the subject. In a word, while this book affords us the information of History, it gives us also the amusement of a Novel; without the imperfections and absurdities to which those productions that come under the last mentioned denomination are subject.

As most of our Readers, no doubt, have often heard of the French Gallies, but are little acquainted with their nature and service, we shall present them with an abstract of some part of our Author's account of these vessels.

‘ A Galley is ordinarily a hundred and fifty feet long, and fifty broad. It consists of but one deck, which covers the hold. This hold is in the middle seven feet, but at the sides of the galley only six feet high. By this we may see that the deck rises about a foot in the middle, and slopes toward the edges, to let the water more easily run off; for when a galley is loaded, it seems to swim under water, at least the sea constantly washes the deck. The sea would then necessarily enter the hold by the apertures where the masts are placed, were it not prevented by what is called the courfier. This is a long case of boards fixed on the middle or highest part of the deck, and running from one end of the galley to the other. There is also an hatchway into the hold, as high as the courfier. From this superficial description perhaps it may be imagined, that the slaves and the rest of the crew have their feet always in water. But the case is otherwise; to each bench there is a board raised a foot from the deck, which serves as a foot-stool to the rowers, under which the water passes. For the soldiers and mariners there is, running on each side along the gunnel of the vessel, what is called the bande, which is a bench of the same height with the courfier, and two feet broad. They never lie here, but each leans on his own particular bundle of cloaths, in a very incommodious posture. The Officers themselves are not better accommodated; for the chambers in the hold are designed only to hold the provisions, and naval stores of the galley.

‘ A Galley has fifty benches for rowers, that is to say, twenty-five on each side. Each bench is ten feet long; one end fixed in the courfier, the other in the bande, half a foot thick, and placed at four feet distance from each other. They are covered with sackcloth, stuffed with flocks, and over this is thrown a cow hide; which, reaching down to the banquet, or foot-stool, gives them the resemblance of large trunks. To these the slaves are chained, six to a bench. Along the bande runs a large rim of timber, about a foot thick, which forms

forms the gunnel of the galley: To this, which is called the apostic, the oars are fixed. These are fifty feet long, and are poised in equilibrio upon the afore-mentioned piece of timber; so that the thirteen feet of the oar which come into the galley, is equal in weight to the thirty-seven which go into the water. As it would be impossible to hold them in the hand because of their thickness, they have handles, by which they are managed by the slaves.

*The Method of Rowing a Galley.*

The Comite, who is master of the crew of slaves, and the tyrant so much dreaded by the wretches fated to this misery; stands always at the stern, near the Captain, to receive his orders. There are two Sous Comites also, one in the middle, the other near the prow. These, each with a whip of cords, which they exercise without mercy on the naked bodies of the slaves, are always attentive to the orders of the Comite. When the Captain gives the word for rowing, the Comite gives the signal with a silver whistle, which hangs from his neck: this is repeated by the Sous Comites: upon which the slaves, who have their oars in readiness, strike all at once; and beat time so exactly, that the hundred and fifty oars seem to give but one blow. Thus they continue, without requiring further orders, till by another signal of the whistle, they desist in a moment. There is an absolute necessity for thus rowing all together; for should one of the oars be lifted up, or fall, too soon, those before leaning back, necessarily strike the oar behind them with the hinder part of their heads; while the slaves of this do the same by those behind them. But it were well if a few bruises on the head were the only punishment: the Comite exercises the whip on this occasion like a fury; while the muscles, all in convulsion under the lash, pour streams of blood down the seats; which how dreadful soever it may seem to the Reader, use teaches the sufferer to bear without murmuring.

*The Labour of a Galley-slave*, is become a proverb; nor is it without reason that this may be reckoned the greatest fatigue that can be inflicted on wretchedness. Imagine six men chained to their seats, naked as when born, sitting with one foot on a block of timber, fixed to the foot-stool or stretcher; the other lifted up against the bench before them, holding in their hands an oar of an enormous size. Imagine them lengthening their bodies, their arms stretched out to push the oar over the backs of those before them; who are also themselves in a similar attitude. Having thus advanced their oar, they raise that end which they hold in their hands, to plunge the opposite in the sea; which done, they throw themselves back upon  
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\* their benches below, which are somewhat hollowed to receive  
 \* them. None, in short, but those who have seen them labour,  
 \* can conceive how much they endure: none but such could be  
 \* persuaded, that human strength could sustain the fatigue which  
 \* they undergo for an hour successively. But what cannot ne-  
 \* cessity and cruelty make men do? almost impossibilities. Cer-  
 \* tain it is, that a galley can be navigated in no other manner,  
 \* but by a crew of slaves, over whom a Comite may exercise  
 \* the most unbounded authority. No free man could continue  
 \* at the oar an hour unwearied: yet a slave must sometimes  
 \* lengthen out his toil for ten, twelve; nay, for twenty hours,  
 \* without the smallest intermission. On these occasions the Co-  
 \* mites, or some of the other mariners, put into the mouths of  
 \* those wretches a bit of bread steeped in wine, to prevent faint-  
 \* ing through excess of fatigue or hunger\*, while their hands  
 \* are employed upon the oar. At such times are heard nothing  
 \* but horrid blasphemies, loud bursts of despair, or ejaculations  
 \* to heaven; all the slaves streaming with blood, while their  
 \* unpitied task-masters mix oaths, and threats, and the smack-  
 \* ing of whips, to fill up this dreadful harmony. At this time  
 \* the Captain roars to the Comite to redouble his blows; and  
 \* when any one drops from his oar in a swoon, which not un-  
 \* frequently happens, he is whipped while any remains of life  
 \* appear, and then thrown into the sea without further cere-  
 \* mony.

\* How these miserable slaves are fed, to enable them to support  
 such enormous toil, the Reader may gather from the account our Au-  
 thor gives of their food, in another part of this work.

\* When it was necessary that we should take some refreshment, the  
 \* Captain ordered the dogs to their mess. He only meant by this,  
 \* that we should be served with beans, the usual food allowed us.  
 \* These are indeed most intolerable eating, and what nothing but the  
 \* most pinching hunger could dispense with. They are ill boiled,  
 \* with scarce any oil, a little salt, and all to be eaten out of a capa-  
 \* cious cauldron not the cleanest in the world, as you may easily  
 \* guess. I was never so hungry but I preferred eating my portion of  
 \* bread dipped in vinegar and water to this mess, which even offend-  
 \* ed the sense of smelling with its unfavoury odour. However, these  
 \* and twenty-two ounces of biscuit are all the food allowed for galley-  
 \* slaves. Each of the crew receives four ounces of this beverage;  
 \* that is, provided none of it be secreted before it is brought upon  
 \* deck, which is not unfrequently the case. Judge how well a man  
 \* obliged to work hard, can dispense with so scanty an allowance. I  
 \* once had the curiosity to count the number of beras which a brother  
 \* slave had got for all his portion, which amounted to just thirty;  
 \* and those of the little black sort of bean, commonly called horte-  
 \* beans.

From

From this infernal state of existence our Author was delivered, by the interposition of the Queen of England; of which transaction he relates the following particulars.

‘ During the Congress at Utrecht for a general peace, we had strong expectations that we might be included in the treaty; and that our deliverance would be stipulated among other articles. We knew that the Protestant Powers greatly interested themselves in our favour; but soon all these pleasing hopes were frustrated, by the conclusion of the treaty; in which no mention was made of us.—

‘ Hereupon the Marquis of Rochegaude, a native of France, and a Refugee among the Cantons of Switzerland, had been employed by the Cantons at the Congress of Utrecht to solicit in our favour. But failing in this, he was resolved to pursue his design still, with a vigour surprizing for a man of his years and infirmities. He went from Utrecht to the North, where he obtained a letter from Charles the XIIth to the Queen of England, in our behalf; another from the King of Denmark; others from the King of Prussia, and several German Princes; from the Protestant Cantons of Switzerland, the United Provinces, and all the Protestant Powers of Europe; recommending us to the powerful intercession of her Britannic Majesty. The Marquis upon this went over into England, and demanded permission of my Lord Oxford, to be admitted to an audience of her Majesty. His Lordship asked what his business might be with the Queen? I have, said the Marquis, letters to deliver to her from all the Protestant Powers of Europe. Give them then to me, said my Lord; I will take care to deliver them, and back them with my interest. This the Marquis refused; but his Lordship, however, procured him the audience desired. The Queen, upon receipt of the letters, committed them to her Secretary of State, who had orders to examine them, and return the proper answer.

‘ About a fortnight passed over before the Marquis heard any more of this affair. Uneasy at such delay, and being informed that her Majesty was to walk that day in St. James’s Park, he resolved to throw himself in her way, so as to be taken notice of.

‘ This project succeeded; for the Queen observing the old Gentleman, ordered him to be called; and said to him, Mr. Rochegaude, I entreat you will let those poor creatures on board the galleys know, that they shall soon be set at liberty. This answer was pious, and without equivocation. The Marquis quickly informed us of her Majesty’s answer, which again inspired us with hope; and we gave glory to him on

‘ high, who had again interested even crowned heads in our favour.

‘ Some time after there came from Court an order to the Intendant of Marseilles, to send up a list of all the Protestants who were on board the galleys. This was accordingly done; and a few days after, towards the latter end of May, an order was sent down to the Intendant, to deliver an hundred and thirty-six of the Protestant slaves; whose names were contained in a list accompanying the order.

‘ It was impossible to determine by what policy the Court was influenced in not manumitting the whole, which amounted to upwards of three hundred, who suffered for the same cause. Whatever was the reason, they were not delivered till about a year after.’

We cannot more properly conclude this article, than with the emphatical words of another periodical Writer\*, who, fired with generous indignation against French cruelty, and tyrannical oppression, breaks into the following laudable reflection.

“ Happy England! that knows no such slavery, no galleys! no whips, nor chains, nor cruel task-masters! no popish tyranny! no persecution for conscience sake! no regal Savage, armed with despotic power to enslave, and mangle, and murder his miserable subjects, at his own inhuman pleasure!—Let us then, with one heart, and one voice, bless God that we are born in the Land of LIBERTY!”

\* GRAND MAGAZINE for April, 1758—article relating to the *Memoirs of a Protestant*.

*An Historical and Critical Account of the Life and Writings of Charles I. King of Great Britain. After the Manner of Mr. Bayle. Drawn from original Writers and State-papers. By William Harris\*. 8vo. 5s. Griffiths, &c.*

IT seldom happens that the merit of Historians is weighed in the equal scale of unbiassed judgment. They are often extolled without reason, and censured without cause: for their worth is generally estimated rather from the principles they espouse, than from the excellence or demerit of their work.

\* Author of the Life of James I. See Review, Vol. X. p. 300.

In

In this nation, where past experience seems to teach us that Divisions and Factions are interwoven in our Constitution, there are few Readers to be found entirely free from party attachments; and each man admires the Writer who inclines to his own favourite bias.

It is no wonder, therefore, that we so rarely meet with Historians who are totally impartial. Few have the power to divest themselves of party prejudices; or if they had, perhaps they might be apprehensive, that a rigid impartiality would be neither favourable to their interest, or *general* reputation.

Should a Writer pen the History of this kingdom with such even judgment, as to shew himself to be neither Whig or Tory, he would probably be disregarded and disliked by both, for his moderation. The furious Partizans of each, would either despise him as a lukewarm friend, or abhor him as a suspicious enemy. But if he appears an Enthusiast on either side, he may depend on the warmest encouragement; and, let his performance be ever so contemptible, yet, like *Sacheverell's* foolish Sermon, it will be idolized by a bigotted party.

But it is observable, that Writers, except such as are under the immediate influence of some powerful Patron, deem it most conducive to their profit, to take the side of opposition. They are then sure to engage a number of Readers; for, in such case, it is no matter how well they write, but how boldly. The public love a man of intrepidity, who will entertain them at his own peril; and they will see him skim along the border of treason, with the same curiosity with which they gape at a Tumbler shewing his dangerous activity upon the wire.

The Tory Writers have, for many years past, been the Braves of the Press; and at this day, a man who can bend his pliant talents to libel a dead King, and rail against the Revolution, may be sure that his writings will have as liberal a circulation as the hand-bills of a Quack Doctor—nay, they may even keep pace with such a rare commodity as the *Estimate*.

But as the merit of Historians is too often determined from party prejudice, so it is the misfortune of the Reviewers, to be included in their common fate. If we censure the indigested crudities of a ranting Tory, though ever so gently, the Bigots of that party stigmatize us as Whigs; while the Whigs, on the other hand, condemn the lenity of our criticism, and suspect us, from our moderation, to be no sincere friends to their cause.

Yet, notwithstanding these disadvantages, we will not, on any occasion, knowingly swerve from truth, to oblige either

party. We will deliver our sentiments with frankness and impartiality; always remembering, that it is the privilege of our Readers to judge of us, with the same freedom with which we judge of others: for we do not, in any case, presume to direct their determination, but only to assist their judgment.

We have thought this introduction necessary, as the fate of the unhappy Charles, whose History is now under our consideration, has occasioned more furious party Divisions than, perhaps, any other subject whatever. How high these disputes have run, the Calves-head Club is a sufficient testimony; and as time has not yet been able to reconcile these violent differences, a Writer on this subject will find it difficult to acquit himself with general satisfaction.

The slavish Partizans of the tyrannical House of Stuart, have urged it as an objection against our Author, that a Writer of humanity would pitch upon a respectable character, which he would wish to eternize, on account of his virtues. But such an objection betrays strong malice, and profound ignorance; besides, that it is a tacit confession of the unworthiness of the character in question. A Writer who paints a *Nero*, shews himself no less a friend to mankind, than he who describes a *Titus*. A detestation of the unworthy, is surely as consistent with the principles of humanity, as a love for the virtuous: and it is as just, and as serviceable to the world, to transmit the infamy of the one, as to record the virtues of the other. If good characters only are, without reproach to humanity, to be made the subjects of Biography, then Plutarch, Nepos, Suetonius, and other Biographers, may be deemed inhuman: and if we discard worthless characters, we may reduce the many numerous biographical productions, to one portable volume. It is of singular importance to every one, who would wish to know the History and Constitution of our country, to have a just idea of the character of Charles, and of the transactions during that unhappy and turbulent reign. This can only be obtained by stating the evidence on both sides, with freedom and impartiality; and he who performs this task with care and integrity, does honour to himself, and has an undoubted title to public thanks and encouragement.

With respect to our Author, his book, is wrote after the manner of the great Mr. Bayle, whose example many late Biographers have pursued: so that we are not here to expect a copious Text, the Notes, in this method of writing, usually making up the bulk of the volume.

His business has been chiefly that of a Compiler, and we may venture to say, that he has collected a greater number of authorities

rities, *pro & con.* than ever were assembled on the same subject; of which several never were in print before. He has likewise *shewn* great care and accuracy in his Compilation, and has, in general summed up the evidence on both sides, with great judgment and impartiality.

As an instance of his merit in this last particular, we will produce his vindication of Charles's fidelity to the marriage-bed. 'The licentiousness,' says our Historian, 'of some Writers is very amazing; not content with representing Princes as they really are, they study to blacken them without foundation. This has happened to Charles very remarkably. One should have thought his attachment to the Queen, her ascendancy over him, the regard he paid to her, and his having no Mistresses publicly mentioned, should have hindered even a thought of his unchastity. But he has not passed unsuspected of this, as well as other matters, in which, probably, he had no concern.'

After having cited what Lilly, Peyton, and Milton have urged against Charles, he observes—'That many objections arise off the face of this evidence against Charles's chastity. Lilly does not positively say that he had any natural children, but that he did not hear of above one or two; which is a very indeterminate way of talking, in such an affair. Peyton is very positive, we see; but he names no lady, tho' he speaks of two: which I am persuaded, from his hatred to the memory of Charles, he would have done, had he known on whom with certainty to have pitched; not to take notice that the Queen never was at Oxford after her return from France, as Peyton seems to assert. Milton is a name at all times to be mentioned with honour; but truth compels me to say, that what he here speaks, has much, too much, the air of declamation, to be entirely relied on. Buckingham was lewd; but no one, but Milton, hints that Charles was a partaker of his vices; and his evidence, delivered in such a way, (as he himself could not have been a spectator) is not sufficient to condemn him. The handling virgins and matrons breasts, though not seemingly consistent with the gravity Charles remarkably preserved in his whole behaviour, depends much on the custom of ages and countries; and therefore, had it been ever so publicly done, cannot of itself determine against a man's chastity. A single fact, advanced with proper vouchers, would have been of more force in determining the chastity of Charles, than a thousand of these kind of assertions and inferences. But as such a fact, properly attested, has not been brought, even by Peyton or Milton, we may, I think, conclude, that they could not; and consequently, that in this matter he was blameless.'



He then produces Lord Clarendon's justification of Charles's conjugal affection, and draws the following conclusion.

'I think here is such sufficient evidence of Charles's chastity, that he cannot, with the least shadow of reason, be deemed guilty of incontinence, and consequently, in this respect, that he was praise-worthy.

'For chastity, even in a Prince, is a virtue, and productive of many happy effects. Vice, though not extirpated by the royal example, will skulk into corners, and be afraid to shew her head: infamy and dishonour will attend those who are known publicly to practise it; and the marriage-bed will be revered and honoured, and peace, harmony, and concord in families prevail. Whereas, if the Prince is lewd and debauched, if he roams abroad, and violates the virgin, or adulterously invades the matron's bed, and fears not to proclaim his unchaste deeds; no wonder those around him are emboldened by his example, and openly practise every act of uncleanness.'

Here the unprejudiced Reader will readily allow, that our Author's reflections bespeak a laudable candour and ingenuity, and breath the true spirit of moral virtue.

With the same truth and justice, he takes notice, that—  
'Charles was remarkably grave and sober in his whole behaviour, free from intemperance, and but little addicted to the foolish custom of swearing; that he was diligent and exact in the performance of the external acts of religion, and regular and constant in the private exercise of devotion, setting a pattern to others in what related to the worship and service of God.' But he adds with great judgment, that—'A man's character is not to be determined by these external acts of piety. It were to be wished,' says he, 'that men's characters were always uniform, that where there was an appearance of piety, every virtue was also to be found; but as it is well known this is not the case, we are not to presume a man good, because he is devout.'

He has likewise very ingenuously selected several authorities, which vouch for Charles's good qualities and accomplishments; and observes, upon the whole, as follows.

'I think,' says he, 'after all that has been here produced, we cannot but allow to Charles much personal merit. Had his integrity and uprightness, and regard to the laws of his country, by whose authority he was constituted supreme Governor, been equal to many other accomplishments and virtues wherewith he was adorned, he would have possessed a  
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• very considerable character : but unhappily for himself, unhappily for the nation, it was not so ! By which means it came to pass, that his abilities were little admired, his capacity was unserviceable or hurtful, and his people taught by dear experience to know, that it was possible for a Prince with many virtues, to be guilty of great acts of oppression and injustice.’

Having paid this tribute to our Author’s merit, it is incumbent on us to point out his defects ; and to observe, that he has not always acquitted himself with the same accuracy and diligence.

He tells us, that—‘ Charles had not learned to sacrifice to the Graces.’ Among other proofs for this purpose, he has mentioned the conversation which is supposed to have passed between the King and the Earl of Denbigh at Oxford, where the Parliament’s Commissioners presented to him the Propositions for Peace, which were read by the Earl. Our Author has related this dialogue after Rushworth and Whitlocke, two Writers not very favourable to Charles ; but had he turned to the Parliamentary History of England, to which he has referred on other occasions, he would have found a different account of this conference, and one much more to the King’s advantage.

According to the authorities, as cited by our Author, the particulars are as follows. When the Commissioners acquainted the King, that they had no power to *treat*, but only to receive his answer in writing, the King said—‘ Then a Letter-Carrier might have done as much as you. To which the Earl of Denbigh replied, ‘ I suppose your Majesty looks upon us as persons of another condition than Letter-Carriers. The King said again, ‘ I know your condition.’ According to this account, indeed, the King cannot be said to have made a sacrifice to the Graces, for his reply does not take off the grossness of the comparison, or apologize for the affront thereby offered to the Earl. But let us look to the Parliamentary History, and see how this matter stands in the Report which the Earl of Denbigh made from the Commissioners appointed to draw up a Narrative of what passed at Oxford, which the Earl presented to the House, and which states the circumstances thus.—“ When the King was informed that we had no power to treat, he said, —You told me you had no power to treat, you were only to deliver the *Propositions* ; a *Postilion* might have done as much as you. The Earl of Denbigh replied, that was not our condition, though we would be glad, in these distracted times, to do his Majesty and the kingdom service in any condition. His Majesty replied, *I mean it not to your PERSONS.*”

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Here the Reader will discover a material variation between this and the former account: for, in this, the King's apology entirely removes the personal affront, which by his comparison he might be thought to have thrown upon the Earl, &c. It appears from this narrative however, that the King was conscious of having been in a heat, for it tells us, that next morning Mr. Ashburnham came to the Members of both Houses with the following message from Charles. That—"His Majesty was sensible some words might have fallen from him in his passion, that might give discontent; that it was not so intended by him: and he desired that the best construction might be made of it." This soothing circumstance, which is omitted by our Author, is some proof that the King had learned to sacrifice to the Graces: and upon the whole, our Historian seems, in this instance, to have taken the rough cast of the King's behaviour, without any of the softening colours.

We must observe likewise, that he is, perhaps, somewhat too hasty in asserting that King Charles compelled the Dutch to buy the liberty of fishing in the British seas; for this is still a controverted point between the two nations. The Dutch insist, that they never purchased any such privilege; and affirm, that they always had, and exercised, such right. Indeed they admit that their right has been often disputed, and that the first dispute arose in the reign of Queen Elizabeth; that it increased in the reign of James the first, and rose to a great height in the year 1614, when the States, notwithstanding Grotius's learned tract of *Mare Liberum*, published another copious treatise, to vindicate and establish their right. 1. By the Liberty of the Sea, 2. On the foundation of several treaties, and immemorial possession. They acknowledge, indeed, that Charles contested their right by force; yet they say, that he offered, notwithstanding, to accept of the tenth Herring by way of tribute; or to grant Letters of Licence to their fishermen. But that they were so far from entering into a negotiation with respect to their right, that they refused to acknowledge Charles's claim, and ordered a fleet, under the command of Admiral Van Dorp, to protect their fishery. If this state of the case be true, our Author is not warranted in his assertion.

Nevertheless, he expresses throughout, such a strict regard for truth, as leaves us no room to suppose that he would be guilty of a wilful misrepresentation. His solicitude to appear in the light of an honest man, and a just Historian, is highly commendable; and is no where more conspicuous than in his account of the Irish Rebellion. Having cited the several authorities which acquit Charles of any share in that unnatural transaction, he then produces the arguments alleged against him on

the other side, and closes the evidence with the following reflections.

‘ These are the principal arguments urged against Charles on the head of the Irish rebellion. For his memory’s sake, and for the credit of human nature, it were to be wished that they may have less real than seeming force. I know not that I have omitted any thing in his vindication: I may be mistaken; but if I have, it is merely through ignorance or inadvertency: for nothing is more mean and base, than to attempt to conceal the truth of History. The Reader here is carefully to remember, that those who think worst of this Prince, do not suppose him consenting, or even privy to the massacre. This is too black a thing for him to be charged with, even by his foes. But what is alledged against him is, that he excited the Irish to appear in arms, master the Protestants, and help the King against his Parliament.’

This seems to be the language of pure sincerity, unbiassed judgment, and unaffected humanity.\* And, indeed, whoever reads our Author with proper attention, and without prejudice, will find the strongest proofs of a fair and impartial mind. For he not only brings vouchers in support of what he advances in his text, but he likewise constantly produces the several authorities, which tend to invalidate such vouchers; and when he gives his opinion upon the whole, he never pronounces decisively, but always with reference to the Reader’s judgment: so that it is not in the power of man to give stronger indications of candour and ingenuity.

If it be objected, that he quotes Milton, and others, who were noted for their implacable aversion to Charles, it must be remembered that at the same time, he fairly warns the Reader of their principles, and cites Clarendon, and other Royalists, to counterbalance their evidence. And perhaps it is no slight presumption of the unworthiness of the Stuart family, that Milton and Buchanan, the two greatest Geniuses of their age, were their most violent enemies.

Our Historian’s reflections are few and short; but, in general, they are pertinent, just, and noble; and such as shew the Author to be a true friend to religious and civil liberty. Let the Reader however judge for himself from the following specimens. He thus introduces the charge of superstition against Charles.

‘ Superstition,’ says our Writer, ‘ is a debasement of reason and religion; it is entertaining misapprehensions of Almighty God; it is the practice of things weak and ridiculous, in or-  
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' der to please him, whereby it excites in the mind chimerical  
 ' hopes, ill-grounded fears, and vain expectations: in short;  
 ' it is weakness, attended with uneasiness and dread, and pro-  
 ' ductive of confusion and horror. Every one knows the mis-  
 ' chiefs Superstition has produced in the world: Gods of all  
 ' sorts and kinds; sacrifices of beasts and men; rites, ceremo-  
 ' nies, and postures; antic tricks, and cruel torments; with  
 ' every other thing which, from time to time, has been falsely  
 ' called by the name of religion, have arose from hence. It  
 ' took its rise early in the world, and soon spread itself over the  
 ' face of the earth; and few, very few, were there who were  
 ' wholly free from it. The doctrine of Christ, indeed, was  
 ' calculated to destroy its dominion, and to restore religion to  
 ' its original lustre, by teaching men to think honourably of the  
 ' Deity, to practise virtue, to submit cheerfully to the Divine  
 ' Will, and expect happiness from his hands in consequence  
 ' thereof. Very little stress is laid on externals by the Writers  
 ' of the New Testament. It is sobriety and righteousness, it  
 ' is the love of God and men, it is meekness and humility, and  
 ' every thing lovely and praise-worthy, which are insisted on in,  
 ' and recommended by it: but as for pomp, and parade, and shew,  
 ' these were not thought worthy of notice, or deemed mischiev-  
 ' ous and hurtful. Yet, notwithstanding this Superstition very  
 ' soon found an entrance among Christians, and at length in-  
 ' creased to an enormous size. The reformation of religion,  
 ' and the revival of letters, were somewhat unfriendly to it:  
 ' but whether it be the craft of those who subsist by the igno-  
 ' rance and credulity of others, or whether it be a proneness in  
 ' men to Superstition, or their laziness and inattention to other  
 ' than sensible objects; I say, whether it be owing to one or all  
 ' of these causes, Superstition remained still alive, and shewed  
 ' itself even among those who gloried that they had got rid of  
 ' the papal yoke. I doubt not, Charles would have been af-  
 ' fronted, had any one told him he was superstitious, especially  
 ' when in the height of his power; and, I believe, it would  
 ' not have been very safe for any one to have attempted to prove  
 ' it: however what would have then been imprudent, may now  
 ' be safe; and therefore at the distance of more than an hun-  
 ' dred years, I think I may hazard the charging it on him. But  
 ' it is not expected my word alone should be taken: let the  
 ' Reader hear the evidence, and then judge impartially.'

Again, speaking in justification of the Parliament's taking  
 arms, after producing several authorities in proof of the King's  
 hostile intentions, he concludes with the ensuing observations.

' Those who are acquainted with the history of these times,  
 ' know there is some truth in what is here asserted, and therefore  
 ' will

will not wonder at the resolution of the Parliament to hinder the King from executing his intentions. For, by the law of nature, all have a right to defend themselves, and to make use of the means in their power. Nor could it reasonably have been expected by Charles, that those who had been ruled by him without and against law, and whose destruction, as a free people, they were persuaded he still meditated, his promises notwithstanding: I say, it could not have been reasonably expected, that people thus used, in times of extremity, should keep themselves within the exact bounds of law, and thereby defeat *the end of the law*, their *preservation*. Had Charles himself observed the laws to which he was sworn, and dealt sincerely in the concessions he had made in this Parliament, he might have retained the power of the sword in his own hands; but when it was believed, upon very probable grounds, that he was, at heart, the same man he from the beginning of his reign had been; when those by whose care, industry, and public spirit he had been brought within bounds, were looked on with hatred by him, and marked out for destruction; when those who had counselled and advised him in his former illegal courses, were the objects of his esteem and regard, and all this firmly believed by the Managers in the two Houses; are we to admire at, or blame their proceedings? It was human nature, and that not corrupted and depraved, but human nature as created by God himself, and as of right it ought to be, and as indeed it always will and must be, where it is not debased by vassalage and chains.'

As to our Author's language, if it is not in the easy stile of modern elegance, it is nevertheless generally strong, correct, and manly, though here and there we cannot avoid being disgusted with the quaintness of some expressions.

Upon the whole, though this performance may be too sober for many of the volatile Geniuses of the age, yet we may venture to recommend it to the judicious, as a most careful and candid compilation. The curious Reader will find many circumstances of Charles's life, and many occurrences of his reign, entirely new, and others stated in a more clear, copious, and satisfactory manner, than is to be met with in any other book: and he will perceive the advantage of having the evidence on both sides brought immediately under his eye, by the care and diligence of our learned and indefatigable Historian.

*Remarks on Dr. Battie's Treatise of Madness. By John Monro, M. D. Fellow of the College of Physicians, London, and Physician to Bethlem-Hospital. 8vo. 1s. Clark.*

**T**HIS ingenious Physician having premised, in a short Advertisement, that the immediate causes of Madness will for ever disappoint our search, and that the undeserved censures which Dr. Battie has thrown upon our Author's medical predecessors in Bethlem-Hospital, were the motives that determined him to say something on this occasion—he observes, in his first section, that Dr. Battie's definition of Madness; which he terms a deluded Imagination, does not appear to him clear or precise, nor indeed the true criterion of Madness; which he should rather define to be a vitiated Judgment, tho' he does not take upon him to say, that even this definition is absolute and perfect. He enforces it, however, by the judgment of Aretæus, in his distinction between the melancholy and the mad; by the definitions and epithets which the Latins and the French have applied to madness; and by reflections on some facts within his own observation.

The second section remarks very cursorily on four of Dr. Battie's concerning the seat, the supposed and real causes, and the salutary effects of natural sensation, in which sections, he thinks, there is nothing tending to advance our real knowledge of this disorder. Dr. Monro declines entering into an argument, whether the nerves act as chords, or in consequence of their permeability by some exquisite fluid; which last opinion, indeed, as we have observed in a former article\*, is not liable to more nor stronger objections than the former.—But he thinks it odd, that Dr. Battie should be offended at the expression of *Weakness of the Nerves*, when he uses those of the *ill-conditioned state of the nerve*; the *disuniting and breaking in pieces of the nervous substance*; its *imperfection and degeneration*; as if they were terms perfectly understood, and to which mankind had affixed certain ideas.—Our Author in the sequel of this short section indulges himself in a little pleasantry on Dr. Battie's discoveries of the extraordinary benefits of the sensations of hunger and of thirst, and of the universal advantage of respiration in the vital Oeconomy.

In the third section, on that *Anxiety and Insensibility*, which our Author observes Dr. Battie has introduced as new diseases, for the benefit of the Faculty, he talks of proposing some of Dr. Battie's most metaphysical and abstruse problems on this

\* See Review for last February, p. 148.

dark subject, as Prize Questions, solvable only by the senior Recluses of Bethlem.—Indeed, it must be acknowledged, that a few of them seem to plunge profoundly into the medical Bathos, and read, in some places, not unlike certain parts of Dr. Cheyne's *Mathematical Principles of Religion*. Having cited them at length, with references to Dr. Battie's treatise,—to expose their inutility at least, he supposes himself a Patient labouring under this habitual disease of Anxiety, and determined, instead of immediately dispatching himself, first to consult a learned Physician, who gives him an account of the Causes of his Disorder, in the very terms in which these Problems are expressed; not without a typographical hint of an ungrammatical escape (if it may not rather be considered as a very harsh Latinism) in using *or for in*. It is too evident, however, that few of these supposed causes suggest any clear medical indication, but, indeed, as our Author says, afford as little satisfaction to the Patient's mind, as relief to his disease.—This method of arguing *ad absurdum*, is often happily applicable to any extraordinary but unsuccessful effort of establishing such obscure causes, as exceed our powers and opportunities of investigation. A few plausible and ingenious things may be suggested by the way; but the capital error will be in the disproportion between the Subject and the Disquisitor.

In the fourth section, which considers that of Dr. Battie's on the Causes of Madness, Dr. Monro is very grave, and rarely allows himself to indulge in any reflections, but such as are really close and practical. He considers Dr. Battie's twelve causes of it in a summary and argumentative manner: he observes the incurable nature of some, as that of an internal Exostosis, and of an Induration of the Dura Mater: he admits the sufficiency of other causes: he considers, contrary to Dr. Battie's supposition, Gluttony, and Idleness, rather as Effects, than Causes, of Madness. This section, in brief, seems truly rational; as clear as the nature of the subject will admit; and ends in the following sensible manner.

‘As an inquiry into matters so far out of our reach, cannot be attended with any real satisfaction, we may employ out time to much more advantage, than in such fruitless searches. The effects of this distemper are plain and visible; let us therefore direct our knowledge to relieve *them*; and make use of such methods as are warranted by reason, and founded upon observation and experience; leaving the causes of this terrible calamity, which will for ever remain unknown, to such as can fancy there is any amusement in a disquisition of so unpleasing a nature.’

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The fifth section considers that of Dr. Battie's *On the Regimen and Cure of Madness*. In the beginning of it Dr. Monro takes an opportunity to render at once an act of filial duty, and of justice, to the memory of a valuable Parent and Physician, in a strong and spirited paragraph: wherein, it must be acknowledged, he glances, more than once, in such a manner, as to depart a little from that temper he had hitherto generally preserved. But as this was occasioned by some very intelligible inuendos at the Physicians of Bethlem in Dr. Battie's treatise, most Readers will pardon the resentment of a son, and successor, on this occasion; and many, perhaps, will even commend it, as it is smart without scurrility. He agrees in many points of Regimen and Management with his Antagonist; tho' he observes Dr. Battie has limited this necessary head to the compass of two pages, while the less important part, *Of Medicine*, takes up very near thirty. In entering on the Cure, our Author hopes, with regard to original Madness [whose specific Dr. Battie had said was reserved in Nature's store] that Dr. Battie's deep researches may bring its specific forth to public view, no person being so likely to find out the remedy, as he who found out the disease.—In the course of this section, Dr. Monro attends Dr. Battie throughout the various indications, and the different treatment suggested by his different causes of Madness, which afford our Author many opportunities of exerting both his reason and his raillery. But in this last he appears to us, to make no deduction for a circumstance much recommended, by some Connoisseurs, to Writers, viz. to arrive at an exquisite and affecting perception of their subject, and to be, as it were, possessed by it, which sometimes enables them to out-soar the Ken of a cool and deliberate Peruser.

The sixth and last section contains some further strictures on the practical conclusions and precepts of Dr. Battie, relating to Madness; in some of which our Author finds plausible reasons for dissenting from him; and endeavours to prove him inconsistent in others. Dr. Monro assures us afterwards, that his own experience has verified one observation of Dr. Mead's on this disease, viz.—That some dangerous distempers have suddenly disappeared at the coming on of Madness: and one observation of the late Dr. Monro's,—That an Intermitting Fever coming upon a Madness of long standing, the relief of the fever has proved the cure of the Madness;—of which he has seen two instances himself.

Thus much will suffice to convey a proper notion of this Writer's occasional reflexions on Madness, and on a late treatise concerning it; a Writer likely to be judged of perfect sanity  
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by all his Reader, who do not rigorously insist on Wit's being nearly allied to Madness, of which symptom, we must confess, it contains many undoubted and entertaining proofs. An omission, however, of the little paragraph that concludes this performance, would have consisted well with the candour Dr. Monro professes; tho' his Antagonist should have lost a parting compliment by it.

*Characteristics of the present Political State of Great Britain.*  
8vo. 4s. Millar.

THE Author of the ingenious treatise before us, professes to stand in opposition to those Writers who have exhibited a disagreeable picture of the present age: and he gives us an epitome of his principles in his motto—

*Prisca juvent alios : ego me nunc denique natum  
Gratular.*

It was a task worthy of his skill, to rescue the subject from those Daubers in Caricature; and it must, indeed, be confessed, that he has drawn a most pleasing portrait of the times, finished with a masterly pencil: but whether the resemblance is just, must be submitted to impartial examination.

If we trust our Author's representation, we are rich, free, powerful, and happy: If we credit the Writers he opposes, we are poor, oppressed, corrupt, and dissolute. Their picture is all shade, our Author's all light. They awkwardly imitate the stile of Rembrandt; and, with a dark pencil, love to describe hideous wrinkles, and deformed features. Our Author happily copies the taste of Titian, and brightens the canvass with all the lively glow of colouring.

Perhaps if the light and shade were properly blended together, we might behold a real likeness. We are far from believing that the nation is more vicious now than formerly: that our Freedom is in danger: or that we are tottering on the brink of ruin. Nevertheless we cannot agree with our Author, that we are much richer, much more secure, and enjoy many more advantages, than in any former period: or that Britain has been so very happy since the Revolution as he seems to imagine.

To prove these propositions, however, the ingenious Writer endeavours to shew---That Banking is a very profitable institution, and has greatly enriched the nation: That, though our Taxes are high, we are much richer than when they were much lower: and carry on an exclusive and profitable trade: That,

REV. MAY, 1758.

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though the greatness of the public Debt must be a considerable loss, we both are at present, and may continue to be hereafter, rich and happy; and enjoy the most perfect Liberty and Security of any nation in the world: That the proposal to abolish the public debts, without paying them, is neither just nor profitable: That every farthing of them ought to be paid, and may be paid, without any distress to the nation: And that, notwithstanding the just complaints of our luxury, effeminacy, and corruption, we have sufficient means of self-defence, and are fully able to support ourselves against the French, or any nation whatever.

These are the topics which our Author undertakes to maintain; and upon which he reasons with great zeal and acuteness. Nevertheless, we apprehend, that his zeal has sometimes imposed upon him; and that, like many good Citizens, he rather describes what he wishes to be, than what really is. He has, indeed, omitted no circumstance tending to confirm and illustrate his principles, but we cannot say that he has been equally solicitous to obviate the objections which arise to his system.

He begins his subject with Reflections on Banks and Paper Credit.

‘Banks,’ says he, ‘settled by public authority under right regulations, continually increase the current species, by issuing Notes, which circulate as Money. By giving credit, they furnish men of substance with the means of giving greater employment to the industrious, and enable Merchants to carry on a more extensive trade. The more Notes the Banks can circulate in this way, the more will industry and trade be promoted. Nor can there be any limit, while the Borrowers from these Banks can give good security, and the Managers take care to issue no more Notes, than, by experience, they have learned they can answer, according to the ordinary course of demand. Whatever sums Landed men, Merchants, or others, borrow, provided they can give good security, and borrow on reasonable prospects; this is so far from being a loss, that it increases industry and consumption. A great quantity of Bank-notes only shews, that great sums have been borrowed by one part of the nation from another, upon good security, for carrying on trade, and for other reasonable purposes: which is so far from being either the sign, or the cause, of poverty, that it is both the sign, and the mean, of greater riches.

‘It is of no consequence, in this argument, that there may be more Paper-money than Silver and Gold, and that the proportion

portion betwixt them may not be ascertained, provided the former regulations are duly observed.

‘ It is of no consequence that foreign nations will not take our Bank-notes. They will take our Goods, which are produced by the circulation of these Notes among ourselves.

‘ It is of no consequence, though the value of the Bank-notes should happen to extend to a vast sum, provided the Banks, which are to answer these Notes, have an equal value in coin, bullion, lands, goods, and good debts, to which there is convenient access.

This is all along begging the question. And if the Author meant to confine his reflections to the Bank of England, on its present establishment, perhaps we might safely grant his *Postulata*: but, we cannot so readily admit them, when extended to Banks in general. For it may be asked---What confidence can we have that Bank Managers will issue no more Notes than they can answer? How can we be assured, that they have an equal value in coin, bullion, lands, goods, and good debts, to answer the Notes they may issue? How can we depend, that the access to our property shall be always convenient? Do not we know, that, upon any sudden emergency, our access is rendered as *inconvenient* as possible? Is it not placing an implicit trust in a Corporation, whose sufficiency to answer our demands is more a matter of faith than certainty?

Let any one read the History of our *Bank Contract* in the year 1720, and he will find that the Bank was then prevailed upon to consent to what it proved not *able* to perform; and to what, if it had performed, would have involved thousands of innocent persons, who had entrusted it with their property, in its ruin. Let the Advocates of the Funded Corporations reflect on the Calamities of that year, when the iniquity of the South Sea Managers ruined so many unhappy Proprietors, many of whom are yet alive to lament their fatal confidence.

To demonstrate the *necessity* of Banks, it should be proved, that Merchants, and others, who *can give good security*, are unable to raise money upon private credit. The Bank will not issue their Notes to the Merchant, till they have received from him the *arbitrary* value of such Notes. And, upon good security, the Merchant might obtain the same sum in *money* from private Hands,—when the gold and silver of a kingdom is not engrossed by one Corporation, and a great part of it suffered to moulder in chests, to the decrease of circulation, and the loss of the community.

Bank-notes will not be taken by foreign nations ; and Mortgages, Notes, and Bonds, would be nearly of the same use for home circulation as Bank-notes. They are negotiable and transferrable ; and the Creditors have an opportunity of making themselves acquainted with the circumstances of the Debtor. We agree with our Author, that ‘ Credit of *some kind or other* is necessary, wherever there is much Trade.’ We subscribe likewise to the justness of the following reflection. ‘ Credit,’ says he, ‘ can never be given without end. None will give credit but to men either of substance, or of integrity, prudence, and activity.’

But will the Bank regard a man’s integrity, prudence, and activity ? No. It will not advance a shilling upon those good qualities. It will require more substantial security : and a man of substance, who can make an equal deposit, need not have recourse to it ; for he may easily raise money without referring to the Bank : and this facility would be much greater, if no such Corporation existed.

This naturally leads us to observe one great inconvenience which has attended the institution of Banks. They have proved the bane of all private credit : they have introduced a narrow selfish spirit ; and destroyed all confidence in the moral honesty of our neighbour. Should a man of the greatest integrity, prudence, and activity, meditate a plan in which he is ever so certain of success, yet he will find it difficult to borrow any considerable sum of money, upon his personal security, for carrying it into execution.

We are sorry to differ so widely from our worthy Author ; but as we are actuated by a love of truth, and not the spirit of cavalling, we shall not scruple to dissent from other maxims which he endeavours to establish. He gives it as his opinion, that—‘ Notes will propagate and support greater industry ; which will do greater service by increasing the substance of a nation, than it can do harm by raising the prices of labour and of provisions.’

‘ Besides,’ says he, ‘ it is not upon the quantity of current specie *alone*, that prices depend ; they rather depend on the proportion between the number of Buyers and that of Sellers.’ But is not this running the circle ? For may it not be said, that the Number of Buyers and Sellers must depend, in a great measure, on the quantity of current specie ? The more gold and silver there is in a nation, the more the inhabitants will be able to improve and increase their commodities in the several branches of trade ; consequently the number of Sellers will be augmented in each, and, by the sale of their goods, they, in their turns, will

will be enabled to become Buyers of such things as they stand in need of, or of superfluities they have a desire to possess. Thus there will be a greater rise in the price of labour and provisions.

Indeed, our Author says, ' This proportion between Buyers and Sellers, depends on a thousand accidents that make one sort of goods more necessary, fashionable, or saleable, than another.' Though this may be true, when spoken of the Buyers and Sellers of a particular commodity, yet it does not seem applicable to the present argument. When one sort of goods goes out of fashion, another, which becomes more necessary or fashionable, will supply its place, and rise by the increase of Buyers; so that the proportion of Buyers and Sellers, will still be the same, as to the general state of Trade; though different with respect to particular commodities: For their proportion, with regard to trade in general, will depend on the quantity of current specie; which, by the help of Notes, may be raised to such an imaginary increase, as to advance the price of labour to a destructive extent.

We willingly subscribe to our Author's sentiments in the following paragraph,

' A private man,' says he, ' may be obliged to borrow, and may borrow with great advantage to his private affairs. The same thing holds in the case of a nation. If the Government has some grand and useful scheme in view, either to drain marshes, to render rivers navigable, to encourage some branches of industry, or to maintain their liberty or trade against a powerful and ambitious enemy, and cannot raise the necessary sums by taxes in due time; it may be prudent to borrow the money, and to establish a proper method of repaying it at leisure\*.

No doubt in such cases of use or necessity, it is prudent to borrow money, and just to lend it; but should a Government pretend, or create, a necessity, for the sake of borrowing money, they are fools who advance the loan.

We cannot, however, agree with the Writer, that—' If the people have a confidence in the Government, the securities given by the public, bearing a certain interest, may not only become a fund of Paper-money, which may be easily transferred from hand to hand, but become so convenient for Mer-

\* It is not therefore universally true, That a nation ought never to borrow, but always to raise within the year the money necessary for the current service. This is a good general rule; perhaps it ought seldom to be departed from. But, in several cases, it may neither be possible, nor be expedient.'

\* chants or others, that they may very *reasonably* rise above par.\* We are of opinion, that national debts become national grievances, when they are made the instruments of Stock-jobbing: when money, instead of being used as the sign of merchandize, is bartered as a commodity itself, to the discouragement of industry, and the impoverishment of trade. The uses which may be made of such funds under a corrupt administration, are sufficient pleas against them. We have known a Minister maintain himself in power for thirty years together, and give law to his Sovereign and the kingdom, solely by his skill in such Stock-jobbing. As to the pretence that Merchants may more readily command money for any profitable adventure, it is of little validity. We have already observed, that Merchants of substance may always gain credit for any undertaking; and if we recur to times past, we shall meet with such instances of private credit, as are of themselves sufficient to determine the controversy. The extensive credit of Sir Thomas Gresham, and that other Merchant, whose name we cannot recollect, are decisive proofs against the *necessity* of Banks: and we cannot think without amazement, on the wealth of a private subject in those days, who, at his own expence, built the Royal-Exchange, and was the Founder of Gresham-college; each of them works worthy the munificence of a Prince. In few words, one short lesson from the book of experience, is worth all the huge volumes of speculation.

Much more might be urged on this topic, and many just, though trite, objections, would admit of further illustrations: but our limits will not allow us to enter upon such minute discussions. Though we regard the glorious period of the Revolution with pleasure and gratitude; though we are ready to acknowledge with our Author, that it provided greater Liberty and Security than were enjoyed in the preceding reigns, yet we are far from thinking that we possess those blessings which were granted and confirmed to us at that time; and we are far from believing, that the body of the people find themselves so easy and safe as might be wished.

We do not think our grievances either so numerous or so great as licentious Writers have represented them; but yet we have cause to complain. Abuses have crept in, since the Revolution, unknown before: Excise laws have been increased; places have been multiplied; *Privileges* have been extended, and have invaded the liberty of the subject, with all the tyranny of Prerogative. In one word, Corruption has deluged the land.

It is in vain for our Author to cite particular examples of venality in preceding reigns. No one will deny, but there have been

been instances of Corruption in all ages, and at all times. But was it ever so universally practised? Was it ever so publicly countenanced? Was it ever so openly avowed, and defended? And have not our *Funds*, in a great measure, been the instruments by which it has been propagated.

He has been profusely lavish in his encomiums on the Administration since the Revolution. 'The Sovereign,' he says, 'summons the Parliament regularly, according to law. The King and his Parliament meet and part *amicably*.' True. But is it any merit not to quarrel with people, who grant us all we ask? Besides, our Author seems to mistake the subject of complaint. No man can accuse the Crown of any flagrant attempts to stretch the Prerogative. The charge lies against that new kind of tyrant, a Prime Minister, who has often ruled both King and People, and attempted to do that secretly, by Fraud and Corruption, which our Kings formerly would have accomplished by force: And it is not material to the people, whether they are illegally dragooned out of their property, by Letters from the Throne, as in Charles's time, or whether their Proctors are bribed to vote it away under colour of Law.

It cannot be disputed, but that since the Revolution there has been a shameful inattention to public welfare: The chief concern has been, to preserve the power of the ruling Minister, under the pretence of establishing the Government. We to this hour feel the effects of such fatal management; effects which prove that we are not so easy and happy as our Author believes us to be. Our Poor swarm every where, while our lands are in many parts uncultivated; and though we may be more secure than before the Revolution, yet it does not follow, that we are as secure as we may be: Neither should the degree of security we enjoy, lull us into an indifference about bettering our condition.

We should endeavour to remove the grievances we still undergo, and should carefully guard against any future abuses; for a supine confidence may be as fatal as a restless diffidence. The present Administration affords us a fair prospect of relief, and now it is incumbent upon us to put in our claim. We may hope that the number of Placemen may be reduced; that Corruption may be discountenanced; that Trade may be eased of its shackles; and the Load of the National Debt alleviated.

To lessen this incumbrance, our Author proposes a scheme which, we are afraid, more will be disposed to admire, than to pursue. However, as we think it cannot be too strongly recommended, we will give it in his own words.



‘ But leaving it to his Majesty and the Parliament to consider, how such salutary schemes may be best promoted, methinks it would not be difficult for private persons, with no very great degree of public spirit, to assist greatly in accomplishing this excellent design, nay, to accomplish it without any loss to themselves, and without any augmentation, nay, with an abatement of the taxes. There is no mystery in all this. If the story be true, the honest man, who lately sent an hundred pounds to one of the Ministers of State, to help to pay the public Debt, has led the way, and set us a fair example. Nay, he has done more than is necessary. For there is no necessity for private persons to advance their money. It would be sufficient, if the richer sort would voluntarily entrust the Government with their plate, and submit to the small inconvenience of wanting the use of it for a season. In imitation of the generosity of such a worthy citizen, who contributed an hundred pounds for so good an end, may a public spirit spread itself among the people, and every one run with his plate to the public treasury, that the public debts may be more speedily paid. What an immense quantity of plate is there in this island! How many millions of the national debt might be swept off by it at once! This would be an advantage to the Government, if no interest were demanded for the use of the plate. The benefactors of the public would suffer no loss, since their plate is a dead stock to them at present, and they would have parliamentary security for its being repayed with the full value of the tax upon the plate, and of the original workmanship. Mean time, let those taxes, which are understood to be most burthenfome, or to bear hardest on our trade, be abolished, and only such as are easily borne be continued for some years longer. In this method, in the first place, the rest of what is at present the national debt, and bears interest, or what part of it should be thought proper; and next the new debt, might be cleared. Can parting with our plate in this manner be said to require a very *high* strain of public spirit? How easily may plate be wanted! [spared] How honourable to want [spare] it on such an occasion! Might not a few grand examples render the want of it fashionable? Might not the whole nation be engaged in such a scheme with eagerness, and every man, who had plate, rejoice in having an opportunity of contributing to the good of his country?’

Upon the whole, we cannot help admiring the Writer’s ingenuity, though we cannot in general subscribe to his principles. It must be acknowledged, that he abounds with useful precepts, and sagacious observations upon trade and government: and that he appears to be no less a friend to virtue, than a well-wisher to  
his

**I**n this country. His language is strong and copious, and, when he glows with the warmth of panegyric, it is florid and declamatory.

We cannot sufficiently commend the decency and good manners with which he differs from other Writers. Though he argues with the spirit of a Disputant, yet he always supports the candour of a Gentleman. He has, in particular, reprehended the pert, frothy Writer of the Estimate, with all the lenity of a friend, and all the charity of a Christian. His example, we hope, will instruct that Reverend Author, in a lesson which he ought to have learned from the Scriptures. "Charity, says St. PAUL, *envieth not*; Charity *vaunteth not itself*; is not *puffed up*; doth not *behave itself unseemly*. Though, says the Apostle, I speak with the tongues of men and of angels, and have not Charity, I am become as *sounding brass, or a tinkling cymbal*." Such, indeed, is the *Estimator*. Let him learn from St. Paul, to have more charity and respect for others, and less presumption in himself: and let him remember, that he who knows the most, will find the least reason to be arrogant.

FOREIGN BOOKS, continued from page 257.

*Histoire Naturelle du Sénégal. Coquillages. Avec la relation abrégée d'un voyage fait en ce pays, pendant les années 1749, 1750, 1751, 1752, 1753. Par M. Adanson, Correspondant de l'Académie Royale des Sciences. Volume in 4to, de 561 pag. sans les Planches. A Paris, chez Bauche 1757. Se trouve à Amsterdam, chez Rey. That is,*

The Natural History of Senegal. By Mr. Adanson, Correspondent of the Royal Academy of Sciences.

**S**ENEGAL is a country on the west coast of Africa, well enough known in general to the Europeans, and particularly to the French, who carry on a great trade there; but, like the greatest part of that quarter of the globe, far from being scientifically or precisely known, in any respect, to the French, or to any other European nation. Those who visit countries purely in regard to commerce, and especially countries like this, at so great a distance, and in every respect so unlike any part of Europe, are not either turned for, or much inclined to writing descriptions; which, notwithstanding, seems to have been the principal object of this Author, who in the work before us, however,

however, has given only an abridgment of his voyage thither, and remarks made while he remained there, which take up a third of the volume; though he promises a more full and particular account of his passage, and what happened during his stay, in a distinct work.

His description does no great honour to the climate, since he assures us, that even the warmest summers in Europe, would be mistaken for winters in Senegal. The country he represents as in a manner overgrown with impassable woods, (or at least through which the roads are exceedingly difficult) or laid waste with burning sands. Nor are the inconveniences arising from such a soil and climate more distasteful, than those occasioned by an infinity of troublesome insects, and venomous creatures, amongst which may be reckoned, serpents of a most enormous size. In respect to the inhabitants, he enters into a detail of their different colours, their customs, manners, superstitions, and whatever else the curious Reader can desire to know, in regard to these negroes; who are extremely lazy, excessively poor, and seem, in his opinion, born for that slavery in which they live. There dwell also in this country, Moors, who are in a little better, and but a little better condition, than the Negroes. One favourable circumstance he gives us, in respect to the country and its inhabitants; which is, that though their days are gloomy and sultry, their nights are wonderfully pleasant, in which the stars shine with singular vivacity; and though in other respects very illiterate, the natives are well acquainted with the principal constellations, and are surprizingly inclined towards astronomy.

The plan which the Author has laid down of his natural history is very extensive, and is drawn with equal spirit and perspicuity. It is to be divided into four parts. The first will be a physical history, in which he is to treat of the geography, the physical history strictly taken, and also the civil history of this country. The second is to contain the history of their minerals. The history of the animals, divided into ten parts, will compose the third; and the fourth is to regard the history of vegetables, in which five hundred species will be described. It is not easy to conceive, in what space so great a design as this may be executed; but the Author proposes, however, to confine himself to eight volumes in quarto, in case what he at present offers to the public, should meet with so favourable a reception, as to encourage him to execute a work of which he has given this prospectus, in its full extent.

The specimen he has chosen to present to the view of the Republic of Letters, is the last distinction in his history of animals; and contains the *coquillages*, or creatures contained in shells. He has prefixed to this an ample preface, in which he complains, that

what hitherto there has been much more regard paid to the habitation than to the inhabitant; and that, though the world may be pretty well acquainted with their shells, yet are they very far from being so well informed as to the animals to which they belong. 'If we examine,' says he, 'attentively, this new, and almost entirely neglected race; if we consider these creatures particularly, and discover their actions, motions, and manner of living; we shall find an infinity of curious and interesting facts, capable of fixing the attention of a studious and intelligent beholder. We shall perceive, in the structure of their bodies, a great number of parts, equally singular in their forms, and in their uses; and entering afterwards into the detail, we shall be satisfied, that this is a matter which deserves very serious attention, and that the niceties and difficulties which attend it, are not inferior to those that are to be met with in any other branch of natural history.' Our Author then proceeds to assign the reasons, why he rejects the methods that have been hitherto used in treating this subject, and to explain and establish his own, which he apprehends to be more simple and intelligible than any before invented. This history, which is written throughout in a very lively and agreeable manner, is adorned with plates in a new taste, and without shades, which, though it in some measure diminishes their lustre, yet has its conveniences and advantages in other respects.

When the avidity of knowledge induces a man to undergo greater hardships, and to run through more hazards, than are risked for the sake of gain, we cannot but applaud the courage, and admire the perseverance of such a person: and we naturally feel a pleasure, when it appears, that success has crowned his endeavours, and that the harvest of science bears a just proportion to the toil. But yet we cannot avoid being offended with the presumption, even of such a genius; condemning the arrogance that seizes, instead of waiting for, the palm; and wondering, that the same good sense and noble spirit, which enabled him to conquer so many difficulties, should yet leave him a prey to envy, and a dupe to that vanity, which is commonly, and one would wish it always, the foible of little minds. The love of praise, like the love of money, is inconsistent with unsophisticated ambition; for true merit, like true virtue, is its own reward.

*Dictionnaire Historique, ou Memoires critiques et litteraires, concernant la vie et les ouvrages de divers personnages distingues particulièrement dans la Republique des Lettres. Par Prosper Marchand. Tome premier, a la Haye, chez Pierre de Hondt, 1758, fol. 4—I. pp. 330. That is,*

An Historical Dictionary, or Memoirs critical and literary, relating to the lives and works of several distinguished persons, particularly in the Republic of Letters. By Prosper Marchand.

This branch of literature, seems to prevail more strongly in ours than in any former age; and, as considered in one light, it may flatter the vanity, so, when viewed in another, it ought certainly to put men of letters much upon their guard, that since the world is so strongly inclined to enquire into the circumstances of their private lives, they may be found worthy of their profession: and the effects of their learning and study be discoverable in the prudence of their actions, and the uprightness of their conduct. They are the more obliged to this, from the freedom they think themselves authorized to take, for the sake of truth and the instruction of mankind, with the characters of persons of a rank far superior to themselves. This gives others a right to criticize their behaviour: and as this right commonly falls into the hands of their brethren, so it is frequently prosecuted with unusual industry, and too often executed with unrelenting severity. Circumstances that can never be too generally, or too seriously considered, by such as endeavour to transmit their reputation to posterity, from the merit of their writings.

Mr. Prosper Marchand, to whom we owe the work before us, was bred up as a bookseller in Paris, and spent full forty years of his life in a close application to this sort of learning. He was the constant correspondent of Mr. Bernard, during the time he published the *Nouvelles de la Republique des Lettres*, and to him we are to attribute all the literary anecdotes from Paris, for which that journal is distinguished. He went afterwards to reside in Holland, that he might profess the protestant religion in peace. He had not been there long before he quitted trade, and thence forward made that his sole business which had been hitherto his favourite amusement, an application to literary history; and studiously collecting whatever regarded curious and scarce books, their authors, and the different editions they passed through; by which he rendered himself equally conspicuous and respected.

He gave sufficient testimonies of the great extent of his acquisitions in this sort of knowledge, in his *Histoire de l'Imprimerie*; or, *History of Printing*: in the publishing a new edition of the historical and critical Dictionary of Mr. Bayle: and in the Letters of the same great man, which he likewise published. He had also a large share in the *Journal Littéraire*; and gave occasional assistances to other periodical works, maintaining at the same time a regular correspondence with the most learned men,

in different parts of Europe: to whom he communicated, and from whom he received communications, in respect to literary history, which equally raised and enlarged his reputation. But after all, the work now before us, was the chief occupation of his life, to which he devoted all his numerous collections, all the lights he was able to procure, and every moment of his time that he could spare. His intention certainly was to publish it; but his care and accuracy was so great, that he was continually revising, adding, and correcting; so that before he thought it in a condition to be committed to the press, nature conducted him to the grave, June 14, 1756.

As he always lived in a private and frugal manner, he left some small fortune behind him, which he directed should be employed in educating and subsisting a certain number of poor children. His library, which was considerable, not only from the size of the collection, but for the curious and well chosen books of which it was composed, he bequeathed to the University of Leyden. These memoirs he committed to the care of a friend, who undertook what he has now performed, the publication of them; but without being at all apprized of the immense fatigue it would cost him. Mr. Marchand assured him, he would find his manuscript compleat. It was so, indeed, but in a very singular way, all written upon little pieces of paper of different sizes, some not bigger than one's thumb nail, and written in a character so exceedingly small, that it was not legible without the help of glasses; and in the editor's opinion, it is the first book that ever was printed by the help of a microscope. He farther informs us, that by his incessant labour, and constant assiduity, as well in correcting the proofs, as in adjusting the copy, the work is in all respects perfect; and that the public will be very speedily gratified with the second volume\*, and afterwards with a second edition of the History of Printing; for which our Author left many corrections, alterations, and additions, in his own hand.

This Dictionary is exactly in the manner of the famous Mr. Bayle, written with equal erudition and accuracy, and may therefore serve as a supplement to that celebrated work: to which, however, in point of spirit and elegance, many Readers will probably find it much inferior; though after all, it is every where curious, and, in some places, entertaining: and though several of the articles may be thought obscure, and less worthy of public notice, yet the penetration, sagacity, diligence, skill, and indefatigable labour of the Author, must recommend him to every Reader's favour.

\* They will not be of a very extraordinary size when bound together.

*Code de la Police, ou Analyse des Reglemens de Police divise en douze titres. Par M. D. — Conseiller du Roy, Lieutenant-General de Police, de la Ville de — en Champagne. A Paris, chez Prault pere, 1757, vol. in 12mo. de 469 pages, non compris la table des matieres. That is,*

The System of Policy, or an Analysis of the Regulations necessary to a just policy, reduced under twelve general titles.

The Author of this work, whose modesty induced him to put only the initial letter of his name in the title-page of his performance, and to conceal the place of his abode, is Mr. Duchene, Lieutenant-General of the Police, in the town of Vitri le Francois, in Champagne. The worthy design and extensive utility of this work, excited a general applause, and the judicious execution of it so plainly pointed out the Author, that the book was no sooner published than it was unanimously ascribed to him; with all the testimonies of respect and approbation, which so able, so judicious, and so useful a system deserved.

The world is very well acquainted with the *Traité de la Police*, begun by the Commissary Lamarre, with the commendations of the best judges, and continued with great spirit and accuracy, by M. le Clerc du Brillet. This excellent work, in which the system of government necessary for preserving one of the greatest cities in Europe in perfect order, and in which every thing is deduced from the first principles, and displayed in the most perfect method, has already swelled to several large volumes in folio; in which, however, to the great regret of the Public, we find only the execution of one half of the plan. The rest is impatiently expected; nor is it at all doubted that it will come up, in every respect, to what the world has already seen and admired. But an undertaking of so great expence, and executed with such labour and precision, will not admit on any consideration, of being accelerated to the prejudice of those enquiries, and of that accuracy which have so deservedly gained the public esteem.

Mr. Duchene very candidly acknowledges this; and avows the obligations he is under to those Authors, to whom he professes himself a pupil. He grounds the merit of his performance upon his following exactly and minutely the principles that they have laid down, and he declares the motives of his undertaking to be these: he observed, that the extent of the *Traité de la Police*, though the plan be exactly regular, and perfectly pursued, is too great for some understandings, to whom, nevertheless, if it was within the reach of their comprehension, it would be extremely useful. He perceived also, that the great expence of this performance, would hinder it from falling into the hands of many

Readers.

Readers. He was farther sensible, that so long as it remained unfinished, it would likewise remain unread, by several who had it already in their hands. He therefore judged, that if without any prejudice to the fundamental principles of the system, he reduced it into a moderate compass, preserving not only the capital points, but the exact harmony also of its essential parts, so as that the whole might be seen distinctly, though in a narrower compass, he should render an acceptable service to the Republic of Letters. He flattered himself likewise, that in consequence of this, the work being no less reduced in price than in bulk, it might be brought into the closets of many, to whom it would otherwise be only known by its title. He was also farther persuaded, that by rendering his abridgement compleat, he should, instead of prejudicing, render a real service to the original; and instead of extinguishing, augment that ardour with which the conclusion of that valuable work is desired.

It will be readily conceived from this account, that the method pursued in the *Code de la Police*, is precisely the same with that observed in the *Traité*; and so it is, the work being divided into titles, paragraphs, and numbers; by which natural, regular, and easy method, the whole is equally accommodated to the memory and judgment. The last six of the twelve general titles are these, Of the public Tranquility and Security. Of the Sciences and Liberal Arts. Of Commerce. Of Manufactures and Mechanic Arts. Of Servants, Domestic, and Journeymen. And, of the Regulation of the Poor. Each of these titles is subdivided, and the heads of these subdivisions properly and distinctly treated; so that every thing that a magistrate can desire, in a compendium of this nature, is put into the best form, and digested in the concise manner that he can expect; and of course helps him to arrange his own thoughts, and the notices with which experience may have furnished him, in their proper places.

What renders our Author's work still more compleat, with respect to his own country, is the adjusting the ordinances, edicts, and other public acts, to the several titles and heads of his work, by which the regulations already made, and those that are still wanting, at once appear. The general scheme of good government, however, is under all governments, in all nations, and through all great cities the same; and it is in this, that the great merit of both these works really consists. But it is in vain, in France, or in any other country, for the worthiest and wisest men to spend their times, exert their faculties, and display their knowledge, in pieces like these; or for the Legislature to support their dictates, by passing laws, to give vigour to political regulations, if the same spirit be not kept up in carrying them into execution.

Where



Where one state has been destroyed, or one city ruined, either from the want of laws, or from mistakes in their laws, numbers have been undone through want of vigilance and integrity in their magistrates; and from the want of a proper attention in those by whom the indolence or misbehaviour of such should have been corrected. The corruption of the many, is a late and distant effect of the vices of the few, who are always able to do more good or ill by their example, than by their authority; and, which is a misfortune to those who are governed by them, though they may restrain themselves in respect to the latter, yet in regard to the former, they are unable to circumscribe their own power.

*Memoirs de la Ligue, contenant les événemens les plus remarquables depuis 1576, jusqu' à la Paix accordée, entre le Roi de France, (Henri IV.) & le Roi d' Espagne, en 1598. Nouvelle Edition, revue, corrigée, & augmentée de Notes critiques & historiques. A Amsterdam, chez Arkstée & Merkus, 1758. 6 vols. 4to.* That is,

Memoirs of the League, containing the most remarkable events from 1576; to the Peace concluded between the Kings of France and Spain, in 1598.

This is a work revived, which was originally printed one hundred and fifty years ago. It is composed of a variety of pieces, penned with much vivacity, in a busy time, when the humours of mankind were afloat, and when painting to the life, or beyond it, was esteemed the great talent in writing. They stood the test then, and which is a convincing proof that they had real merit, they have been much read, and generally admired ever since. This made them very scarce, and very dear, but what might very probably give them an additional value, were the frequent allusions in the best Historians, to some or other of the pieces in this collection; so that without being well acquainted with these, the sense and spirit of other works treating of those times, could not be perfectly relished, or indeed, thoroughly understood.

The first edition was as this is, in six volumes, but in a smaller size, printed in a very bad character, upon a worse paper, and in many respects very incorrect. All these defects are removed. It appears now in an elegant form, with the addition of several pieces relating to this period, some of which had never been printed, and which are not less interesting, or entertaining, than any of the rest. They are likewise adorned with Notes, theological, historical, and critical, all equally necessary and pleasing. The first, shew us the errors in Divinity, which were so zealously preached by those sanguinary Devotees who supported

ported the holy Catholic League, by the most servile and scandalous prostitutions of the Gospel. The second, supply dates, names of persons, and particular circumstances, regarding the facts mentioned in those pieces, with that inaccuracy which is not only common but pardonable, in writing of things that are transacted in the times in which we live. The last, are contrived to point out concealed strokes of satire, dark turns of humour, and such allusions as without a key could not be easily understood: By the help of these Notes therefore, and a reasonable degree of attention, the Memoirs of the League may be read with nearly the same pleasure, and certainly with as much profit, now as then; for as the tempers of men are pretty much the same in all ages, and of course their foibles and follies, so strictures upon these are ever sure to please; and tho' the beauty of a panegyric is lost in half a year, the quickness of a satire is very little abated when tasted in the second century.

There cannot be a wiser thing in any country, than from time to time to retouch and restore such works as these. They are not only the surest and most pleasing collections of History, the truest and the finest pictures of the manners of an age, but at the same time, and which perhaps is more useful than either, they are the best preservatives against that political malady which they were originally exhibited to cure. At all seasons, pieces of this sort may be with pleasure and propriety revived, but in France it may be at present with profit. Religious madness begins again to prevail; and what better, what easier, what more effectual method, to prevent the setting on foot a new League, than to reprint these excellent Memoirs of the miseries produced by the old one?

*Le Petit Dictionnaire du Temps, pour l'Intelligence des Nouvelles de la Guerre, &c. Dédié, à S. A. S. Monseigneur le Prince de Condé. Par M. l'Amiral. Paris, 1757. 8vo. That is,*

The little Dictionary of the Times, for the better understanding the Articles of News in the present War; dedicated to the Prince of Conde.

This is nothing more than an alphabetical description of the countries that have been, or may be, the theatre of modern wars; with the cities and fortresses which have made most noise; their situations and fortifications, the sieges they have sustained, and the battles that have been fought near them. It contains likewise a collection of the Terms in the Military Art, in that of Artillery, and the Marine, with so much of Geography, and other sciences; as may render the whole understood, and scarce leave any term unexplained which may occur in any Papers, Relations, or Memoirs of our own times. This is one

REV. May, 1758.

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of those comprehensive little Miscellanies, upon which the Paris Writers value themselves extremely, and, to speak impartially, not altogether without reason; for tho' this Dictionary might, without much difficulty, have been better executed than we find it, yet it would not have been easy to conceive any thing more striking, more engaging: or more instructive than such a collection, judiciously disposed, and in which the terms were clearly, correctly, and concisely explained: as one might prove at large, but that every Reader's understanding will suggest to him more arguments on this head, than are at all necessary to convince him of the truth of so plain a Proposition.

## MONTHLY CATALOGUE,

For M A Y, 1758.

### POLITICAL.

Art. 1. *A Proposal for making a Saving to the Public of many Thousand Pounds a Year in the Charge of Maintaining his Majesty's Marine Forces, and for the better Regulation of them. To which is annexed, eight half-sheet Tables, containing Distributions of Marine-Pay in all its Branches; Accounts of the Charge of Maintaining Marine Forces, according to the different Establishments in the last War; and an Establishment, most humbly proposed, for his Majesty's Marine Forces, with Observations and Explanations relative thereto. Most humbly submitted to the Consideration of the Parliament of Great Britain. By J. Massie. 4to. 2s. 6d. T. Payne.*

**T**HIS laborious Projector seems to have the good of the public much at heart. His scheme for making a saving in the Marine Forces is plausible, but too tedious for us to abridge in this place, as it consists of seventy-four large quarto pages. Besides, it is in many parts imperfect, as he himself acknowledges; for it depends upon drawings for Forms of Accounts, or Tables for Calculations, which must be seen, and have their uses explained, before the work can be understood. The Author concludes with an apology for keeping these Drawings and Tables from the light of vulgar eyes, in the following words.

‘ I shall therefore conclude with saying, that the Right Honourable William Pitt, Esq; &c. and the Right Honourable Henry Bilson Legge, Esq; &c. may, whenever they please, see the before named Drawings for Accounts, and Tables for Calculations, but I hope that no other personages or persons will insist upon seeing either the one or the other; because they are things of my own invention,

- “ and as such, I most humbly apprehend, that I have a natural right
- “ to the same, and, by consequence, to shew or not to shew them,
- “ as I shall see occasion; so that no personage or person can with
- “ reason take offence at my mentioning those two Right Honourable
- “ Gentlemen, exclusively of others, upon this occasion.”

Certainly no one can dispute Mr. Massie's natural right to curiosities of his own invention; but we hope, after they have undergone the inspection of Messrs. Pitt and Legge, that he will oblige the public with a sight of them, that his Readers may form a better judgment of the voluminous scheme he has laid before them: and in the mean time we recommend it to him, to apply for his Majesty's royal Patent, in order to secure to himself the benefit of his invention, and to prevent all persons whatever from pirating or copying the said Drawings and Tables, which are so necessary to the understanding of his saving proposal.

We cannot take leave of this Gentleman without recommending his example to the imitation of the *Author of the Estimate*. It must be allowed, that Mr. Massie's pages do not appear mercenary; one of his twelvepenny pamphlets seems to contain as much as the four-shilling volume: and Mr. Massie shews he has some principle, while the Doctor only talks of it.

*Art. 2. Facts which shew the Necessity of establishing a regular Method for the punctual, frequent, and certain Payment of Seamen employed in the Royal Navy. Most humbly submitted to the Consideration of Parliament. 4to. 6d. - T. Payne.*

The being employed to settle the accounts of Cottrell's regiment of Marines, has again set to work the fruitful brain of Mr. Massie: the facts offered to the Parliament's consideration, are,

I. “ A state of the number of men who deserted from the late Col. John Cottrell's late regiment of Marines, between 25 October 1741; and 23 February 1746-7; distinguishing the circumstances under which they deserted.

II. “ A state of the number of voyages or cruizes made by men of the late Col. John Cottrell's late regiment of Marines, on board his Majesty's ships of war, for which service they received ballances of sea-pay, upon their returns to quarters; distinguishing how many of those ballances were under one pound each, and how many of them amounted to one, two, three, &c. pounds, omitting the odd shillings and pence.”

From the first table the Author infers, that,

“ The number of men who appear to have deserted upon receiving their pay is only three.”

“ So that the Desertion after payment is at the rate of one in four hundred nearly, and no more.

• This does not appear by the Table.

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• Whereas

‘Whereas the Desertion *without being paid*, is at the rate of *one in fifty*, which is twenty-six times as many.

‘From hence it appears very evident, that the speedy and regular payment of men, doth not encourage them to desert, but on the contrary induces them to continue in the service of their country; for nothing but a disposition to remain in the service could have prevented so many men from deserting upon the receipt of their pay, as they were then on shore, and might have deserted at any time.

‘From hence it also appears, that if the naval service be by any means made unnecessarily disagreeable to men, they will not continue in it, but make use of the first opportunity to desert; and how weak ties an arrear of pay, and the fear of punishment, are, to men so situated, appears by ninety Marines of this regiment deserting, though they had *three hundred and ninety-one pounds* due to them.

‘If the keeping of men’s pay, greatly in arrear, be necessary for the good of the service, it must certainly be so in the Army as well as in the Navy, and yet the Land Forces are paid in quite another manner; for a private Soldier receives his Arrears of Pay every two months, though he is provided with meat, drink, cloaths, lodging, and medicines, and these are all the things with which Seamen are provided in the Navy.

‘If the speedy and regular payment of military men made them turbulent and riotous, it would certainly be seen in the Army, but such behaviour is rarely found among Soldiers, excepting when they are ill paid or ill clothed; and as to the levity and irregularity of Seamen on shore, it seems mistaking the matter greatly, to call this turbulence or riot, since it is only an excess of joy on their being relieved from hardships and sufferings.’

All this is very true; but—it is also self-evident; and what is in the mouth of every one. He likewise observes,

‘Imprisoning or hand-cuffing of impressed-men may be sometimes necessary, but I am humbly of opinion, that the poorest Briton should not be so used without real necessity, manifested by some overt-act of his; because it is treating a man as a criminal before he hath committed any crime; nor is the shame, which men so treated are thereby exposed to, the only thing to be considered, for it operates upon the sufferers minds much to the prejudice of the service; because they will sometime or other be at liberty, and then, the bitter remembrance of their shame will be apt to make them desert, and will discourage others from inslitting.’

But this we all assent to without hesitation, although from another cause; for if we force men into the military service, by unjustifiable methods, the means of detaining them must be unjustifiable also, though perhaps necessary.

N. B. Since the publication of the FACTS above-mentioned, we have met with

*Obfer-*

*Observations concerning the Tax upon Houses and Windows; wherein the ill Consequences of increasing that Tax are considered, and a way of raising Two Millions of Pounds by other Means, is briefly pointed out. Price six-pence.*

These Observations are comprized in a single half sheet, prefixed to the foregoing *Facts*. This crafty method of re-publishing a pamphlet, may be construed by the ill-natured into a species of Authorism, or Curl-ism; but we who are acquainted with the public spirit of Mr. Massie, are satisfied it was only a *scheme* to render those *Facts* more generally known; that those people whose curiosity did not enquire what the *Facts* were, might be cheated into a knowledge of them, by purchasing them under the cover of Observations upon the Window-Tax.

In these Observations he argues against the augmentation of the Tax upon Windows, already sufficiently disagreeable; as it will make people disfigure their houses, and corrupt the rules of Architecture, in order to reduce the number; nor is this all, for—'If the want of such necessary windows should unhappily be the occasion of any aged or infirm persons breaking their limbs, or of otherwise hurting themselves, it would occasion great disgust; and if an accident of this sort should be mentioned in a News-paper, more things of the same kind might be said to have happened, which would furnish matter for very disagreeable conversation.'—This, no doubt, is an important hint; and therefore we hope the Parliament will not, by increasing this tax, increase the number of Cripples among our countrymen. The two Millions which this indefatigable Schemer proposes to furnish, are to be raised by a new duty of two shillings per hundred on Sugar.

**Art. 3. *A Reply to the Vindication of Mr. Pitt. By an English Officer in the Prussian Service.* 8vo. 1s. Cooper.**

The Pen of this Writer appears to be guided by the malice of party, and is, indeed, a coarse illiberal invective against Mr. P—; seasoned with some awkward compliments on Mr. F—. Among other things, our rambling Author inveighs against the Marriage-Act, and takes care to inform us, in these words, 'That the superlative Mr. P— made no opposition to it; and that the vicious, infernal Mr. F— did.' It is not our office to be Apologists for any persons or parties, yet, on this occasion, we cannot forbear taking notice, that this charge against Mr. P— has often received an answer, and it has been affirmed, that during the time of the Bill's passing through the House, he was confined to the bed of sickness; therefore this defence should be obviated, before the charge is repeated. Besides, as the propriety of that bill is merely a matter of opinion, we do not know what it would have been criminal in Mr. P— had he voted in favour of it.

But though this pamphlet, considered as a political performance, is thoroughly contemptible, yet it contains some entertaining anecdotes, which, we believe, are not generally known. Describing the

character of K. George the 1st, he concludes with the following story. 'His Majesty,' says he, 'was accosted at a masquerade by some insolent fellow in disguise, who having a glass of wine in his hand, said to him—*Will you drink King James's health?* His Majesty, instead of calling his attendants to seize the offender, answered with great mildness—*I never refuse to drink the health of unfortunate Princes.*'

Upon the whole, the Writer appears to be a man of suppliant parts, and might figure very well in a Romance: but till he is master of more solidity, we advise him not to meddle with statesmen, or state affairs.

Art. 4. *A Review of the Sixth Letter, to the People of England, Wherein the principal Passages of that malignant Piece are quoted at large, and refuted.* 8vo. 1s. 6d. No Publisher's Name.

This Review traces the Letter-Writer through all his literary windings, and exposes a great deal of his secret History. It appears to be written with a warm spirit of indignation, and expresses a just abhorrence of *Licentiousness*.

Art. 5. *A General Estimate of the Corn Trade, illustrated by authentic Precedents. Addressed to the Lord-Mayor, &c. By the Author of the Compendium.* 8vo. 1s. Cooper.

Had this *Estimate* been included in the *Compendium*, that pamphlet had merited its title; but Book jobbing having no connection with Corn-jobbing, the Author possibly thought there was no absurdity in making use of the one to condemn the other. This second part is chiefly filled with a transcript of Queen Elizabeth's orders for remedying the dearth of Corn, 1587. To these are added by our Author, a method to prevent Ingrossing; Bishop Fleetwood's Table of the prices of Corn for two hundred years past; a sketch of a plan for a regular Corn Market; and some Maxims relative to the Corn Trade.

Art. 6. *The humble Address of a True Briton, who has travelled Great Britain, France, Italy, and the Austrian Countries. Representing fair Proposals to relieve the present Complaints of Scarcity. With his Thoughts on the Utility of public Register Granaries. For the Honour and Wealth of Old England.* 8vo. 6d. Printed for the Author.

This is a harmless, rambling, undigested performance, of an unlettered Essayer at Scribbling; who, like *Razor* in the *Upbolsters*, cannot sleep for thinking of poor Old England.

Art. 7. *Reasons humbly offered against laying any further British Duties on Wrought Silks of the Manufacture of Italy, the Kingdom of Naples and Sicily, or Holland: Showing the probable ill Consequences of such a Measure in regard to the Landed Interest, Woolen*

*Woollen Manufacturies, Silk Manufacturies, Fisheries, Wealth, and Naval Power of Great Britain.* 4to. 6d. T. Payne.

We recommend this to the attention of *the Concerned*.—It seems to be the production of the elaborate Mr. Massie. See Art 1, &c.

Art. 8. *Proposals to the Public, especially those in Power: Whose Spirits may be sincere enough, at all Events, by a brisk Militia, to save Great Britain. Likewise to regain the important Island of Minorca, besides our late Possessions in America, and those famous Places that were lately lost, for Want of more disciplined Forces in Germany. Respectively inscribed to their Royal Highnesses George Prince of Wales, and Prince Edward.* By J. Railton, Veteran. 8vo. 6d. No Publisher's Name.

We have here a ridiculous Proposal of a poor Enthusiastic Veteran, for making all our School-boys soldiers.

In his Dedication to the Prince of Wales, which he himself calls a *peculiar Address*, he very solemnly expresses himself in the following extraordinary terms. 'Notwithstanding the great age of our gracious Monarch, provided these Proposals be speedily carried into execution, his Majesty may yet live to see the good effects of my labours, that will vastly satisfy my zealous ambition to oblige a benevolent Master: Otherwise, I hope, your Royal Highness will quickly see an expert young Militia, very well qualified, as they get proper strength, even to fight in your defence, with true British fortitude, against any perfidious opposers: So that your most courageous Uncle, the brave heroic Duke of Cumberland (*my native country*) may far better defy the restless power of France, or any imperious foe, that shall be desperate enough to resist his arms.'

From this specimen, the Reader will, probably, be of opinion, that our old Soldier was not altogether wrong, when he filed his Dedication, a *peculiar Address*.

Art. 9. *Some Hints for the more effectually Regulating and Disciplining his Majesty's Navy, and for the more speedily Manning the same in a future War.* By a Sea-Officer. 8vo. 6d. Willock.

This Writer proposes, at the expence of 288,400 l. yearly at most, and that too only in the time of peace, to have thirty thousand regular good seamen always ready for service.

To this end, his scheme sets forth, that any man who has served three years on board his Majesty's ships, and could produce a certificate of his good behaviour, should be *enrolled*, and entitled to half-pay at 10s. per month.

This project may look very well upon paper, but we apprehend that it would wear a different complexion should the execution of it be attempted. Besides that the public might not willingly submit to a tax for this purpose, we may be at a loss to find these seamen at



the breaking out of a war, as we do not perceive that the Author has devised any expedient to keep them together. Upon the whole, we recommend it to the Writer, to review his scheme, and to think of what objections may be made to it; which is what few Projectors consider.

Art. 10. *Considerations on the Question, Whether Tenants by Copy of Court Roll, according to the Custom of the Manor, though not at the Will of the Lord, are Freeholders qualified to Vote in Elections for Knights of the Shire.* 8vo. 1s. Baldwin.

This is a well-written piece on a very interesting subject. The Author displays an intimate knowledge of the nature of our Tenures; and the Reader who is desirous of being acquainted with them, may gain a more clear and distinct idea of them, from this little pamphlet, than by turning over numbers of huge folios.

The ingenious Writer seems to have evidently proved, that the present estates held by Copy of Court Roll, to the owner and his heirs for ever (but not said to be 'at the will of the Lord') are of the nature of the ancient Tenures in *Villain Socage*; and that the Tenants of such estates cannot be deemed *Freeholders* within the meaning of the laws now in being, which direct the qualifications of Electors.

It would be inconsistent with our plan to analyze his arguments. It will be sufficient to observe, that they are clearly conceived, and judiciously arranged. He has in particular marked the distinction between *pure Villenage*, and *Villain Socage*, with more accuracy than is to be met with in many voluminous Writers.

They who are curious to consult my Lord Coke, will, perhaps, be opinion, that though his Lordship has quoted the same authorities with our Author, and added others which he has omitted, yet that learned Lawyer and Commentator has not treated the subject with the same precision. For, in his chapter of *Villenage*, which is one of the longest in his Commentary, he has often perplexed the Reader, and led him away from the subject, by an unnecessary display of learning. But this pedantry was the more excusable, as it was rather the vice of those times, than of the Writer; and we would not be thought to cast any reflection on the memory of that able Lawyer: though, at the same time, our respect for the dead, must not make us blind to the merits of the living.

Art. 11. *An Essay on the Office of Constable. With Rules and Cautions for the more safe and effectual Discharge of that Duty.* By Saunders Welch, late High-Constable of Holborn Division; now one of his Majesty's Justices of the Peace for the County of Middlesex, and for the City and Liberty of Westminster. *A new Edition corrected, and enlarged with an Introduction containing, some Conjectures for fixing the Original of that Office in England; and certain Historical Anecdotes concerning the Rise and Progress of the Society of Thief-Takers,*  
and,

*and the evil Consequences naturally resulting from an Institution of that Kind.* 8vo. 1s. Henderson.

This is, upon the whole, a very sensible and judicious treatise, which ought to be read by every man before he enters upon the office of Constable. Nevertheless, we cannot approve the following paragraph.

‘Be cautious,’ says he, of taking into custody in the night, and imprisoning, men of credit upon street-squabbles. If neither yourselves nor your Watch, saw the peace broke, nor any violence, or apparent signs of it, upon the parties complaining, it is best not to be too officious. You should charge your watchmen, not to be impertinent, nor squabble with those they ought to protect, namely, people of credit heated by liquor. I have seen watchmen mighty zealous in taking prisoner the simple breaker of a lantern, with no other design but to raise a contribution in the morning, whilst whores and rogues, the true objects of their attention, have passed by unnoticed and unapprehended. Nay, Members of Parliament have been exposed to their insolence; and through the Constable’s want of discernment, or from a worse motive, suffered a whole night’s confinement, whereby those Officers have subjected themselves to grievous censure for their foolish and inconsiderate behaviour.’

This advice, in general, is good; but the Writer has made distinctions which are neither founded in law or justice. Certainly the breaker of a lantern, let him be a man of ever so much credit, is a more proper object of imprisonment than a peaceable whore. It is the breaking of the peace, which alone makes people *legally* liable to confinement, and no *moral* or *wordly* distinctions should make one person more subject than another; for this would give Petty-officers a discretionary power, which our law has not thought proper to entrust even with the highest: and such is the excellent equality of our laws, that, in case of a breach of the peace, no man has any privilege.

Perhaps it may proved, that the taking whores into custody, if they are not found breaking the peace, is not altogether warranted by law. Though, we must confess, that some of the *Lyciscas* of the town, carry the marks of impudicity very strong in their countenance, yet if women are to be punished as whores, only from their looks, what would become of many chaste Belles, should they chance to walk out in an evening, unattended. But we may venture to add, that if Courtezans are ever so notorious, nay, if they are even surprised in the act of illicit pleasure, yet we do not know, that the Magistrates have any power to commit them for such offence; it being, by our law, of spiritual, not civil cognizance.

## POETICAL.

Art. 12. *An Ode to the King of Prussia. Occasioned by his late Victories in Germany.* By the Author of a poetical Version of Mr. Hervey’s Contemplations. Folio. 6d. Baldwin.

Of

Of the many poems lately addressed, by the English, to this wonderful Warriour, Lawgiver, Philosopher, Poet, and Prince, this Ode deserves the preference.

There is something of the Spirit of Mat. Prior in the following stanzas.

In his proud throne pale Bourbon faints;  
Tho' long conceal'd, now owns his fears;  
Doubtful of conquest, till his Saints  
Can combat Prussia's Grenadiers.

Ne'er let thy vengeance be suppress'd,  
Nor pity thy brave sword restrain,  
'Till Europe's wrongs are all redrest,  
And Austria bleeds thro' every vein.

A diff'rent scheme to merit fame  
Each Monarch in the war pursues;  
Frederic still conquers in the Field,  
Lewis still triumphs in the News.

Whose grateful thanks to Heaven are paid,  
And warm the transports of his soul,  
When half his army was destroy'd,  
That Prussia had not beat the Whole.

Art. 13. *An Ode on his august Majesty Frederic King of Prussia.  
Humbly dedicated to the Right Honourable W—— P——, Esq;*  
Folio. 1s. Woodgate and Co.

The Dedication to this poem being very concise, we would not omit presenting our Readers with such an extraordinary curiosity.

To the Right Honourable W—— P——, Esq;

Accept the Lay  
Thou radiant Day,  
Whose patriot-care revives a land:  
Smile on the lyre,  
That would inspire  
To listen to thy wise command.

We are almost at a loss which to pity most, such unhappy Rhymers as the Author of the foregoing lines, or the great man who is unfortunate enough to become the subject of such Rhymes: and who may well cry out with Mr. Pope,

Shut, shut the door, good John! ———  
Tye up the knocker, say I'm sick, I'm dead ———  
The Dog-star rages! nay, 'tis past a doubt,  
All Bedlam or Parnassus is let out:  
Fire in each eye, and papers in each hand,  
They rave, recite, and madden round the land:

Epist. to ARBUTHNOT.

Art.

Art. 14. *Fancy, An Irregular Ode.* Folio. 6d. Cooke and Coote.

Warton, Merrick, and one or two more, have written with great success on this subject, which is, perhaps, of all others, the most susceptible of poetical Enthusiasm; but, with respect to their masterly performances, the present Ode is beneath all comparison.

Art. 15. *Be Elagy on a Drum-head.* Folio. 6d. Cooke and Coote.

This piece, it seems, comes from the same hand which obliged the public with the above-mentioned Ode to Fancy: we shall only add, that he beats the drum worse than he blows the flute.

Art. 16. *The Triumph of Scipio, an historical Poem on the late Rebellion.* By Robert Blake, Esq; 4to 1s. Cooper.

Mr. Blake should have learnt to write *Sense*, and *English*, in plain prose, before he attempted to dress up his conceptions in the flowery garb of Poetry; but unluckily his mistaken zeal for a good cause, has hurried him into *Rhime*, before he appears to have been well grounded in *Reason*.

Art. 17. *Albion restored, or Time turned Oculist. A Masque.* 8vo. 1s. Seymour.

This is a very trivial performance, without any new thought, or striking expression. The supposed incident on which the title is founded, is Time's pouring some liquid into Fortune's eyes, who, having her sight restored by it, plucks the laurel crown from the head of Folly, on whom she had bestowed it during her blindness; and then drives Comus and the Bacchanals (to whom the depression of Albion is ascribed, stupidly enough) off the stage. Some may imagine, by the following motto to this trifle,

Grey bearded Time hath got the key,  
And in his pocket lodg'd it;  
As soon as e'er he gives it me,  
I'll certainly divulge it,

that the Writer intended some political mystery under his masque. If there was any such intention, which is not very clear, it must turn on the person of the Sage, who is delivered from his cave and chains by Albion; and then, in gratitude, under the conduct of Minerva, is supposed to restore her, and to subdue the Genius of France; which is very easy to suppose, and to say too, in much such poetry as the motto.

MISCELLANEOUS.

Art. 18. *A Letter to Robert Dingley, Esq; Being a Proposal for the Relief and Employment of friendless Girls, and repenting Prostitutes.* By Mr. Hanway. 4to. 6d. Doddsley, &c.  
Mr.

Mr. Dingley having set on foot a project for founding an Hospital for the charitable purpose mentioned above, the public-spirited Mr. Hanway, who seems indefatigable in the promotion of all such beneficent schemes, (both by his pen and purse) has thought fit to address this Letter to the said Mr. Dingley; wherein he warmly recommends to the affluent and the humane, the wretched state, not only of those unhappy women, who 'are plunged into a kind of necessity of pursuing a course of life, the end of which they know is perdition,' but also of those poor and friendless girls, 'who are in danger of going astray.' With regard to the latter, he says he took the hint from the successful conduct of the Marine Society, 'who seem to have shewn the way for taking care of friendless and abandoned girls, as well as boys;' and he adds, that the former may 'be rendered as useful at home, as the latter are abroad.'

It is with pleasure we observe the progress already made towards carrying so benevolent a scheme into execution, by the many and generous contributions not only to Mr. Dingley's scheme, but to Mr. Fielding's, which we mentioned in the Review for March last, page 268.

Art. 19. *Almira: or the History of a French Lady of Distinction.* 12mo. 3s. Corbet.

A parcel of French bombast, and amorous extravaganza, conceived in the true spirit of the romantic Novels of the last age; and abounding with flames, darts, lightning, stars, moonshine, Cupid, Venus, rocks, groves, and purling streams; — rhiming, fighting, whining, fighting, dying, and a long *Etcetera*, of such like love dainties, with a sober desert of matrimony at the end of all: according to the laudable custom of Novellists and Play-wrights.

Art. 20. *Brief Remarks on the original and present State of the Drama. To which is added, Hecate's Prophecy, being a Characteristical Dialogue between future Managers and their Dependents.* 8vo. 1s. Hooper and Morley.

Abuses Mr. Garrick as a Manager, and ridicules him as a Man. Such malicious pieces are of late become pretty common; and are generally supposed to flow from the resentment of disappointed Authors or Actors.

Art. 21. *The Theatrical Review: For the Year 1757, and beginning of 1758. Containing critical Remarks on the principal Performers of both the Theatres, together with Observations on the dramatic Pieces, new, or revived, that have been performed at either House within that Period, &c.* 8vo. 1s. 6d. Coote.

Contains many trite, and some new and judicious Observations: — upon the whole, the pamphlet deserves to be distinguished from the common theatrical trash that every winter so plentifully produces.

**Art. 22.** *Syboroc: or, Considerations on the ten Ingredients used in the Adulteration of Bread-Flour, and Bread: To which is added, a Plan of Redress, including a Method to prevent effectually future artificial Scarcities, and to relieve Parishes of their Rates, by employing their Poor; by which the Justices of Peace and Parish Officers will be much assisted, and the honest Gains of the Baker redoubled.* By Peter Markham, M. D. 8vo. 2s. Cooper.

**Art. 23.** *An Essay on Bread; wherein the Bakers and Millers are vindicated from the Aspersions contained in two Pamphlets; one intitled Poison detected\*, and the other, The Nature of Bread honestly and dishonestly made†. Proving the Impossibility of mixing Lime, Chalk, Whiting, and burnt Bones in Bread, without immediate discovery. With plain and easy Experiments to discover Alarm, and other Admixtures in Bread, instantly. To Which is added, an Appendix; explaining the vile Practices committed in adulterating Wines, Cyder, Porter, Punch, Vinegar, and Pickles. With easy Methods to detect such Abuses.* By H. Jackson, Chemist. 8vo. 1s. Wilkie.

\* See Review, vol. XVII. p. 564.

† Ibid. p. 566.

**Art. 24.** *A final Warning to the Public, to avoid the detected Poison; being an Exposure of the many dangerous Falsities, base Aspersions, and gross Impositions, industriously propagated from a venal Pen, in an infamous Pamphlet called An Essay on Bread, wherein the Millars and Bakers are said to be Vindicated, &c.* By P. Markham, M. D. Author of *Syboroc*. 8vo. 1s. Cooper.

**Art. 25.** *Observations on Card-playing. With an Address to the Clergy.* 4to. 1s. Baldwin.

A serious and pious invective against Cards. Gaming is certainly an idle way of killing Time, and therefore, tho' perhaps there is no more occasion for a total prohibition of all Card-playing, than of any other kind of Amusement, yet every attempt to moderate the present prevailing attachment to Cards, must certainly be allowed the merit of being *well-meant*; and, on that account, to say the least, our Author deserves the thanks of every one who wishes well to the Public.—As to the *Clergy*, he, in a more especial manner, objects to their indulging in this modish amusement, as it is *their duty*, in particular, not only to abstain from evil, but from a very appearance of it.

**Art. 26.** *An Essay on the Nature and superior Use of Globes, in conveying the first Principles of Geography and Astronomy to the Minds of Youth; also a candid Examination of the Construction and*

and use of Planispheres; wherein the erroneous nature, and many bad consequences attending the use of the Vulgar Projection, are pointed out, and the nature and use of the Globular Projection, with many new improvements, illustrated by a solution of several Problems, explaining the general principles of Geography and Astronomy, by way of introduction to the more ready use of the Globes. By Benjamin Martin. Printed for the Author, and sold by him, at the Globe, in Fleet-street. 8vo. 6d.

Art. 27. *A Letter from the Author of a late Discourse on the Eighteenth Chapter of Genesis, to the Monthly Reviewers, occasioned by their account of the said Discourse; containing some brief observations on the following subjects, viz. On the Monthly Reviewers method of considering some books and pamphlets; on the word Orthodoxy; on revealed Religion, particularly on the word Mystery, and the doctrine of the Ever-blessed Trinity; on the liturgy of the church of England; and, on excommunication.* 8vo. 1s. Withers.

One Mr. Watson having taken exception at the treatment his discourse on the eighteenth chapter of Genesis met with, in our Review for August 1756, p. 199\*, has, after mature deliberation, and the lapse of near two years, thought proper publicly to signify his disapprobation of it. So far are we, however, from retracting what was then said, that we may even repeat the same observations, as the character of the present letter.

He is so orthodox, that having fixed upon his notions, he declaims hotly about them; and knowing how dangerous it may be to reason upon them, he avowedly and disdainfully casts aside the only faculty bestowed on us by God, whereby we may sift the wheat from the chaff: whereby we are Christians rather than Infidels; whereby we are Protestants rather than Papists; and whereby we are men, and not brutes. The random use of the words, *divine revelation, gospel mystery, belief, persuasion*, &c. supply the place with this Author; and with

\* We have subjoined our character of that discourse, for the Reader's satisfaction.

*The Doctrine of the ever-blessed Trinity proved*, in a discourse on the 18th chapter of Genesis, By George Watson, M. A. 8vo. 6d. Withers.

Mr. Watson is special orthodox; but his zeal for the *revealed mystery*, see p. 2. seems to hurry him away with too much rapidity. He is horribly out of humour with those who dispute the *infallibility* of our liturgy; and sorely laments, that the Author of the Essay on Spirit remains yet unexcommunicated. In a word, we cannot help recollecting, upon this occasion, the disputant in Horace, who

———— de lanâ sepe caprinâ

Propugnat, nudis armatus:—

———— in dispute engag'd,

With nonsense arm'd, for nothing rages. . . . FRANCIS.

other

other spiritual dictators: whereas the lowly Jesus condescended to appeal to our understandings:—sufficiently intimating the consequence of the blind pretending to lead the blind.

*He is horribly out of humour with those who dispute the infallibility of our liturgy, which, in his opinion, is downright sacrilege to alter, or attempt to amend.—* Its several offices are so admirably adapted to every occasion; the matter and stile of it so agreeable to sound doctrine, so free from unscriptural rapture on the one hand, and cold unmeaning repetitions on the other; in a word, the whole of it so calculated to excite and express true devotion, to instruct the people in righteousness, and improve them in holiness, teaching them to walk in all the commandments and ordinances of the Lord blameless. Wherefore I cannot pass over this opportunity you have afforded me of humbly intreating our governors, to beware how they listen to the insidious proposals of unreasonable men; yea, rather to exert the authority God hath invested them with, for the good of his church, to preserve from sacrilegious invasion, and transmit to posterity, this sacred depositum which we have received of our fathers.—This extract we imagine a farther proof of Mr. Watson's orthodoxy; and we dare venture our judgment in believing he would be as warm for the Mass-book, or the Koran, had he been educated at Rome, or at Constantinople.

*He still sorely laments, with a true pontifical spirit, that the church is so remiss in issuing out excommunications, bulls, and anathemas against heretics.*

To conclude, we again affirm, that *he disputes about nothing*. When we see a person take pains to demonstrate an incomprehensibility, he may truly be said to labour about nothing; even though his performance may be stiled, *The Doctrine of the ever-blessed Trinity proved*. Many have been the attempts of this kind, before our correspondent advanced his notions; but—the misfortune is, that the scheme of St. Athanasius is still contested, although so often proved. Yet upon viewing the demonstration of the 47th proposition of the first book of Euclid, the theorem is universally granted. Therefore that proposition is proved, and therefore it may seem that the doctrine of the Trinity is not proved. But

Let a manufacturer of mysteries but string a parcel of shreds of Scripture together, as they occur to memory, or rise in the concordance, no matter in what order; let him interlard these with his own comments, though they may have no more dependance or connection together, than a chain of Sancho Pança's proverbs; and, upon the credit of the Scriptures from whence they are drawn, such a sarago shall be swallowed by many, as a regular demonstration: and he who disputes it is an heretic.

Art. 28. *Six Letters upon interesting Subjects. I. Hints to the Legislature, touching as well the former laws and customs of England,*



land, relating to foresters, regrators, and engrossers of corn, meat, and cattle, as weights and measures. II. Proposals for reducing numbers of laws into different acts of parliament, so far as concerns treason, felony, the poor, corn, and other matters therein treated of. III. An humble proposal for sending some of the young gentlemen in the public offices to study the Prussian laws. IV. The farmers defended against certain aspersions cast on them, with some account of the Chinese, and other countries encouraging agriculture, and the honours that are paid in those parts to husbandmen. V. An account of the great encouragement that was heretofore given for increasing tillage, and recommending the continuing it, both here and in Ireland. VI. My Lord Coke's, and other great lawyers opinions in respect to the blessings that may accrue from the reformation of the laws. To which are prefixed, the representation of the corporation of Warwick, and a particular epistle in behalf of the poor of Old England, with remarks. By Mr. Grove. Price Six-pence only. 8vo. Cooper.

By this Author's way of expressing the price of his letters, *sixpence only*, he, no doubt, would insinuate, that they are a special bargain; so have we seen, in some great thoroughfare, an old woman, with a wheel-barrow before her, on which she has erected a lumping pile of pippins, bawling out incessantly, *All these for a half penny; all these for a half-penny!* But when a cautious purchaser comes to examine them, it is odds but he finds one half them rotten, and the rest worm-eaten wind-falls.

Art. 29. *Letters to the Estimator of the Manners and Principles of the Times.* By one who has served the State. 8vo. 1s. Coote.

It would puzzle the most acute critic to decide, whether the Letter-writer, or the Estimator, is the greater trifler; therefore we leave this knotty point to the discussion of the Reader. But we may venture to mark this difference between them, that the former is more light and flippant, and the latter more solemn and affected; though perhaps they are equally excellent in the different species of the RIDICULOUS.

Art. 30. *A Melius Inquirendum into the Character of the Royal Martyr King Charles I. wherein is demonstrated, from the authentic records both of our church and state, as well as the testimony of many unexceptionable witnesses (in this case) that the reflections cast upon his sacred person, and truly glorious memory, in a paper inserted into a pamphlet, entitled, The Monthly Review, for Februray last, are notoriously false, scandalous, and A malicious Libel.* 8vo. 1s. Owen.

We shall only observe, that this Writer is a champion worthy of the

cause he espouses: and that such subjects deserve to live under the government of such Kings.

Art. 31. *Remarks upon an infamous Libel, entitled, A Seventh Letter to the People of England.* 8vo. 6d. No Publisher's Name.

The ungrateful world seems, with general consent, to turn its back on the unfortunate Sh——, and the Wits of the town appear resolved in full cry to hunt him down, along with his worthy compatriot, the reverend *Estimator*.—Our Readers may remember the chastisement which the former met with, in a *seventh* letter; see Review for March last, p. 274. and this new attack is probably an arrow from the same quiver. Under pretence of defending the Doctor against his ironical adversary, the Remarker lays on the poor Demagogue, and treats him with equal severity, in the same strain: thus, for instance, pretending to resent the insinuation \* thrown out by the Author of the Seventh Letter, that the Doctor had been kicked out of coffee-houses, he exclaims, ‘Infamous! scandalous! past all bearing! kicked out of \* a coffee-house! O poder! O mores! O tempora! Is it possible! Can \* malignity arrive at such a pitch!—A true patriot, and kicked out \* of a coffee-house! Shame and infamy light on the head that first \* divulged the thought. No, benevolent Readers, such a thing never \* happened—Never was heard of.—It is true, a patriot’s absence, in \* some cases, may be desired. But then, it is requested in a genteel, \* polite, and obliging manner. As for example, “Sir, your senti- \* ments in political affairs being extremely disagreeable to the gentle- \* men who frequent this coffee-house, you are desired to *take the hint*, \* and quit it immediately; otherwise something may ensue, which \* I (*the master of the house*) would willingly prevent.” So far, per- \* haps, things may be carried; but then *kicking* is quite out of the \* case, which this malicious scribbler, as stories never lose by passing \* thro’ various hands, has officiously added.’—This humorous method of clearing the Doctor from the aforesaid imputation, puts us in mind of the late Mr. Edmund Curl, of most respectable memory; who, on hearing the report of his having been tossed in a blanket, swore, “By \* G—! it was a d——d scandalous lie; for that it was not a blanket, \* but a rug.”

\* The True Patriot “is a great philosopher, and possessed of such admirable moderation, that he suffers himself to be kicked out of every coffee-house in town, without being discomposed, or shewing the least resentment.”

SEVENTH LETTER.

Art. 32. *Merbleau; or, the Complaints and Observations of a French Spy, who came to England on the retreat of Prince Clermont out of Hanover.* 8vo. 6d. Serjeant.

A *six-penny touch*, from some such gentleman as the worthy friend of Mr. Quidnunc. See p. 416.

- Art. 33. *A Collection of Novels, never before printed, founded on facts, serious and whimsical. Containing, 1. Fatal Charity. 2. The unfortunate little French Pastry Cook. 3. The Comical Doctor. 4. The Professor, an oriental Tale. 5. Sophia, or the Double Escape.* 12mo. 2s. 6d. Trye, &c.

A miscellaneous hash, which we were obliged, *ex officio*, to taste for our Readers; and we have found it such an ill-flavoured mess, that we could hardly forbear exclaiming with the North-British rebel, who, upon hearing his sentence, to be hanged, drawn, and quartered, vehemently cried out, *Fy, fy! the De'il himsel' tak a' firk cukery.*

### RELIGIOUS and CONTROVERSIAL.

- Art. 34. *Philosophical and Scriptural Enquiries into the Nature and Constitution of Mankind, considered only as rational Beings. Wherein the antient opinion asserting the human soul to be an immaterial, immortal, and thinking substance, is found to be quite false and erroneous, and the true nature, state, and manner of existence of the power of thinking in mankind, is evidently demonstrated by reason, and the sacred scriptures. Authore I. R. M. The philosophic, or first part.* 8vo. 2s. No Publisher.

This is a wild, rambling performance; containing nothing that deserves the attention of any considerate Reader. The Author endeavours to prove, that omnipotence cannot create an immaterial substance; that the power of thinking is only a faculty with suitable organs; that, as faculties cannot be self-existent, but must be supported by some kind of substance, the faculty of reason can be supported (we use his own words) by no other substance than the human body, which is mortal; so that when the substance which supports it dies, all the faculties inherent in that substance are extinguished, the faculty of reason equally with all the rest.

The notion of the immortality of the soul, he seems to think, was originally from the Devil, and used as one of his delusive arguments to seduce Eve to eat of the forbidden fruit; it likewise undermines, he says, two of the most fundamental and essential articles of the Christian faith, which he promises to demonstrate clearly and plainly in the second part of his work. What he now offers to the public, we are told, is only an abridgment of a medical manuscript; wherein is clearly demonstrated, that the *sinus* of the *dura mater* cannot be blood-vessels, that the *sinus longitudinalis* is the seat of the *senorium commune*, and that this *sinus* is the true organ of the rational faculty.

- Art. 35. *Bower detected as an Historian: or, his many essential omissions, and more essential perversions of facts, in favour of Popery, demonstrated, by comparing the three volumes of his history, with the first volume of the French history of the Popes, now translating. By the Rev. Temple Henry Croker, Chaplain to the Earl of Hillsborough.* 8vo. 1s. Cooper.

Con-

Contains many sensible and just observations on Bower's history of the Pope, which our Author shews to be much inferior to that published in French at the Hague, and now translating into English. Of the latter we intend an account, as soon as the translation is finished.

Art. 36. *Certain Articles proposed to the serious Consideration of the Court of Assistants of the worshipful Company of Salters, in London, &c.* By John Free, D. D. Vicar of East Coker, in Somersetshire, Thursday-Lecturer of St. Mary-Hill, London, and Lecturer of Newington, in Surry. 8vo. 6d. Sandby.

These articles proposed to the Court of Assistants above-mentioned relate to the application of a Methodist for their votes and interest, in order to his being promoted to the Tuesday's lectureship at St. Dunstan's in the East, at present in the possession of the Rev. Mr. B——n, he being still alive, and by God's favour likely to continue to live. On this occasion, the Doctor calls upon the Gentlemen Salters, 'First, as members of the established church. Or, secondly, as Christians of some denomination or other. Or, thirdly, as people concerned for the honour of God. Or, fourthly, as good subjects to the state. Or, fifthly, as men of common prudence,' to consider what sort of people the Methodists are: and, in order to prevent their favouring the methodist candidate aforesaid, he gives such an account of the tenets of this sect, as can hardly fail of answering the reverend Author's intention, provided the worshipful court of Assistants, whom he addresses, are capable of being influenced by a representation of this kind.

Art. 37. *Remarks on the Right Rev. Lord Bishop of Clogher's Vindication of the Histories of the Old and New Testament.* In a letter to the Right Hon. the Lord Viscount A——t. 8vo. 6d. Owen.

This anonymous Remarker controverts several of the Bishop's theological and philosophical notions, with learning and candour:—But as this truly great man is now no more, we shall, in respect to his memory, avoid entering into particulars at present.—In justice to the Remarker, too, we must observe, that his pamphlet came out a considerable time before the death of the Bishop; which happened in February, 1758.

Art. 38. *The Tempestuous Soul calmed by Jesus Christ, by way of comfort to deserted souls.* A Treatise written on Matt. viii. 23. &c. By A. Palmer. Formerly Preacher of the Gospel at Bourton on the Water, Gloucestershire. Now revised, corrected and published by way of extract, and earnestly recommended to all those who are deeply concerned about their immortal welfare. 12mo. 6d. Cooke.

These mystical Authors remind us of Sir Hudibras;

For he a rope of sand could twist  
 As tough as learned Sorbonist;  
 And weave fine cobwebs fit for scull  
 That's empty when the moon is full;  
 Such as take lodgings in a head,  
 That's to be let unfurnished.  
 He could raise scruples dark and nice,  
 And after solve them in a trice,  
 As if divinity had catch'd  
 The itch on purpose to be scratch'd;  
 Or like a mountebank did wound  
 And stab herself with doubts profound,  
 Only to shew with how small pain,  
 The sores of faith are cur'd again;  
 Altho' by woful proof we find,  
 They always leave a scar behind.

As to Mr. Palmer, he (though he has not been so ingenuous as to acknowledge it) evidently took the hint of his method of *calming the tempestuous soul*, from that famous recipe for a burnt finger, well known to every old woman; namely, to *burn it again*, that the second fire may fetch out the first.

Art. 39. *A Confession of Faith. Written by the Right Honourable Francis Bacon, Lord Verulam. Republished with a Preface on the Subject of Authority in Religious Matters, and adapted to the Exigency of the present Times.* 8vo. 6d. Owen.

All that is necessary to be said of this piece is, that the Author of the Preface is a mighty Champion for Orthodoxy. Christianity, he says, is not to be tricked, nor scowled, nor wormed out of the world; and while we have a BACON, a WATERLAND, and a JONES on our side, we need not dread any arrows that may be shot from any quivers against us.

Art. 40. *Admonitions for the Holy Week, appropriated to the present time. Containing devout and Christian exercises, under three heads; Meditations, Resolves, and Prayer; suited to each particular day, and tending to illustrate the service of the church for those days; as also to the peculiar observance of Good Friday, and a due preparation for receiving the sacrament on the succeeding Easter Sunday.* 8vo. 1s: Noon.

Experience shews, that there are coxcombs in law, coxcombs in physic, coxcombs in politics;—and this pamphlet shews too, that there are coxcombs in divinity:—Hear how the scribbler prates.

' Shall pride prevent thee? vain and wretched creature! look to thy Saviour's history; and learn better! he left the throne of Heaven for thee: God descended for thy sake to wear the form of man; to suffer all the miseries of thy nature; all the indignities thy kind could lay upon him, even to a shameful death. And mark the consequence!

sequence! for this humiliation God *exalted him*, [that is, exalted *himself*] 'above all dignity; all glory; placed him at his right hand:' [i. e. placed himself at his own right hand] 'and decreed, that at his name for ever all knees should bow, in earth, in heaven, and in the lowest hell; omnipotent and universal King.'

Was ever before such presumptuous nonsense seen!—Reader, if thou art unprovoked thyself, or blamest us for being moved on this occasion, suffer us to say in return for thy censure, that thou hast either less regard for the subject than we have, or very different apprehensions of the SUPREME BEING.

Art. 41: *A short Explication of the Apocalypse of St. John, and Part of Daniel's Prophecy, on a New Plan. Wherein is shewn, that the present war may probably terminate in the restoration of the Jews, and in the millennium, &c.* 8vo. 1s. 6d. Owen.

This whimsical performance merits no serious regard. The seriousness of the Author, however, in adding to it the following postscript, may serve to divert those of a different turn.

' P. 6. Since this was wrote, there has been a convention concluded upon, between the Army of Observation and the French; and farther overtures for peace, most likely, will follow, which may seem to overthrow my plan; but if the wars and signs mentioned in this book, are those preceding the fall of Babylon, and coming of Christ, all present prospects of peace must suddenly vanish, and war break out with greater violence than ever.'

Art. 42. *A Discourse on the Nature and End of the Lord's Supper. Wherein is shewn, in opposition to Dr. Warburton, that it neither is, nor can be of the nature of a feast on the sacrifice.* 8vo. 6d. J. Payne.

Our Readers will find, in the compass of this small performance, a full and sufficient refutation of Dr. Warburton's opinion, (if it really can be the opinion of any thinking man) that the Lord's supper is of the nature of a *feast on the sacrifice*. The Author of it, too, in the main, has shewn a proper indignation at the rude treatment which the Author of the *Plain Account* has met with from the slippancy and arrogance of that Divine. After having remarked on the weakness and deserved fate of the many *answers* (as they were called) to the *one*, he passeth to the consideration of the *other*, in the following terms: 'Though the *same heaven* still continuing to work, hath lately burst forth through a *celebrated Writer*, famous for his *love of paradox*, and *gross abuse* of every one that differs from him, or that he is pleased to differ from, in matters of *mere speculative opinion only*; and with a peculiar *rudeness* of expression, and absurdity of argumentation, he hath charged the *Author of the Plain Account* with, in a manner, wholly mistaking the nature and end of the Lord's Supper; the design of which, according to this GOLIATH in learning and science,

science, is not so much the solemn and religious remembrance of Christ, and of his death (as the Evangelists and St. Paul describe it to be) as it is, that we may feast upon the sacrifice of the cross, and thereby have all the benefits of Christ's death and passion conveyed to us; or, as he expresses it elsewhere, that we may *thereby receive the seal of pardon, and be restored to our lost inheritance.*

Of this notion, it is observed, the words of institution, (especially with the Apostle's own explanation of them, viz. *For as oft as ye eat this bread, and drink this cup, ye do shew forth the Lord's death till he come*) are a sufficient confutation. Our Author, however, proceeds to consider an assertion of Dr. W——n's, upon which he has entirely rested his mysterious doctrine, viz. 'In those ages of the world when victims made so great a part of the religion both of Jews and Gentiles, the sacrifices were always followed by a religious feasting on the thing offered:' from whence he would infer, that since the death of Christ was a sacrifice, it must necessarily be feasted on by us.)

This assertion is proved to be false from several texts of Scripture, particularly Lev. vi. 30. and Heb. xiii. 11, 12. and indeed the extreme error of the Doctor's judgment, in this respect, is exposed; since no part of any *sin-offering*, or *trespass-offering*, which was offered to make *atonement*, or procure *pardon* for their offences, so the offerers, ever came to the use of *those in whose behalf* it was offered, but was *entirely* given to God, and *wholly* consumed in his service.'

Our Author therefore sums up his argument on this head in the following syllogism, which he repeats at the end of his pamphlet.—No sin-offerings were permitted to be feasted on by those in whose behalf they were offered.

But the death of Christ on the cross, was a sin-offering offered in our behalf.

Therefore it cannot be feasted on by us.

**Art. 43.** *A New Explanation of the great Mystery of the Revelation, whereby all those seemingly jarring matters, which have so many hundred years puzzled and discouraged the learned world, are happily connected, and formed into one solid and entire system, &c.* 8vo. 4 s. Osborne.

'If novelty,' says the Publisher, in his introduction to this work, 'be sufficient to recommend it to the world, there is no reason at all to doubt of a general reception of it.' But our opinion is, that, notwithstanding his comparison of the present age to the Athenians of old, who were fond of any thing new and strange, this whimsical performance can be acceptable to none but the most whimsical people upon earth.

In the first part, he considers the mystery of the seven churches according to the following ridiculous plan, viz. The Angel, or messenger, he will have to be John the Baptist, and the writer of this great mystery

mystery to be John the Evangelist: 'By hearing a voice behind him, he is instructed to look backward to see the mystery: which, when he had done, he saw seven golden candlesticks, which are the seven churches, and Christ walking in the midst of them; which shews he saw the universal church from the beginning of the world to the end of it, according to the seven grand periods, or successions thereof.'

Agreeably to this conceit, he understands what is written to the Angel of the church of Ephesus, as relative to the true faith in the first thousandth year of the world. The church of Smyrna represents the poverty of the church in the time of Noah, &c. The church of Pergamos signifies the promises and threatenings contained in the law, which was given to Moses in the third thousandth year. The church of Thyatira was created or established in the fourth thousandth year, under David, Solomon, &c. and lasted till the destruction of the Jewish King and nation by the Romans. Sardis represents the first Christian church created in the beginning of the fifth thousandth year, under Christ Jesus our High Priest. The church in Philadelphia was created in the sixth thousandth year, which is the pure reformed Christian church, &c. The church of the Laodiceans must spring out of the church of Philadelphia, that is, the pure reformed church, and all nations shall flow unto her.

In the second part, this strange torturer of Scripture ventures to make an attempt to open and peep under the seals, 'though (by his own confession) God had purposed to seal up these secrets from the eye of the world, and hath locked them up in so strong a magic charm, that nothing but his own most penetrating spirit can loose them: I mean the former part of these seals, trumpets, and vials, which can only be guessed at; for the last of them are plain and obvious.'

Part III. contains the seven trumpets, sounding forth the histories of their respective periods of the world.

In the fourth part, is little more than the bare quotation of the twelfth, thirteenth, and fourteenth chapters, our Author confessing, 'as to the twelfth and thirteenth chapters, I can say but very little to my satisfaction.'

The fifth treats very briefly of the seven vials. The sixth contains the mystery of Babylon, and its destruction. In the seventh and last, the Author attempts a description of the Holy Jerusalem, &c. &c.

The Appendix 'contains the coming of Christ in his kingdom, mysteriously described in the parable of the sower; with a modern looking-glass, more whimsical, if possible, than the foregoing work.'

Art. 44. *Two Letters on the Intermediate Stage; containing, Letter I, a candid view of the Appendix written by Edmund Law, D.D. Archdeacon of Carlisle, and Master of St. Peter's College in Cambridge. In which the Scripture accounts of the soul,*



and the state of the dead, as collected in the said Appendix, are distinctly examined; also compared in a great variety of instances, with those of Homer, Hesiod, Virgil, and other of the Heathen Writers.—Letter II. A brief defence of the first of the five letters on the Intermediate State, &c. By John Steffe. 8vo. 1s. Buckland, &c.

The first of these letters is entitled, A candid View of the Appendix written by Edmund Law, D. D. &c. and is divided into three sections; the first of which contains an examination, whether the Doctor's argument, drawn from the words נִשְׁמָה נָפֶשׁ, and נִשְׁמָה, in the Old Testament *πνεῦμα ψυχῆ* in the New, and their various uses, will prove it mortal. Now by this, one would be led to think, that the Doctor had founded his proof of the soul's mortality upon the sense of these Greek and Hebrew terms; and if this had been the case, what Mr. Steffe has said might be allowed a sufficient refutation of such doctrine; but while he manifestly mistakes the Doctor's inference from the meaning of the words, we shall not give ourselves the trouble to lay his arguments before our Readers.

In the second section Mr. Steffe considers the Doctor's argument, drawn from the Scripture account of the state of death; and endeavours to shew, that the representation of death by *sleep*, by a *negation of life, thought, or action*; by *rest or home, silence, oblivion, destruction, or corruption*, is common to other Writers as well as the Hebrews, and to such as believed the immortality of the soul.

In the third section he proceeds to consider the doctrines which are affirmed to be deducible from these Scripture representations, and attempts to refute them. We shall only give his answer to the first of the Doctor's inferences, (viz. 'That we shall not *awake*, or be *made alive* till the resurrection,') as a specimen of Mr. Steffe's manner of arguing. 'Our *bodily* life will not be restored till then [i. e. the resurrection]. When this is taken away, we are stiled in the language of all mankind, *dead, mortui*, *νεκροί* *Σαρρρικ*, מֵתִים. And if those are *dead* whose *bodies* only are dead, those are *made alive* again, whose *bodies* are made alive. In like manner, by *sleep*, nothing more is meant, in the common language of mankind, than *bodily* sleep. Accordingly, we never say, a person is awake, till his body is so, though his spirit has been awake, thinking and dreaming all night, perhaps, which is often the case. Thus the spirit may be awake and living, while the body is dead. All *live* unto him, Luke xx. 38.'

The second letter is called, A brief Defence of the first of the five Letters on the Intermediate State, &c. It regards principally Dr. Law's appendix, and the *Remarks*, with which we were obliged by a correspondent, in a letter signed B.D. inserted in the Review for May, 1757.

But we find little in his remarks upon either of these gentlemen, that seems to us very deep, or conclusive; it must, however, be acknowledged,

known, that he treats them with the greatest appearance of candour and good manners.

*Art. 45. The Fig-tree dried up; or the Story of that remarkable Transaction, as it is related by St. Mark, considered in a new light; explained and vindicated. In a letter to \*\*\*\*\* Esq; By Richard Parry, D. D. Rector of Witchampton, in Dorsetshire. 4to. 6d. Davis.*

The design of this small dissertation, is to set the abovementioned miracle in such a point of view, as will free it from two difficulties which have been thought, by many Deists, Jews, and Christians to attend it, viz. 1. That it was unreasonable in our Saviour to expect figs before the season. 2. That it was still more unreasonable to curse the tree for bearing no fruit, when the time of bearing was not yet come.

These difficulties (as the Doctor observes) attend the sense commonly put upon the miracle, as if it was to signify, 'that the Jewish nation having now only a formal profession of religion, and not bringing forth the fruit thereof, should suddenly be cursed and rooted out.' Accordingly he shews, and (we think) very undeniably, that there is nothing in the whole passage, or in any part of it, to justify such an application; and then proceeds to his own explanation of it, which is, briefly, as follows.

This was of that sort of fig-tree which bears twice in the year. The early figs were ripe before the Summer. It was now the latter end of the season, when Jesus might reasonably expect to find some of these early figs remaining upon this tree; situated, however, by the way-side, and liable to have its fruit plucked by every passenger, it balked his expectations, and the time of the latter figs was not yet come. This accounts for the expectations and disappointment of our Saviour.

As to his behaviour upon this disappointment, viz. his causing the tree to wither, rather than exerting his power to make it supply his wants, the Doctor observes, that this latter would have argued a distrust of the good providence of his father, and been in effect a compliance with such a temptation, as, on another occasion, he resisted, answering his tempter thus, 'Man doth not live by bread alone, but by every word of God, *i. e.* by the providence and blessing of God.' To have turned away in silence might also have been interpreted a kind of dissatisfaction. What then was to be done? Take the answer in the words of this sensible Author.——'Unless we can suppose that this miracle was wrought merely to make the Apostles *stare*, we must necessarily conclude, that it contained some important intimation: and a thinking man, with the Bible in his hands, cannot easily miss it. For if Jesus, who had unquestionably a power to make this fig tree yield him fruit, did yet, in his distressing circumstance, command it to dry up and wither, what can we learn from

‘ from such a wonderful proceeding, but this useful, this comfortable lesson !—that man doth not live by bread alone, but by every word of God ?’

Art. 46. *A Letter to the Rev. Dr. J. Taylor, of Norwich, Author of The Covenant of Grace, &c. From a Rational Baptist.* 8vo. 6d. Henderson.

The purpose of this unimportant Letter, is to let us know, that the Author has read Dr. Taylor’s Covenant of Grace, without becoming a convert to the Doctor’s notion of baptism; and without being deterred from a design he had formed of sending to the press a work, in five separate parts, to be entitled, *The Rational Baptist*: of which work the Author bespeaks Dr. Taylor’s public notice, whenever it shall appear. ‘ The Rational Baptist,’ says he, ‘ is less solicitous to gain proselytes, than concerned to be made a convert to the truth, as it is in Jesus: If, indeed, he has erred in the premises, he covets the assistance of Dr. Taylor’s ability and candor, by detecting this error, to reconcile him with judgment, and without scruple, to his former practice, in the only profession wherein he covets, and can reasonably hope, to be useful.’

Art. 47. *Die and be Damned.* 8vo. 6d. Hooper.

The design of this very sensible performance, is to check the presumption and vanity of our new-fashioned Saints, the Methodists; whose manner of working on the minds of their weak and terrified hearers, is aptly intimated in the words of the foregoing laconic title-page: by which we are to understand, that *damned* we must be, as sure as we *die*, unless we are conducted to Heaven through Mr. What-d’ye call-him’s new *turnpike* road.

Art. 48. *Advice to the Devil. In a letter to Hell.* 8vo. 6d. Fuller.

A silly imitation of a well-known pamphlet, entitled, *A sure Guide to Hell* \*. Its Author is some illiterate, presuming methodist, who seems to be as well acquainted with *irony* (the figure in which he has chosen to send his thoughts to the Devil) as those of his learned tribe usually are with *modesty*.

\* See Review, Vol. II. p. 370.

## MEDICAL.

Art. 49. *Plain Directions in regard to the Small-Pox.* By Browne Langrish, M.D. and Fellow of the Royal Society. 4to. 1 s. 6d. Baldwin.

Dr. Langrish, whose former writings have been justly received with respect, does not pretend to have ‘ advanced any thing that is not well known to the Learned,’ in his present performance; his professed motive for which was, ‘ merely to assist and direct such who have not had

‘Had time or opportunity to pursue a regular course of study.’ The precepts here delivered are, indeed, no less judicious than plain, and cannot fail answering their Author’s benevolent purposes, in the hands of persons endued with a tolerable share of understanding and modesty: but, without intending to derogate in the least from the utility of this publication, let us be permitted to observe, that it is but too generally seen among the inferior adventurers in medicine, that ignorance and audacity are commonly companions, and that temerity is too often mistaken for experience. To such it is recommended to remember the observation of the Roman satyrist,

Publica lex hominum, naturaue continet hoc fas

Ut teneat, veritos inscitia debilis astus.

Diluis Helleborum, certo compefcere puncto,

Nescius examen; *vetat hoc natura medendi.*

PERSIUS,

Art. 50. *A free and candid Examination of a Pamphlet, entitled, An Analysis of Dr. Rutty’s Methodical Synopsis of Mineral Waters* †. 8vo. 1s. Cooper.

As we did not enter into a very minute discussion of the performance intended to be hereby animadverted on, we cannot with propriety be more particular with respect to these remarks. Let it then suffice to mention, that our Author confines himself to shew, 1st. Dr. Lucas’s ‘misrepresentations and unfair dealings;’ and 2dly. to make ‘some observations on what he has endeavoured to point out as capital errors in [Dr. Rutty’s] Chemistry.’ Upon the whole, it may be justly said, that the Remarker has performed his undertaking with judgment, decency, and spirit.

Annexed to the Remarks, is a little piece, that has since appeared in a separate pamphlet\*, entitled, *The Analyser analysed*, wrote in the person of Dr. R. (but not by him) and addressed to Dr. Charles L—. This piece is a just, but severe expostulation with the latter, concerning his Analysis; in which Dr. L’s candor, learning, and philosophy, are humorously arraigned. In the conclusion, the Doctor is made to undergo a catastrophe somewhat similar to that of Partridge, the famous Astrologer, murdered by the Dean of St. Patrick, of factious memory.

† See Review, Vol. XVII. p. 170.

\* Printed for M. Cooper, price 6 d.

Art. 51. *Select Cases in Surgery, collected in St. Bartholemew’s Hospital.* By J. Farmer, Surgeon. 4to. 1s. Hinton.

These cases, which are twelve, appear to have been collected without much judgment; the Collector premising to his Readers, ‘that if they contain nothing new, he hopes they contain nothing absurd;’ which a few most courteous Readers may think a modest sort of apology for publishing them. But if it should be admitted as a sufficient one, what volumes of insignificant, tho’ not absurd cases, might not be poured on the Public, in consequence of it! In an age so prolific of

Authorism,

Authorism, lads and nurses might be abundantly encouraged to it. We imagine, indeed, the present Collector intended, by the means of this small bundle of penny cases, which are not over cheap, to advertise his having attended St. Bartholomew's Hospital, as a surgeon. This he has as much right to do, as to stick up his name, or hang out a sign: and even a bad one may be better than none; a rough crooked billet has frequently served the purpose. However, when the present sign (with very little prejudice to its owner) may be worn out and forgot, we would advise him to a reasonable embellishment of the next, if he should chuse another book or pamphlet for a sign. For although no person reads cases in surgery, or even in physic, for the sake of their style, it seems expedient that they should be intelligible, and it were decent for them to be grammatical. This does not happen to be the case of all these cases; to select one instance of which from a great number that might be produced, we are told, p. 17, of a patient wounded in the left hand by a bullet—'The motion of his wrist and fingers was rendered useless;'—by which we imagine Mr. Farmer intended to inform his Readers, that his patient lost the use or motion of his wrist, and that of his fingers. Some Readers might possibly invert the former assertion, and so imagine, that an immobility of the wrist and fingers might be rendered useful, which is unquestionably true, with regard to such adventurous persons as are too dexterous by long practice and habit, and whose very lives might be often preserved by such an inactivity of the peccant members. Nevertheless, we would not wish this specimen of our Author's *inaburdity* to operate further than it ought, as it is by no means consequential, that a bad Writer should be an indifferent Surgeon.

Art. 52. *A Discourse concerning the Plague and pestilential Fevers, plainly proving, that the general productive causes of all plagues or pestilence, are from some fault in the air, or from ill and unwholesome diet, &c. &c. &c. By Sir Richard Manningham, Knt. M. D. F. R. S. and of the College of Physicians, London. 8vo. 1s. 6d. Robinson.*

This pamphlet, without the present preface, we find to have been printed in the year 1744, under the title of, *The Plague no contagious Disease*; and as such we had referred to, and partly characterized it, in its then anonymous state, in our account of *Ingram's Historical Account of Plagues*. See Review, Vol. XII. p. 133, 134, 136. The present title-page, which is strangely constructed, and much too prolix for our inserting it at length, endeavours to obtrude it on the Public as a performance, chiefly occasioned by the late scarcity of corn; which, being likely to be attended with unwholesome diet, may be supposed to terminate in the production of a plague. This circumstance may have also produced some little additions and alterations, to and from the former pamphlet, in the course and sequel of this; in order to accommodate it to the present juncture; but this we have made no extraordinary researches into, for having soon satisfied ourselves it was pretty essentially the same, we really could not repeat

out

our former fatigue of reading it throughout: and we can truly affirm, it gave us some concern to see the name of a gentleman, dignified with so many honorary distinctions, prefixed to the false and pestilential doctrine it continues to inculcate, of *the Plague's not being importable nor contagious*; and to its many other crude conceptions on different heads, which are often as crudely expressed. It must not be unpleasant, however, to observe an Author, who has professedly wrote to prove the absurdity of the Pestilence's being propagated from man to man, wind up his performance with the following modest expectation.

“ We doubt not but every candid Reader will readily perceive, that, throughout our whole treatise, we have no other end in view, than a laudible desire and hope of promoting the general good and welfare of the people; a duty very becoming every faithful subject in his particular calling.” p. 84. Indeed the people had been encouraged to hope, p. 51. “ that learned physicians might practise with as equal success [i. e. in the Plague] as in other epidemic fevers.” We are convinced, however, it will be full as secure, for all who can, to retreat betimes from the place infected, and let the physicians cure one another first, as a sample of their prevalence over it.—It should not be omitted, that the finesse employed in this republication of an old pamphlet has been formerly practised in this Gentleman's name, as we had occasion to remark in our account of the *Aphorismata Medica*, Review, Vol. XIV. p. 584.

Art. 53. *A Letter from a Physician at Bath, to Dr. Heberden, Fellow of the College of Physicians, in London. Wherein are set forth the nature, symptoms, and cure of the malignant sore Throat, with a hint or two concerning the efficacy of the Bark, on some important occasions.* 4to. 1s. Withy and Ryal.

This trifling and inaccurate Writer sets out with a stiff, and, we dare say, no very agreeable compliment to the worthy physician to whom he addresses his letter, and with whom he assumes an intimacy; affirming, without any hesitation, p. 3. “ That from the perusal of two treatises on the subject of a fore-throat (whose Authors he compliments on their abilities and good intentions) he cannot on the strictest attention be induced to believe, that either of them had ever met with a really malignant sore-throat.” This, however, we shall find our Author did, and why it might not as well have been their chance, seems difficult to say. He supposes bleeding, and sometimes repeated bleeding, to be necessary in all inflamed throats, according to the pulse, and other symptoms: and immediately subjoins “ That the malignant fore-throat, of which few survived the violence, was unknown to him till within ten or twelve years past, when it proved very fatal in a family of great distinction.” As this professedly came within the Author's knowledge, and was probably under his treatment, it is not likely that bleeding was omitted, however unsuccessful it might have proved; this gentleman commencing the treatment of it with bleeding, scarification, and dressing, with hot tinc-

• Doctors Huxham and Fothergill,

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ture of myrrh, and sometimes *Unguentum Egyptiacum*. The event, however, would have disposed some practitioners to try a different method. He says, indeed, 'that the few instances he has seen of persons emerging from it, have been from repeated bleeding, blistering, and keeping the body open;' though he immediately adds, 'bleed, or bleed not, few escape its violence.' In fact, it is not very clear, that these different Authors mean precisely the very same acute disease, which will not always follow from the same parts being always affected in each. This gentleman afterwards recommends nitre, elixir of vitriol, and the bark in this distemper, which leads him to a very short descant on the virtues of the bark, in which there is nothing new or important. Yet as he seems to have an itch for making discoveries, he says, p. 12. 'I shall just further insinuate, that not only these malignant sore-throats, but also eruptive fevers in general,' [whence he cannot mean to exclude the small-pox] 'frequently become infectious, of which I have seen several instances,' [how new and surprising!] 'particularly in regard of young people: which shews what caution and circumspection are requisite, in order to prevent the spreading of those maladies, in whatever neighbourhood which they unfortunately happen to make their appearance in.' And thus he concludes he has executed his plan; and as we have faithfully reported it, we may venture to say, it required very little knowledge or experience in physic, to execute it in the manner he has done. Indeed the whole short performance is of a very flimsy texture, containing some dogmatical assertions, little reasoning, and a few contradictions in practice, which it may not be necessary to particularize to a medical Reader; to add nothing further than what we have literally quoted, of the Author's crudity as a Writer. He has the modesty, nevertheless, to rate these first fruits (as we conjecture them) of his genius, contained in about twelve small pages in quarto, and rather loosely printed, at the price of One Shilling:—though probably few of its Readers have wished it longer.

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T H E

# MONTHLY REVIEW,

For J U N E, 1758.

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*A Review of the principal Questions and Difficulties in Morals; particularly those relating to the Original of our Ideas of Virtue, its nature, foundation, reference to the Deity, obligation, subject-matter, and sanctions. By Richard Price. 8vo. 6s. bound. Millar.*

**T**HERE are scarce any subjects that have been more frequently debated, or about which thoughtful and inquisitive men have differed so much, as those which are treated of in the work now before us; yet notwithstanding all that has been said upon them, they are still involved in a good deal of obscurity, and attended with very considerable difficulties. Their importance is universally acknowledged; every attempt, therefore, to throw new light upon them, and remove the difficulties where-with they are attended, must certainly be deemed a laudable attempt, and be favourably regarded by every considerate Reader. Such enquiries, indeed, are but little suited to the prevailing taste of the present times; and Authors who employ their pens on moral or metaphysical subjects, unless it be to support the cause of infidelity and scepticism, must not expect to have many Readers, in an age where few things are relished, but what are calculated to entertain or amuse.

But let us leave general reflections, and come to the work now under our consideration; a work which deserves the attentive perusal of all who are conversant with moral enquiries. The Author appears to have carefully studied his subject, and to be pos-  
 Vol. XVIII. L1 sessed

fessed of that modest, candid, and ingenuous turn of mind, which is so favourable to the discovery of truth. He has, in our opinion, thrown new light on several points of importance; and appears, through the whole of his performance, in the character of a cool, dispassionate enquirer after truth.---We shall give our Readers a general view of what he has advanced.

He sets out with observing, that in considering the actions of moral agents, we find in ourselves three different perceptions relating to them, which it is necessary we should carefully distinguish. The first is, our perception of right and wrong; the second, our perception of beauty and amiableness, or the contrary; the third perception of our minds, relating to actions, is expressed, when we say they are of *good* or *ill* desert. Each of these he examines separately, but particularly the first, with which he begins; and in the first section of his first chapter, states the question concerning the foundation of morals.

Some actions, he says, we all feel ourselves irresistibly determined to approve, and others to disapprove. Some actions we cannot but conceive of as *right*, and others as *wrong*, and of all actions we are led to form some idea, as either *fit* to be performed or *unfit*, or neither *fit* nor *unfit* to be performed; that is, *indifferent*. What this power within us is, that thus perceives and determines about actions, is the question to be considered. Now this power, according to our Author, is the *understanding*, and not a *moral sense*, as explained by Dr. Hutcheson. In attempting to prove this, he thinks it necessary to promise several things relating to the original of our ideas in general, and the distinct provinces of the *understanding* and of *sense*; this is the subject of the second section of his first chapter, and deserves the Reader's particular attention, as upon the truth or falshood of what is here advanced, the Author's scheme, in a great measure, stands or falls.

The power within us which *understands*; the *intuition* of the mind, or that faculty which discerns *truth*, which views, compares, and *judges* of all ideas and things, is, we are told, a spring of new ideas. By *ideas*, our Author almost constantly means *simple ideas*, or original, primary, and uncompounded perceptions of the mind. Now the question to be determined being, whether our *moral ideas* arise from that power within us that *understands*, or from a *sense*? he enters into a particular examination of it, and distinctly considers the different natures and provinces of *sense* and *reason*, and the superiority of the one to the other.

To this purpose he observes, first, that what judges concerning the objects and perceptions of the senses, and contradicts their decisions, cannot be itself *sense*, but must be some nobler faculty:

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ty : again, one sense cannot judge of the objects of another, the eye, for instance, of harmony, or the ear of colours. That, therefore, which views and compares the objects of *all* the senses, and judges of them, cannot be sense, or any power that has any affinity to it. Sense consists in the obtruding of certain impressions and ideas upon us, independently of our wills ; but it cannot perceive what they are, or whence they are derived. It lies prostrate under its object, and is only a capacity in the soul of feeling and suffering, or of having its own state altered by the influence of particular causes. It must, therefore, remain a stranger to the objects and causes affecting it, and cannot *know* any thing, or judge at all, even of its own perceptions. But the *understanding* masters and comprehends its object, takes cognizance of it within itself, and, by its own native power and activity, examines it, and *judges* of it.

Mere sense can perceive nothing in the most exquisite work of art ; suppose a plant, or the body of an animal ; but what is painted in the eye, or what might be described on paper. It is the intellect that must perceive in it order and proportion ; variety and regularity ; design, connection, art, and power ; aptitudes, dependencies, correspondences, and adjustment of parts, so as to subserve one end, and compose one perfect whole ; things which can never be represented on a sensible organ, and the ideas of which cannot be stamped on the mind from external objects, or passively received from without.---Sense cannot perceive any of the modes of thinking Beings ; these can be discovered only by the mind's survey of itself.

The objects, employment, offices, and very notion of sense and understanding, are, in all respects, different : the one conversant only about *particulars* ; the other about *universals* : the one incapable of determining any thing about truth or real existence ; and the other employed entirely about this : the one not *discerning*, but *suffering*, and signifying most properly a mode of pleasure, or pain, or of consciousness involuntarily produced in the soul ; the other, not properly *suffering*, but *discerning*, and signifying the soul's *power* of surveying and examining all objects, ideas, and things, and of taking notice of their relations, and natures ; which *power*, perhaps, can hardly be better defined, than by calling it, in Plato's language, that in the soul to which belongs *καταληψις τῷ ὄντι*, or the apprehension of what absolutely *is*, or *is not*.

But in order farther to shew how little a way mere sense can go, and how far we are dependent on our higher reasonable powers for many of our most obvious and fundamental ideas, our Author proceeds to instance in *solidity*, the *inactivity* of mat-

ter, *space, duration, necessary existence, power and causation, &c.* and has advanced several things on this part of his subject, which we do not remember to have met with any where else.

Towards the conclusion of this second section, he proceeds thus.—‘ When I consider these, and some other things, I cannot help wondering, that, in enquiring into the original of our ideas, the understanding, which, though not first in time, is, perhaps, the most fruitful and important source of our ideas, should have been so much overlooked. It has, indeed, been always considered as, in general, the source of *knowledge*: but it should have been more attended to than it has been; that it is the source of knowledge as it is the source of new ideas, and that it cannot be the one of these without being the other. The various kinds of agreement and disagreement between our ideas, which, as is said, it is its office to discover and trace, are so many new, simple ideas, of which it must itself have been the original. Thus, when it considers the two angles made by a right line, standing in any direction on another, and perceives the agreement between them and two right angles, what is this *agreement* besides their *equality*? And is not the idea of this *equality*, a new, simple idea, obtained from the understanding, wholly different from that of the two angles compared, and representing self-evident truth? In much the same manner, in other cases, knowledge and intuition suppose somewhat perceived or discovered in their objects, denoting simple ideas, to which themselves originally gave rise.—This is true of our ideas of proportion, of identity and diversity, existence, connection, incompatibility, power, possibility, and impossibility; and let me add, though prematurely, moral right and wrong. The first concerns *quantity*; the next almost *all things*; the last, *actions*. And they comprehend the most considerable part of what we can desire to know of things, and the chief, if not all the objects of our reasonings and disquisitions.

‘ It is therefore essential to the understanding to be the fountain of new ideas; on which are founded, and about which are conversant, its subsequent improvement and advances. As bodily sight discovers to us the qualities of outward, visible objects; so the understanding, which is the eye of the mind, and infinitely more subtle and penetrating, discovers to us the qualities of speculative and intellectual objects, or whatever it is capable of being directed to; and thus, in a like sense with the former, becomes the inlet of new ideas.—It is obvious, that the ideas now meant, presuppose certain subjects of contemplation, whose natures, connections, and qualities, they represent. I need not, surely, stay to shew, that there is no reason for denying them to be distinct and new ideas;

‘ or

or for ascribing them to any operations of the mind about its ideas.'

Mr. Price concludes this section with observing, that the source of ideas he has insisted on, is *intuition*, and not *deduction*, with which it ought, by no means, to be confounded. Deduction consists in investigating, by proper mediums, the relations of proportion, identity, connection, &c. between certain objects; ideas of which must have been previously in the mind, and got from intuition. That is, it supposes us already to have the ideas we want to trace; and therefore cannot give rise to new ones. No mind can be engaged in investigating it knows not what; or endeavouring to find out any thing it has no idea of, concerning an object. When, from the view of subjects to which they belong self-evidently, we have gained ideas of such and such principles, or general, abstract affections of things; we employ deduction, or reasoning, to trace these farther amongst other subjects, and in other instances, where they cannot be perceived immediately.

In the third section he considers the original of our ideas of *right* and *wrong* in particular. Right and wrong, we are told, denote simple ideas, and are therefore to be ascribed to some *immediate* power of perception in the human mind. He that doubts this, need only try to enumerate the distinct, simple ideas they signify; or to give definitions of them when applied, suppose, to *beneficence*, or *cruelty*, which shall amount to more than synonymous expressions. From not attending to this; from laying down definitions of these ideas, and attempting to derive them from deduction, has proceeded Mr. Price observes, a great part of that confusion, and those difficulties, which have attended the enquiries into their foundation and original.

Supposing it then clear, that we have a power *immediately* perceiving right and wrong, and that our ideas of them are not to be derived from deduction, which is never the source of any new original ideas, the point our Author now endeavours to establish is, that this power is the understanding. The main obstacle to the acknowledgement of this, he imagines, has been already removed, by shewing, that the understanding is an immediate power of perception, and a source of new ideas; but in order to evince it more explicitly and distinctly, he observes, first, that it implies no absurdity, but evidently *may* be true. It is undeniable, that many of our ideas are gained from the understanding, or its intuition of truth, and the natures of things: our moral ideas therefore *may* be thus gained. It is surely *possible*, that *right* and *wrong* may denote truth, and what we *understand* and *know* concerning certain objects, in like manner with pro-

portion and disproportion, connection and repugnancy, and the other ideas before mentioned. And as this is possible, so nothing, our Author says, has ever yet been offered, as far as he knows, to shew the contrary.

There is no better way, he observes, secondly, of determining this point, than by referring men to their own consciousness, and putting them upon examining and comparing their own ideas and perceptions. Could we suppose a person, who, when he perceived an external object, was at a loss to determine, whether he perceived it by means of his organs of sight or touch, what better method could be taken to satisfy him? The least attention to our own state and circumstances, and an inward, irresistible consciousness, take away the possibility of doubting in all such cases. And it seems not, in any very peculiar degree, harder to determine in the case before us.

Were the question, What that perception is, which we have of number, diversity, causation, proportion, or any of the other general principles and affections of things, about which reasoning is conversant; and whether our ideas of them represent truth and reality perceived by the understanding, or particular impressions, made by the objects to which we ascribe them, on our minds; would it not be sufficient to appeal to common sense, and to leave it to be determined by every person's private consciousness? These ideas seem to our Author to have little or no greater pretence to be denominated perceptions of the understanding than *right* and *wrong*.

Let any one compare in his mind the ideas arising from our *powers of sensation*, with those arising from an *intuition of the natures of things*, and enquire which of them his ideas of right and wrong most resemble. On the issue of such a comparison, Mr. Price thinks this question may safely be rested, with all those whose thoughts are unprepossessed in favour of any particular scheme.---He that can impartially attend to the operations of his mind, and the nature of his own perceptions, and determine that when he perceives gratitude or beneficence to be *right*, he perceives nothing *true* of them, or *understands* nothing, but only *suffers* from a sense, must have a strange turn of mind indeed.

He observes, thirdly, that if right and wrong denote effects of sensation, it must imply the greatest absurdity, to suppose them applicable to actions: or the ideas of *right*, and *wrong*, and of *action*, must be incompatible, and essentially repugnant to one another; as much so as the idea of pleasure and a regular form, or of pain and the collisions of bodies.---All sensations, as such, are modes of consciousness, or feelings of a sentient Being, which must be of a nature totally different from the particular causes  
which

which produce them. A coloured body, if we speak accurately, is the same absurdity and impossibility with a square sound. We need no arguments or experiments to prove, that heat, cold, colours, tastes, &c. are not real qualities of bodies, because the ideas of matter, and of these qualities are incompatible.---‘ Let the Reader now consider,’ says our Author, ‘ is there, indeed, any such incompatibility between *actions* and *right*? Is there any such great absurdity in affirming the one of the other? Are the ideas of them as totally different as the idea of a sensation, and its cause? On the contrary, the more we examine, the more indisputable, I imagine, it will appear to us, that we express strict, obvious, necessary truth, when we say of some actions, they are right, and of others they are wrong. Some of the wisest men, after the most careful enquiry, have thought thus, and been the most persuaded, that these are real distinctions, belonging to the natures of actions and characters. Can it be so difficult for attentive and impartial persons, to distinguish between the ideas of sensibility and reason; between the *intuitions of truth*, and the *passions of the mind*? Is that a scheme of morals we can be very fond of, which makes our perceptions of moral good and evil, in actions and manners, to be all vision and fancy; just as is a great part of the form and dress in which the whole material world appears to us? Who can help seeing, that right and wrong are as absolutely unintelligible, and void of sense and meaning, when supposed to signify nothing true of actions, no essential, inherent difference between them; as the perceptions of the external and internal senses are, when thought to be properties of the objects that produce them?’

In the last place, our Author observes, that all actions undoubtedly have a *nature*. That is, *some character* certainly belongs to them, and somewhat there is that may be *truly* affirmed of them. This may be, that some of them are right, others wrong. But if this is not allowed; if no actions are, in themselves, either right or wrong, or any thing of a moral or obligatory nature, which can be an object to the understanding; it follows, that, in themselves, they are all indifferent. This is what is essentially true of them, and this is what all understandings, that perceive right, must perceive them to be. But are we not conscious, that we perceive the contrary? And have we not as much reason to believe the contrary, as to believe, or trust at all our own discernment?

In other words; every thing having a determined *nature*, or *essence*, from whence such and such truths concerning it necessarily result, which it is the proper province of the understanding to perceive, and the capacity of discovering which constitutes the



idea of it: it follows, that nothing whatever can be exempted from its inspection and sentence, and that of every thought, sentiment, and subject, it is the natural and ultimate judge. *Actions*, therefore, *ends* and *events*, are within its province. These it is capable of concerning itself about; and of these, as well as all other things, it belongs to it to judge. What now is this judgment? One would think it impossible, our Author says, for any person, without some hesitation and reluctance, to reply; that the judgment his understanding forms of them [is this, that they are all essentially *indifferent*, and that there is no one thing *righter* or *better* to be done than another. If this is judging truly; if, indeed, there is nothing which it is, in itself, right or wrong to do; how obvious is it to infer, that it signifies not what we do; that there is nothing which, *in truth and reality*, we, or any other Beings, *ought*, or *ought not*, to do; and that the determination to think otherwise, is an imposition upon rational creatures, which, in superior Beings, must be rendered of no effect, by the clear perceptions of reason.

Upon the whole, our Author thinks it unavoidable to conclude, that the point he has endeavoured to explain and prove, is as evident as we can well desire any point to be.--- The following important corollary, he says, arises from it: that morality is *eternal* and *immutable*. Right and wrong denote what actions *are*. Now, whatever any thing *is*, that it is not by will, or decree, or power, but by *nature and necessity*. Whatever a triangle or circle is, that it is unchangeably and eternally. Every object, and every idea of the mind, has an indivisible and invariable essence; from whence arise its properties, and numberless truths concerning it. And the command which Omnipotence has over things, is not to alter their *abstract* natures; to make them to be what they are not; or destroy necessary truth; which is contradictory, and would infer the destruction of all reason, wisdom, and knowledge. But the true idea of Omnipotence, is an unlimited command over all *particular, external*, existences, to make, destroy, or vary them infinitely and endlessly: and even, with respect to external existences, there are truths implied in their general natures, and arising from every particular state of them; which, while this state continues, cannot, without a contradiction, be conceived alterable by any power.--- The nature of things then being immutable, whatever we suppose the natures of actions to be, that they must be immutably. If they are absolutely and universally indifferent, this indifference is itself immutable; and there neither is, nor can be any one thing that, *in reality*, we *ought* to do rather than another. The same is to be said of right and wrong, or of moral good and evil, as far as they express *real characters* of actions. They must, immutably and necessarily,

necessarily, belong to those actions, of which they are *truly* affirmed

No will, therefore, can render *any thing* good and obligatory, which was not so antecedently, and from eternity; or any action right, that is not so in itself; meaning by *action*, here, not the bare external effect, or event produced; but the ultimate principle or rule of conduct, or the determination of a reasonable Being, considered as accompanied with, and arising from the perception of some motives and reasons, and intended for some end. According to this sense of the word *action*, whenever the principle in conformity to which we act, or the thing ultimately intended, is different, the action is different, though the steps pursued, or the external effects produced, may be exactly the same.—

Thus, then, is Morality fixed on a sure and immoveable basis, and appears not to be, in any sense, *factitious*; or the arbitrary production of any power human or divine; but *equally everlasting* and *necessary* with all *truth* and *reason*. And this we find to be as evident, as that right and wrong signify a reality in what is so denominated. How much more satisfactory to our minds, and honourable to Virtue, is this, than to make it a mutable and precarious thing, entirely dependent on mental taste, fancy, or positive constitution; and without any standard in truth and nature? ‘If I have reasoned right,’ continues our Author, ‘this is properly and effectually to *annihilate* it; because it is removing it wholly from the natures of things; substituting absolute indifference in the room of right and wrong *in actions*, and absolving all Beings from all *real* duty and obligation.’

Having considered our ideas of *right* and *wrong*, Mr. Price proceeds, in his second chapter, to consider our ideas of *beauty* and *deformity* in actions, which is the *second* kind of sentiment, or perception with respect to actions, which he before observed, we ought carefully to attend to and distinguish. We are plainly conscious, he says, of more than the bare discernment of Right and Wrong, or the cool judgment and determination of reason concerning the natures of actions. We often say of some actions, not only that they are *right*, but that they are *amiable*; and of others, not only that they are *wrong*, but *odious*, *shocking*, *vile*. Every one must see, that these epithets denote the *delight*; or, on the contrary, the *horror* and *detestation* felt by ourselves; and, consequently, signify not any real qualities of actions, but the *effects* in us, or the particular pleasure and pain attending the contemplation of them.

What

What now is the true account and original of these perceptions? Must they not arise entirely from an original, arbitrary structure of our minds, by which certain objects, when observed, are rendered the occasions of certain sensations and affections? And thus, are we not, *here at least*, under a necessity of recurring to a *sense*? Can there be any connection, except what arises from positive constitution, or the good pleasure of our Maker, between any objects and particular modifications of pleasure and pain in the perceiving mind?

Our author answers, there may be such a connection; and, he thinks, there is such a connection in many instances; and particularly in that before us. Such are the *natures* of certain actions, we are told, that, when perceived, as they are, by a reasonable Being, there must result in him certain emotions and affections. It is not, indeed, plainer, Mr. Price says, that, in any instances, there are correspondencies and connections of things among themselves; or that one motion has a tendency to produce another; than it is, that virtue is naturally adapted to *please* every observing mind, and to promote the happiness of the world; and vice the contrary.—I cannot perceive an action to be right, without approving it; or *approve* it, without being conscious of some degree of *satisfaction* and complacency. I cannot perceive an action to be wrong, without *disapproving* it, or disapprove it without being *displeased* with it. Right actions then, as such, must be *grateful*, and wrong ones *ungrateful* to us. The one must appear *amiable*, and the other *unamiable* and *base*.—Goodness, Faithfulness, Justice, and Gratitude, on the one hand; and Cruelty, Treachery, Injustice, and Ingratitude on the other, are opposites; and cannot appear alike, or convey like sensations to any mind. On all who can perceive and compare them, they must have opposite effects: The *first* must be liked, the *last* disliked; the first must be loved, the last hated. Nor can the contrary be asserted, or these sentiments supposed to be reversed, without a contradiction. To *behold* Virtue, is to *admire* her. To behold her as she is, in her intrinsic and compleat importance, dignity, and excellence, is to possess supreme affection for her. On the contrary, to *perceive* Vice, is the very same as to *blame* and *condemn*; to perceive it in its naked form and malignity, is to dread and detest it above all things.

‘What has been said,’ continues our Author, ‘is not alone sufficient to account for all the kinds and degrees of affection we feel in our minds, with respect to Virtue and Vice. In some superior beings, it is possible, it may be the whole account; but, in us, the intellectual faculty is yet in its infancy. The lowest degrees of it are, indeed, sufficient to discover *moral distinctions* in general; because these, in their capital branches,

branches, are self-evident, and necessarily connected with, or included in, the very ideas themselves of certain actions and characters. They must therefore appear to all, who are capable of making actions, and the natures of things, the objects of their reflection. But the degree in which they appear; the clearness, accuracy, force, and extent with which they are discerned; and, consequently, their effects and influence, must, so far as the beings are considered as *purely* intelligent, be in proportion to the strength and improvement of their rational faculties, and their acquaintance with truth, and the natures of things.

From hence it will be obvious, what occasion there is, that in *men*, the *rational principle*, or the *intellectual discernment* of *right* and *wrong* should be aided by somewhat *instinctive*.—The dictates of mere reason, which are always slow, calm, and deliberate, would otherwise be frequently insufficient to direct them, and much too weak for their government. This will more plainly appear, upon considering how many strong passions, and merely animal desires and appetites, the condition and circumstances in which we are placed, rendered necessary for us; but which, from the nature of them, could not but often draw us contrary to reason, and interfere with its dictates. For these passions and appetites, reason alone, tender and imperfect as it yet is in us, would not, certainly, be a sufficient match. This is particularly true of us in our first years; when our lower powers exert their full force, and reason has scarcely unfolded itself, or wants cultivation and improvement by use, instruction, and experience. How wisely then has our Maker provided supplies to its imperfections in our present frame, and enforced our intellectual perceptions by a super-added sense; so that now, what appears worthy and right, has a positive determination of our natures in its favour, and is made the object of desire and delight, beyond what we should have otherwise felt; and Wrong, on the contrary, is made to excite additional sensations of Aversion and Horror in us. Thus are we more effectually engaged to Virtue, and deterred from Vice; a due balance is preserved between the several parts of our constitution; weight and ardour are given to the perceptions of the understanding, and its dictates properly seconded and supported; which, else, would have been liable to be overpowered by every appetite and tendency of animal nature.

Upon the whole, it appears, I think, from what has been said in this, and the preceding chapters, that in contemplating the actions and affections of moral agents, we have both a *perception of the understanding*, and a *feeling of the heart*, and that

‘ that the latter, or the effects in us accompanying our moral perceptions, are deducible from two springs. They partly depend on the positive constitution of our natures; but the most steady and universal ground of them is, the essential congruity or incongruity between object and faculty.

‘ It may be difficult in this, as well as in many other cases, to determine the precise limits between these two sources of our mental feelings; and to say how far the effects of the one are blended with those of the other. It is undoubted, that we should have felt and acted, in almost every instance, otherwise than we now do, if the decisions and influence of Reason had been left entirely calm and unsupported; nor is it easy to imagine how pernicious the consequences of this would have proved: For this reason, and also because we find, that the sensible and animal part of our natures is quite unaffected in few or none of the operations of our minds; it cannot be doubted, but that both the causes I have mentioned, unite their influence: and the great question is, not whether implanted determinations, senses, or instincts are, in any way, concerned in morality; but whether *all* is to be resolved into them.’

In his third chapter, our Author takes into consideration the original of our affections in general, and especially of the two leading ones, *self love* and *benevolence*; this being a subject which has a near relation to those already examined, and to the design of the work. The desire of happiness for ourselves, he says, arises from the natures and necessity of things. It is impossible, but that creatures capable of pleasant and painful sensations, should *love and chuse* the one, and *dislike and avoid* the other. No being, who knows what happiness and misery are, can be supposed indifferent to them, without a plain contradiction. Pain is not a *possible* object of *desire*; nor happiness of *aversion*. No power whatever can cause a creature in the agonies of torture and misery, to be pleased with his state, to like it for itself, or to wish to remain so. Nor can any power cause a creature rejoicing in bliss, to dislike his state, or be *afraid* of its continuance. Then only can these things happen, when pain can be *agreeable*, and pleasure *disagreeable*; that is, when pain can be pleasure, and pleasure pain.

From hence Mr. Price infers, that it is, by no means, in general, an absurd method of explaining our affections; to derive them from the natures of things and of beings. To the preference and desire of *private happiness* by all beings, he says, nothing more is requisite than to *know* what it is. He endeavours to shew, that this is true likewise of *public happiness*, and

That benevolence in some degree is *essential* to intelligent Beings, as well as self-love to *sensible* Beings.

The fourth chapter treats of our ideas of *good* and *ill desert*. Tho' these ideas, we are told, will be found to be really a species of the ideas of Right and Wrong; yet, as they are commonly considered and applied, there is this difference between them. The epithets, *Right* and *Wrong* are, with strict propriety, applied to actions themselves; but *good* and *ill desert* belong rather to the agent, than his actions. It is the agent alone who is the subject of happiness or misery; and, therefore, it is he alone that properly can be said to *deserve* these.

Our Author thinks there is no great difficulty in determining, in general, the nature and original of these ideas. They plainly suppose Virtue practised, or neglected, and regard the treatment due to Beings in consequence of this. They represent the propriety or fitness which we discern, in making virtuous agents happy, and discountenancing the vicious and corrupt. When we say, a man *deserves* well, we mean, that his character is such, that we *approve* of shewing him *peculiar favour*; or that it is *right* he should be happier than if he had been of another character. We cannot but love a virtuous agent, and desire his happiness above that of others. Reason determines at once, that he ought to be the better for his virtue; that he ought to be treated differently from others, and differently from the manner in which he himself would have been treated, had he been guilty, or only barely innocent.—A vicious Being, on the contrary, as such, we cannot but hate and condemn. Our concern for his happiness is necessarily, so far, diminished; nor can any truth appear more clearly and self-evidently to our minds, than that it is *wrong* he should prosper in his wickedness, or that happiness should be conferred on him, in the same manner, and to the same degree, as it is on others of amiable characters; or as it would have been conferred on himself, had he been righteous.

Different characters require different treatment. Virtue affords a reason for communicating additional happiness to the agent; Vice is a reason for withdrawing favour, or for punishing. But in order further to explain this point, Mr. Price thinks it necessary to observe particularly, that the *whole* foundation of the sentiments now mentioned, is by no means this;—the tendency of Virtue to the happiness of the world, and of Vice to its misery; or the public utility of the one, and inutility of the other.—We have an *immediate* approbation, he says, of making the virtuous happy, and discouraging the vicious, abstracted from all consequences. He does not deny but that one thing of great

great importance, upon which is grounded the fitness of countenancing Virtue, and discountenancing Vice, among reasonable Beings, is, the manifest tendency of this to prevent misery, and to preserve order and happiness in the world. All that he asserts, is, that it is not the *only* thing that renders such a procedure right; but that, setting aside the consideration of what a public interest would require, it would still, though with some difference in the degree and manner, remain right to make a distinction between the lots and circumstances of the virtuous and vicious. Vice is of *essential* demerit, and Virtue in itself *rewardable*.

The reference of Morality to the Divine Nature; the rectitude of our Faculties, and the grounds of Belief, are the subjects treated of in the fifth chapter; after which our Author proceeds, in the sixth, to consider *Fitness*, *Moral Obligation*, and the various forms of Expression, which have been used by different Writers in explaining Morality. *Obligation* to action, and *rightness* of action, he observes, are plainly coincident or identical; so far so, that we cannot form a notion of the one, without taking in the other. This may appear to any one, we are told, upon considering what difference he can point out between what is right, meet, or fit to be done, and what *ought* to be done. It is not, indeed, plainer, that figure implies something figured, solidity resistance, or an effect a cause, than it is that *rightness* implies *obligatoriness*. And as easily can we conceive of figure without extension, motion without a change of place, or any the greatest absurdity; as that it can be *fit* for us to do a thing, and yet that it may not be what we *should* do, what it is our *duty* to do, or what we are under an *obligation* to do. *Right*, *fit*, *ought*, *should*, *duty*, *obligation*, according to our Author, convey ideas necessarily implying or including one another.

From hence he infers, first, that Virtue, *as such*, has a real, full, obligatory power, antecedently to all positive laws or sanctions, and independently of all will and power; for obligation is involved in the very nature of it. To affirm, that the performance of that, which, to omit, would be wrong, is not obligatory, unless conducive to private good, or enjoined by a superior power, is a manifest contradiction: 'Tis to say, that it is not true, that a thing is what it is; what is just, just; or that we are *obliged* to do what we *ought* to do; unless it be the object of a command, or, in some measure, privately useful.—He infers, secondly, that *rectitude* is a *law*, as well as a *rule* to us; that it not only *directs*, but *binds* all, as far as it is perceived. It is the *first* and *supreme* law, to which all other laws owe their force, on which they depend, and in virtue of which alone they oblige.

oblige. It is an *universal law*. The whole creation is ruled by it. It is the source and guide of all the actions of the Deity himself, and on it his throne and government are founded. It is coeval with eternity; as unalterable as necessary, everlasting truth; as independent as the existence of God; and as sacred, venerable, and awful as his nature and perfections.—In the remaining part of the chapter, the Reader will find many judicious reflections upon what has been advanced in regard to *Obligation* by other moral Writers.

Three things yet remain to be considered in relation to Virtue. First, To what particular course of action we give this name, or what are the chief heads of it. Secondly, What is the true principle or motive, from which a virtuous agent, as such, acts. Thirdly, what is meant by the different degrees of Virtue, in different actions and characters, and how we estimate them. Each of these our Author examines, in the order in which they are proposed,

In the last chapter of his work, he applies his account of Morality to the explication and proof of some of the principal doctrines and facts of natural religion; particularly the moral attributes of God, his moral government, and a future state of rewards and punishments.

We have now given a general view of what is contained in this work; and from what we have said, our Readers will be able to form a pretty just idea of our Author's scheme, which, like every other scheme of morals, is, undoubtedly, attended with some considerable difficulties, and is, perhaps, incapable of being placed in so clear a light, as immediately to strike even the impartial Enquirer with conviction. Be this, however, as it may, every candid Reader, who is acquainted with the subject, will, we apprehend, readily allow that Mr. Price has treated it in a very judicious manner, and that his book is one of the most valuable performances we have upon the subject.

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*The Canto added by Maphæus to Virgil's twelve Books of Æneas, from the original Bombastic, done into English Hudibrastic; with Notes beneath, and Latin Text, in every other Page annexed. 12mo. 1s. 6d. Doddsley.*

**T**HIS diverting Rhimer, and double Rhimer, to be all of a piece, has given us his title-page, and his notes throughout, in the same merry jiggling numbers with the rest of his comic



mic translation, which really seems, on the whole, no bad Travesty of Maphæus, or Maffei, who was a learned Italian Ecclesiastic, of the fifteenth century.

This ingenious Italian must have supposed the conclusion of the *Æneid* with the death of Turnus too abrupt, by his making the nuptials of *Æneas* and Lavinia, and the death of King *Latinus*, the substance of his Supplement, which he concludes with the Apotheosis of *Æneas*. But notwithstanding this supplemental Book, or Canto, is not void of poetry, and is generally elegant, we may be allowed to say of it, with regard to the *Æneid* itself—*sequitur non passibus æquis*. On this account, perhaps, those severer Critics who have censured Mr. Cotton's Travesty, as making too free with the immortal Maro, may be a little more indulgent to the liberties our nameless burlesque Translator takes with his Supplementer. The caution of Horace against too verbal a translation, is humourously prefixed to this work by way of motto, the application of it being, with propriety, sufficiently burlesque here. As the professed purpose of this species of poetry is the humble merriment occasioned by a degrading contrast to the sublime sentiments and images, and to the lofty diction and numbers of epic Poets, we shall first present our Readers a Simile or two from this Travesty. Maphæus having compared the satisfaction of *Æneas* on his putting an end to the war, and to the calamities and dangers of his Followers, by the death of Turnus, to the exultation of a Hen who has successfully repelled a Kite from her Chickens (in which we must observe the circumstances were intended to be compared rather than the actors): our Poet has thus familiarised this comparison to his countrymen.

As when a Constable invades  
A nest of Covent-garden maids,  
Their pious mother whets her tongue;  
And raves and swears in passion strong;  
At length a golden weapon tries,  
Which conquers, and th' assailable flies;  
Then with her white-leg'd chicks within  
She vict'ry celebrates in gin—  
*Æneas* thus with cheering words  
A cordial to his friends affords.—

The original having compared the joy which the Sun and fine weather afford the Farmers, when they have long been prevented from their necessary labours by violent and unseasonable rains, to the joy of the Rutilians on *Æneas*'s entry into Laurentum, to espouse Lavinia, and to establish peace, this merry Translator thus degrades it.

As Lawyers, when vacation comes,  
Suspend their suits, and suck their thumbs ;  
But, on the long'd-for Term's arrival,  
To Westminster the foxes drive all,  
Each other joy of coming fees,  
And with good store of Client geese :  
Ev'n thus as glad as glad could be,  
Th' Ausonians were that day to see.

King Latinus having moralized (upon the first news of the death of Turnus) on the cares and even plagues of a Crown, our Poet thus shrewdly, yet ludicrously, paraphrases his reflections.

Nor need folks envy us, God knows,  
Our drums, and trumpets, and fine cloaths,  
We've cause sufficient to abhor 'em,  
We pay so cursed dearly for 'em.  
Abroad we must not walk alone,  
Or else we're pinn'd within the throne,  
While our state-nurses guard us there,  
As children in the cacking chair,  
And fill our heads with ghosts and sprights,  
That will not let us sleep a nights,  
Such is our envy'd royal lot,  
The blessed bargain Kings have got !

His reproaching the memory of Turnus with the devastation and unpeopling of Italy, is very humourously travestied in the following verses.

And what's our gain by all our battles,  
But loss of blood, and goods, and chattels ?  
Witness our houses half in ruins,  
The fruits of your heroic doings ;  
Towns thinn'd of men, the wenches miss 'em,  
Poor willing tits, and none to kiss 'em.  
With human ashes sown the field  
Will scarce a living harvest yield,  
Our stock of people to recruit,  
And I can now do nothing to 't,  
By age and toils of state diminish'd,  
In faith the old man's almost finish'd.

To conclude this article with a specimen of that freedom with which this Translator treats his original, we shall select some lines, in both languages, from the speech of Venus to Æneas, when the pyramidal flame or illumination had appeared on the head of Lavinia, soon after her marriage.

Talia jactantem circumstetit aurea mater,  
Se Venerem confessa ; almo & sic edidit ore.  
Gnate animo pone hanc curam, et meliora cape Te  
Signa dædum, gaudensque bonis succede futuris.

Riv. June, 1758.

M m

Nunc

Nunc tibi parita quies, nunc meta extrema malorum :  
 Nunc tandem optatam componunt secula pacem.  
 Nec flammam ad coelos perlatam e vertice caræ  
 Conjugis horrefce : at constantem dirige mentem.  
 Namque erit illa tuum celebri quæ sanguine nomen,  
 Trojanosque auctura duces ad sidera mittet.  
 Hæc tibi magnanimos sublimi prole nepotes  
 Conferet, egregiis totum qui laudibus orbem  
 Complebunt, totumque sua virtute potentes  
 Sub juga, victoresque trahent : quos gloria summo  
 Oceanum transgressa ingens æquabit Olympo.

Upon his making this petition,  
 Pop, comes his mother's apparition,  
 He knows her by her carrot-tresses,  
 And thus her By-blow she addresses.

For shame, dear son, leave off this whining,  
 Think better of the Gods' designing ;  
 Ill-luck has stretch'd its utmost tether,  
 Your storms are past, 'tis settled weather :  
 Nor is that omen to be dreaded,  
 Which made your wife appear light-headed :  
 That flame you saw so lofty rise,  
 Lavinia's offspring signifies :  
 For a bright issue from her quarters  
 Shall fill the globe with stars and garters,  
 By land and sea lord over Kings,  
 And hold the world in leading strings ;  
 'Till for their seats, at length translated,  
 With Gods, at least, they're demi-rated.  
 Thus father Jove, by flaming sign,  
 Shews how your future race will shine.

And thus have we defeated, in some sense, our facetious Poet's assertion, ' That there was no eating his lines,' (see page 121) by making them at least a conducing cause to the laudable exercise of mastication : neither are we ignorant that a merry couplet has often contributed to the other glass. Besides, as this *droll* species of poetry rarely occurs in our language, and affords a momentary laugh and titillation to many Readers, we have extended this article on it as a variety, which we hope will be otherwise entertaining, and must certainly be very pardonable, from the judgment of an excellent Critic both in living and writing.

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Si sine amore jocisque  
 Nil est vivendum, vivas in amore jocisque. i. e.

i. e.

If life, depriv'd of love and mirth's, a pain,  
 Why, love and laugh, and laugh and love again.

*The Management of the Gout. By a Physician, from his own Case. With the Virtues of an English Plant; Bardana, not regarded in the present Practice; but safe and effectual in alleviating that Disease.* 8vo. 1s.6d. Baldwin.

**I**F the root of the woolly headed Burdock, the medicine recommended here, will really soften the agony of the fits of the gout; improve the health of the intervals, and, *perhaps*, prolong them, which the Author of this pamphlet thinks he has experienced in his own case; doubtless there is some merit in the publication of it. A decoction of this root, however, with the addition of Tartar of Vitriol, has been already recommended in rheumatic complaints, (which are often related to this disease) and stands in the Edinburgh Dispensatory.

The Author's supposition, that the Gout [especially if appearing towards the decline of life and vigour] is not certainly curable by any thing hitherto discovered, is sufficiently experienced; notwithstanding the partial success of a late famous composition in some arthritic habits, which has not seldom disagreed with others: and, indeed, after our Author's utmost commendation of this medicine (of which he makes his breakfast and supper, with the addition of a little milk) we are only to consider it as a mitigator of the disease; and that in conjunction with an abstinence from wine, beef, pork, and salmon. The allowance of venery in the Gout, is discussed in a particular chapter, and, upon the whole, in a manner so reasonable, that any married Arthritic, who has not outlived that natural inclination, nor that natural vigour necessary to a gratification of it, can scarcely err in regulating his conduct, in this respect, by the advice it contains.

In the chapter which treats of discharging the chalky matter of the Gout by urine, he recommends a double dose of the Bardana, which, he observes, has done great things; adding, that no ill can attend it, and that the hope of advantage is rational and just.—On this head we shall take leave to observe, that this increase of the dose of Burdock, will be most seasonable, whenever a chalky sediment in the urine shall evince the critical discharge of gouty matter by the urinary passages. Of this we have positively seen a most convincing instance, where the urine being discharged very plentifully (tho' with a sensible heat and stimulation) deposited a very considerable proportion of a cretaceous sediment; which being separated by filtering, and dried, had the same consistence, and chalked exactly as gout-stones do. The same person, at another time, after the usual symptoms of an approaching gouty paroxysm, was seized with a spontaneous

white flux, which continued about seven days, without any fever, and entirely prevented the fit: but the solution of it by urine, tho' equally compleat, was accomplished within forty-eight hours, at the most. The diuretic powers of this medicine, as well as of its seed, have been long acknowledged; but supposing Nature to incline to a perfect separation of the matter, by an inflammation and tumour on the extremities, which makes itself both seen and felt, it seems rather advisable then to excite no evacuation that may interfere with her purpose; and on the first approach of gouty symptoms, it seems prudent to discover by what passages she endeavours to relieve herself, before Art attempts to relax or open any: the Patients or Physicians who imagine their own counsel and conduct more sagacious than her's, generally having cause to repent of their vain temerity. Besides, before she has prepared some matter for a discharge, any evacuation is as absurd as the preferring another to that she had effected, would have been; both these Aphorisms of Hippocrates, in such circumstances, being equally agreeable to reason and to experience. What can be thought then of any attempt to cure the Gout, like another inflammation, with repeated bleeding and purging? What so contrary to an adequate observance of Nature? so repugnant to the most essential principles of healing?

Our gouty Author having exulted too imprudently on his supposition of the superior faculties and endowments of those who are subject to the Gout; and a few occasional instances of his botanical reading having concurred with that, and some other circumstances, to point out the real Author of this pamphlet, (who assumes the name of George Crine\*, M. D.) it might appear fashionable, from thence, to consider the production in a very trivial light: but as we conceive our duty to consist rather in a just representation of books, than in a disquisition about their Authors, we acknowledge, that this pamphlet afforded us some entertainment and satisfaction. The diction is easy and perspicuous, the style generally agreeable, and less abounding with a studied quaintness and affected laconicism than some other pieces of this manifold Author. The subject is interesting to many more than he confines it to, Wits and Dunces, Statesmen and Aldermen, being promiscuously affected with it. The medicine and regimen here recommended seem very generally safe; we heartily wish they may prove as effectual: and we think the pamphlet really deserves the perusal of those who are afflicted with the Gout.

\* This name (from a Greek etymology) seems to contain a compliment of the Author to himself: a very pregnant circumstance!

*A Collection of Poems. Vols. V. and VI. 12mo. 6s. Doddsley.*

**M**R. Doddsley, to whom the Lovers of Poetry are greatly obliged for this elegant and valuable Miscellany, informs us, in an Advertisement at the end of the sixth volume,—That having now, by the advice and assistance of his friends, brought this Collection to a competent size, it has been thought proper that the further progress of its growth should here be stopped.

This Collection, therefore, is compleated in six volumes; and, perhaps, a more excellent Miscellany is not to be met with in any language: for though the pieces of which it consists are not all equally valuable, yet the number of those which cannot fail of proving highly acceptable to Readers of true judgment, and taste, is so considerable, that, we fancy, very few who are possessed of the whole, will repent their purchase.

Among the names of those whose pieces have chiefly contributed to fill the two volumes now before us, we find Mr. Shennstone, Mr. Merrick, Mr. William Whitehead, Mr. Denton, Dr. Akenfield, Mr. Jennyns, Mr. Cole, Mr. Scott of Ipswich, Dr. Lisle, Miss Carter, Mr. Alfop, Mr. Marriot, Mr. Cambridge, Mr. Mason, and Mr. Gray; besides many others, wholly suppressed, or denoted only by Initial Letters, Asterisks, or Dashes, and affixed to pieces on the merit of which, we apprehend, their Authors might safely have risked the credit of their names at length.

As a mere expanded Advertisement of this publication might be thought to convey but little entertainment to our Readers; and would, indeed, fail of answering every purpose of a Review, we shall close the article with a transcript of two of Mr. Shennstone's elegant and truly poetical pieces; the first, entitled, *AN ODE TO HEALTH*; the second, *AN irregular ODE after SICKNESS*.

O Health, capricious maid!  
Why dost thou shun my peaceful bow'r,  
Where I had hope to share thy pow'r,  
And bless thy lasting aid?  
  
Since thou, alas! art flown,  
It 'vails not whether Muse or Grace,  
With tempting smile, frequent the place:  
I sigh for thee alone.  
  
Age not forbids thy stay;  
Thou yet might'st act the friendly part;  
Thou yet might'st raise this languid heart;  
Why speed so swift away?

M m 3

Thou

Thou scorn'st the city-air ;  
 I breathe fresh gales o'er furrow'd ground,  
 Yet hast not thou my wishes crown'd,  
 O false ! O partial fair !

I plunge into the wave ;  
 And tho' with purest hands I raise  
 A rural altar to thy praise,  
 'Thou wilt not deign to save.

Amid my well-known grove,  
 Where mineral fountains vainly bear  
 Thy boasted name, and titles fair,  
 Why scorn'st thy foot to rove ?

Thou hear'st the sportsman's claim ;  
 Enabling *bim*, with idle noise,  
 To drown the Muse's melting voice,  
 And fright the timorous game.

Is Thought thy foe ? adieu  
 Ye midnight lamps ! ye curious tomes !  
 Mine eye o'er hill and valley roams,  
 And deals no more with you.

Is it the Clime you flee ?  
 Yet 'midst his unrelenting snows,  
 The poor Laponian's bosom glows ;  
 And shares bright rays from thee.

There was, there was a time,  
 When tho' I scorn'd thy guardian care,  
 Nor made a vow, nor said a pray'r,  
 It did not rue the crime.

Who then more blest than me ?  
 When the glad school-boy's task was done,  
 And forth, with jocund spright, I run  
 To freedom, and to glee !

How jovial then the day !  
 What since have all my labours found,  
 Thus climbing life, to gaze around,  
 That can thy loss repay ?

Wert thou, alas ! but kind,  
 Methinks no frown that Fortune wears,  
 Nor lessen'd hopes, nor growing cares,  
 Could sink my cheerful mind.

• Whate'er my stars include ;  
 What *other* breasts convert to pain,  
 My towering mind should soon disdain,  
 Should scorn——Ingratitude !

Repair this mouldering cell,  
And blest with objects found at home,  
And envying none their fairer dome,  
How pleas'd my soul should dwell!

Temperance should guard the doors;  
From room to room should memory stray,  
And, ranging all in neat array,  
Enjoy her pleasing stores——

There let them rest unknown,  
The types of many a pleasing scene;  
But to preserve them bright or clean,  
Is thine, fair Queen! alone.

*An irregular ODE after Sicknefs, 1749.*

——— *Mellus, cum venerit ipsa, cantamus.*

I.

Too long a stranger to repose,  
At length from pain's abhorred couch I rose,  
And wander'd forth alone;  
To court once more the balmy breeze,  
And catch the verdure of the trees,  
Ere yet their charms were flown.

II.

'Twas from a bank with pansies gay,  
I hail'd once more the chearful day,  
The sun's forgotten beams:  
O sun! how pleasing were thy rays,  
Reflected from the polish'd face  
Of yon refulgent streams!

III.

Rais'd by the scene, my feeble tongue  
Essay'd again the sweets of song:  
And thus in feeble strains and slow,  
The loit'ring numbers 'gan to flow.

IV.

' Come, gentle air! my languid limbs restore,  
' And bid me welcome from the Stygian shore:  
    ' For sure I heard the tender sighs,  
    ' I seem'd to join the plaintive cries  
' Of hapless youths, who through the myrtle grove  
' Bewail for ever their unfinish'd love:  
    ' To that unjoyous clime,  
' Torn from the sight of these ethereal skies;  
' Debarr'd the lustre of their Delia's eyes;  
    ' And banish'd in their prime.



## V.

- ' Come, gentle air! and, while the thickets bloom,  
 ' Convey the jafmin's breath divine,  
 ' Convey the wood-bine's rich perfume,  
 ' Nor spare the sweet-leaf eglantine.  
 ' And may'st thou shun the rugged storm  
 ' Till health her wonted charms explain,  
 ' With rural pleasure in her train,  
 ' To greet me in her fairest form.  
 ' While from this lofty mount I view  
 ' The sons of earth, the vulgar crew,  
 ' Anxious for futile gains beneath me stray,  
 ' And seek with erring step contentment's obvious way.

## VI.

- ' Come, gentle air! and thou celestial muse,  
 ' Thy genial flame infuse;  
 ' Enough to lend a pensive bosom aid,  
 ' And gild retirement's gloomy shade;  
 ' Enough to rear such rustic lays  
 ' As foes may slight, but partial friends will praise.'

## VII.

The gentle air allow'd my claim;  
 And, more to cheer my drooping frame,  
 She mix'd the balm of opening flowers;  
 Such as the bee, with chymic powers,  
 From Hybla's fragrant hill inhales,  
 Or scent Sabea's blooming vales.  
 But ah! the nymphs that heal the pensive mind,  
 By prescripts more refin'd,  
 Neglect their votary's anxious moan:  
 Oh, how should they relieve?—the muses all were flown.

## VIII.

By flow'ry plain, or woodland shades,  
 I fondly sought the charming maids;  
 By woodland shades, or flow'ry plain,  
 I sought them, faithless maids! in vain!  
 When lo! in happier hour,  
 I leave behind my native mead,  
 To range where zeal and friendship lead,  
 To visit \*\*\*\*\* honour'd bower.  
 Ah foolish man! to seek the tuneful maids  
 On *other* plains, or near less verdant shades;

## IX.

Scarce have my footsteps press'd the favour'd ground,  
 When sounds ætherial strike my ear;  
 At once celestial forms appear;  
 My fugitives are found!

The muses *here* attune their lyres,  
Ah partial! with unwonted fires;  
Here, hand in hand, with careless mien,  
The sportive graces trip the green.

## X.

But whilst I wander'd o'er a scene so fair,  
Too well at one survey I trace,  
How every Muse, and every Grace,  
Had long employ'd their care.  
Lurks not a stone enrich'd with lively stain,  
Blooms not a flow'r amid the vernal store,  
Falls not a plume on India's distant plain,  
Glow's not a shell on Adria's rocky shore,  
But torn methought from native lands or seas,  
From their arrangement, gain fresh pow'r to please.

## XI.

And some had bent the wildering maze,  
Bedeckt with every shrub that blows;  
And some entwin'd the willing sprays,  
To shield th' illustrious Dame's repose:  
Others had grac'd the sprightly dome,  
And taught the portrait where to glow;  
Others arrang'd the curious tome;  
Or 'mid the decorated space,  
Assign'd the laurel'd bust a place.  
And given to learning all the pomp of show:  
And now from every task withdrawn,  
They met and frisk'd it o'er the lawn.

## XII:

Ah! woe is me, said I;  
And \*\*\*'s hilly circuit heard my cry,  
Have I for this, with labour strove,  
And lavish'd all my little store  
To fence for you my shady grove,  
And scollop every winding shore;  
And fringe with every purple rose,  
The saphire stream that down my valley flows?

## XIII.

Ah! lovely treacherous maids!  
To quit unseen my votive shades,  
When pale disease, and torturing pain  
Had torn me from the breezy plain,  
And to a restless couch confin'd,  
Who ne'er your wonted talks declin'd.  
She needs not your officious aid  
To swell the song, or plan the shade;  
By genuine Fancy fir'd,

Her native genius guides her hand,  
 And while she marks the sage command,  
 More lovely scenes her skill shall raise,  
 Her lyre resound with nobler lays  
     Than ever you inspir'd.  
 Thus I my rage and grief display;  
 But vainly blame, and vainly mourn,  
 Nor will a Grace or Muse return  
     Till LUXBOROUGH lead the way.

---

*Imitations of Horace.* By Thomas Neville, A. M. Fellow of  
 Jesus College, Cambridge. 12mo. 2s. Doddsley, &c.

SOME of these imitations have been printed singly, and were severally mentioned in the Review, at their respective times of publication. The whole are taken from the first and second books of Horace's Satires, and from the first book of his Epistles; amounting altogether, in this volume, to four satires, and ten epistles. Were we to characterize them in the most summary manner, we should call them agreeable and elegant imitations. They are at the same time very free and digressive ones, and seem rather to aspire at catching a lucky and resembling glance and manner of the original, now and then, than at transcribing all its features and expression. In this light, these Imitations may be contrasted to Mr. Francis's close version: and possibly, upon the whole, there may be something more sprightly and graceful in this liberal manner of imitating, than there would be in a verbal and more exact translation, which does not seem to have been the sort most to Horace's own taste. Indeed Mr. Neville appears to have considered, how that great judge of men and manners would have expressed himself in regard to our modern ones, if he had lived in our time and country, and wrote in our language. This, we imagine, was no bad design, and we think him often happy in the execution of it; but never more so, than when he most resembles Mr. Pope in those spirited and excellent applications of the original, which he calls *something like Horace*. And our Author, in some instances, so nearly resembles him, that we imagined, on our first perusal of these Imitations, we had met with a few of Mr. Pope's lines here and there amongst Mr. Neville's. Doubtless, where he has prefixed any of his friends' names to these epistles, he has found, or supposed, some similarity between their characters, and those to whom the originals were addressed: which circumstance, being observed, must have increased the propriety of our Author's addressing such friends with the like sentiments.

In

In fact, our English Bard seems to partake both of the candour and judgment of the Latin Poet, in the occasional compliments he makes to some modern characters; and in the reproof with which he laughs at others; though he expressly names but very few whom he ridicules. We could only have wished, that a man of so fair a character as Mr. Beard had not been involved in that common objection made to good singers, of their being only with great importunity, or not at all, prevailed upon to oblige their admirers with their melody; (from which affectation he is allowed to be entirely free) and that he had not been so disrespectfully mentioned as the lowest of a class in which has acquired so much reputation. But as his name unfortunately rhimed with *herd*, there is, we hope, more of accident than intention in the following passage:

A fault there is, for which the tuneful herd  
Are fam'd, from Farinelli down to Beard.  
Pursue them, you'd think they never would sing more;  
Unask'd, no hints can teach them to give o'er.

Having thus subscribed to the general merit of these *Imitations*, we must admit, that many admirers of Horace will approve our Author the less, for his contracting, sometimes too freely, his imitation of some very poetical lines and philosophical reflections; which he certainly might have diffused in a more pleasing manner, by rendering them juster to Horace. For instance, in the following lines of the twelfth epistle.

Cum tu inter scabiem tantam & contagia lucri,  
Nil parvi sapias, et adhuc sublimia cures:  
Quæ mare compescant causæ; quid temperat annum:  
Stellæ sponte sua, jussæne vagentur et errent;  
Quid premat obscurum lunæ, quid proferat orbem;  
Quid velit & possit rerum concordia discors;—  
Verum seu pisces, seu porcum & cæpe trucidas.—

The subsequent English verses, supposed to imitate, or glance the nearest at them, are as follows.

'Tis that preferment nothing real brings,  
And temperance soars above all earthly things.  
For modest merit need we longer roam  
Abroad, when such examples shine at home;  
Or call that virtue only, which appears  
At the dim distance of three hundred years?  
But, whether study your retirement grace,  
Or books to thoughts of canonry give place, &c.

Now these lines, though little faulty in themselves, seem too remote and digressive from Horace, and rather somewhat depress than imitate him: and yet it may be replied, perhaps, that the English being better acquainted with astronomy than the antient Romans, this passage was less proper for a direct modern application.

cation. The conclusion of the same epistle is more happily imitated and modernized.

Ne tamen ignores quon fit Romana loco res ;  
 Cantaber Agrippæ, Claudii virtute Neronis  
 Armenius cecidit: Jus imperiumque Phraates  
 Cæsaris accepit, genibus minor:—

To say one word of what the world's about,  
 \* is in place, and \* is just turn'd out:  
 Threats of invasion fill all hearts with fears,  
 And set our patriot-statesmen by the ears:  
 France uncontroll'd reaps laurels in the West;  
 Our Chiefs—compassion bids me hide the rest.

As we could not boast of great crops and plenty lately, the Imitator has judiciously avoided any allusion to the

—Aurea fruges  
 Italix pleno diffudit copia cornu.

After the above stricture, which cannot offend a Writer, whose excellent taste must have been disgusted with implicit approbation, we might cite many passages from these imitations, in proof of their merit and elegance; but we shall content ourselves with transcribing the third epistle of the first book, which is a short one, and happens to be exactly of the same number of lines with the original.

You! whom all places in their turns delight,  
 Say, whither do you next direct your flight?  
 To town? to country? or do you repair,  
 To flutter at Brighthelmston with the Fair?  
 Will nothing from the press this season steal,  
 To give the nibblers of these times a meal?  
 Can Mason days of Gothic darkness grace,  
 And not to railings rouse the snarling race,  
 Mason, who creeps not with low sons of rhyme,  
 But on Pindaric pinions soars sublime?  
 Sleeps he? or does he meditate again  
 To rival Athens in the tragic strain;  
 Or, kindling with a ray of purer fire,  
 To holiest raptures wake the British lyre?

Does Celsus still a war with reason wage,  
 And spread French tinsel o'er his pilfer'd page?  
 How shall we titter at this flutt'ring jay,  
 When his bright plumes fall one by one away;  
 When cruel critics cull each glitt'ring line,  
 And give it back to Boileau and Racine!  
 Or say, what sweets invite your roving muse?  
 You want not genius, but the will to use;  
 Sure in whate'er you do to win applause:  
 Whether you lend a polish to the laws,

To culprit clowns explain what's just and fit,  
Or charm the circle with a flow of wit.  
Go! the cold lenitives of care resign;  
Go! while you may, wear wisdom's wreath divine;  
For this all toil, who shine, or e'er have shone,  
Friends to mankind's true int'rests, or their own.  
Sprinkle an anecdote or two of state:  
Has union heal'd the bick'rings of the Great?  
Or does court-policy drop balsam o'er  
The wound, that closes, but to gape the more?  
Howe'er that be, some comfort we must feel,  
While wakes one patriot for the public weal.

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*The last War of the Beasts. A Fable. To serve for the History of the Eighteenth Century. In two Parts. Translated from the original French of the Author of Abassai. 8vo. 3s. sewed. Seyffert.*

THIS entertaining Writer has given us a fabulous history, in which the pursuits and follies of most of the European powers, are represented in the strong light of ridicule.

The different nations are thus characterized.—‘The Lion,’ says our Author, ‘was noble, generous, and strong; but he was also vain, arrogant, and outrageous. The Leopard was possessed of equal strength, and equal dignity; but he was so inflamed with love of liberty, that he was savage and untractable; too fierce to endure even an equal. The Camel was laborious; but of a heavy disposition, and of a mercenary mind. The Elephant had a thousand valuable qualities; his worst fault was his heavy figure. The encumbrance of flesh had almost buried in him the gifts of nature, and often shewed him in the light of ridicule. The Bear was friendly, and of a busy disposition; but ostentatious, ill calculated for enterprises, and obstinate in his purposes. The Wolf was brave, and difficult to be resisted; but he was naturally cruel, always in the extremes of diffidence or rashness. Of this creature there were many kinds; as also of the Bears. The Horse was useful and agreeable; but too haughty: his strength could never answer to his pride. The Dog was faithful, assiduous, and vigilant; but furious, and difficultly managed. The Fox was wise and politic, but dishonest; full of tricks and frauds; a cheat, and an impostor, who could use the lowest artifices. These creatures peopled a vast corner of the forest, which their ancestors had some ages before conquered: these, their ancestors, had united courage, with the other qualities inherited  
by

‘ by their descendants. As they were mixed with several other kinds of animals, they differed from one another in many lesser respects; but the national character was always predominant. They were distinguished according to these accidents by particular names.

‘ That peculiar kind known by the name of Beavers, were the most esteemed: these were spirited and industrious; but if they were useful to the public by their talents, they were not less dangerous from the levity of their tempers. Their inconstancy became mischievous, by the jealousy and distrust which were its consequences.

‘ The Dromedary, honest, and free, and serviceable; was yet haughty, wrong-headed, and awkward.

‘ The Tyger, whose character never was justly known till this great period, under the present perilous circumstance, displayed a genius equally great and singular: he had collected in himself all the good qualities of the other creatures; and could command also their worst. One or the other of these he employed as his affairs required, and his reigning quality was discernment.’

Perhaps our Readers will not be pleased to find the Lion appropriated to the French, and the Leopard to the English. And certainly had not the Writer been of the French nation, he would have found, that the Leopard was more descriptive of his motley countrymen: and that the King of Beasts was more suitable to the strong and generous Briton. But it must be allowed, that, by the Tyger, the character of the heroic King of Prussia, is, in few lines, marked in the most strong and lively colours.

The American contest between us and France, is described with great propriety and humour. ‘ The savage creatures,’ (meaning the Indians) says the Writer, ‘ commonly followed the fortune of their new masters, whether conquerors or conquered; and they became constantly the slaves of that nation which had subdued the other.

‘ The Leopards found vast disadvantages in these changes. They were as jealous of an unbounded authority among others, as of equality among themselves. It seemed, that they designed to claim among the creatures, an exclusive right to liberty. The Lions, on the other hand, fixed in their antient habitation, sought only to lighten the chains with which they had loaded the natives of the New Forest’ (meaning America). Their generosity led them to attempt the procuring for others those benefits which they did not enjoy themselves.

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‘ The Savages felt the difference of these two degrees of subjection, and attached themselves to the Lions.

‘ The Leopards, offended at this choice the natives made for placing their good-will, far from attempting to gain their friendship by deserving it, drew their hatred more and more upon them. These who had condemned the cruelty of the Horses,’ (meaning the Spaniards) ‘ now imitated it : they set a price upon the heads \* of those creatures who had preferred the Lions to them : but if they sometimes forced their tongues by this means to dissimulation, they rendered their hearts irreconcilable. The strongest of all aversion is always that which is founded on constraint.

‘ I have observed, that the New Forest was always the scene of rage and blood among the creatures, when they commenced war in the Old. When they made peace, their possessions in this place became of consequence a considerable article in the treaties. After the war commenced for giving a King to the Horses, the Beasts, in full assembly, made that famous article of peace, which has been the source of the war. It was conceived in these terms : “ The King of the Lions yields to the Leopards the Isle of Gridelin ; the field of twelve hundred paces, or of one thousand and two hundred paces, according to the antient admeasurement : as also the green Hut ; and, in general, every thing that belongs to the places thus yielded up ; there to feed and drink without ever being disturbed by the Lions, who shall not come within one hundred paces of these territories, measuring from the hill towards the left ; the King of the Lions transferring to the Leopards all the rights his subjects may have acquired there, by what means soever they were obtained.”

The memorials of the Commissaries appointed by both nations to adjust the limits of Nova Scotia, are pleasantly burlesqued in the following conference.

‘ After a vast deal of cavil and contestation, the two nations agreed, that they would, in a most solemn manner, measure the field together ; and, that to this purpose, each of the two Kings should send his surveyor to the place. The day was fixed, the Lions and the Leopards met : but what surprize and astonishment did they mutually express, when they saw the surveyors the two kingdoms had sent to them ! On the part of the Lions, appeared the Tortoise ; and for the Leopards, the Hare. What ! said the Leopards, is the field to be surveyed

\* The Author is a *Lion*. I think his countrymen began this practice.

‘ and



‘ and measured Tortoise-fashion ? Are the twelve hundred paces to be the steps of a Tortoise ! And you, replied the Lions, did you conceive, that under the name of the one thousand two hundred paces, we intended to give you those of a Hare ? It is madness to propose to us such a surveyor ! The absurdity is your own, replied the Leopards ; look upon your own surveyor : it was a fine cession, truly, that of one thousand two hundred steps of a Tortoise ! Ill language followed these mutual exclamations ; and even some sparring blows were given on both sides : but here the matter rested ; they durst not proceed to extremities without the order of their Sovereigns.’

Our conduct at the opening of the war is described, perhaps, with more severity than justice. ‘ The tone of moderation which the Leopards observed in the Lions, was mis-constructed by them. They pretended that the Lions desired neither peace nor war ; for that the first would have destroyed their pretensions, and that they were not in a condition to make them good by the second ; that in the mean time they exasperated the minds of the savage-beasts, whilst themselves increased their huts and rafts. Provoked at length with the designs they imputed to them, deceived by their patience, excited by their own natural violence, they resolved to attack them, without giving them any warning of their design to attack them. This procedure was entirely contrary to the customs of the Beasts, who are used previously to send one another a *polite compliment* when they intend to *tear one another to pieces* ; this they call, as well as we, a *declaration of war*.

‘ The council of the King of the Leopards, esteemed it superfluous ; perhaps, in fact, it was so. But it is always wrong to deviate from the common method of proceeding, when that which is preferred to it is not justified by the most rapid and shining successes.

‘ This sort of justification was certainly in the power of the Leopards. They were inexcusable for not having availed themselves of all the advantages they had. The Lions were unprovided with rafts, and needed a great number to defend them. They were also in want of glow-worms. The Leopards had abundance of both. They should have made the most of them, from the instant they had resolved the ruin of the Lions ; and not have hazarded the incurrence of the title of *unjust*, without the *profits* of the *injustice*. On the contrary, they sought to add to it, full as fruitlessly, a yet more reproachful name. At the time that they might, with formidable forces, have crushed their enemies, they harrassed them slowly, and undertook to deceive them. They have pretended, that  
‘ this

this was no more than imitating them. But artifice so useful to the Lions, to whom it might give breathing-time, became for that very reason pernicious to the Leopards. Cunning is only allowable to weakness and necessity; to force it is shameful and troublesome.

This gross blunder of the Leopards has been attributed to the avarice and inordinate grasp of the favourites of their King. It was rather that spirit of vertigo, which the sage had breathed into the animals, that had taken possession of the Leopards, as it afterwards did of the Lions. At that time these suffered themselves to be robbed, *devoured, torn to pieces*, without defending themselves. Their complaints had on the ears of the Leopards the effect of the most melodious music. They triumphed, whenever they had strangled some miserable Lion coming to ask peace of them on his knees; or when they took some defenceless raft, of which they divided the spoil.

The Writer very facetiously satirizes the ingratitude of the Queen of Hungary, and seems to have represented the principles of the court of Vienna, in their true and genuine colours. 'The Leopards,' says he, 'got it proposed, that the Queen of the Dromedaries and of the Bears, to join with them against the Lions: all reasons concurred to persuade them, that she would close with their proposal. The Bears and the Dromedaries had ever been friends to the Leopards, and enemies to the Lions. The Queen owed every thing to the first; they had lately sacrificed to her their blood, and even their glow-worms. They had saved her from the claws of the Lions, whose absolute will it was, that she should not *reach any length with her neck*, and that she should keep *her head stooping down*. They were much surprized at the answer she made them.

"Gentlemen," said she, "I wonder extremely at seeing you insist so much on the justice of your cause, when you can rest it upon your glow-worms. I have besides decided, that my allies must always be in the right: but to become my ally, you must begin to tear out of the Tyger's clutches the finest of all my fields. He would not hold it, if, in the last war you had proved stronger than the Lions. Repair then your fault, or your misfortune, for I declare to you, that whilst the Tyger shall graze the herb of my field, I cannot think of yours."

But though our Author's peculiar talent seems to lie in the light vein of ridicule; yet we find many serious sentiments interspersed, which are worthy of the Philosopher and the Divine. Thus, speaking of the love of riches, which he very pleasantly calls *glow worms*, he says, 'This shining reptile was the object  
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‘ of desire and adoration of all the Beasts. They preferred it  
 ‘ to every thing, even to their Sage. There were few amongst  
 ‘ them that were not more taken up with the care of amassing  
 ‘ a great number of them, than with that of seeking the paths  
 ‘ that led to the Mountain. Yet none of them durst confess  
 ‘ this way of thinking, from a very strange sort of shame, since  
 ‘ it turned only upon the confession, and not upon the senti-  
 ‘ ment. This inward contradiction, which seems the cry of  
 ‘ reason, is a cruel satire on the heart that experiences it, when  
 ‘ all it seeks is to conceal what it ought rather to annihilate.”

The Writer very strongly ridicules our late party dissensions, makes a jest of the convention signed last year by the Hanoverians, and of our unfortunate expedition to Rochefort. Upon the whole, this work is in general sprightly and amusing. It bears strong marks of a generous freedom of thought, and displays a fertile invention, with an elegant fancy. Nevertheless, we must observe, that the reflections are sometimes spun out to such a tedious length, as destroys their spirit: and that the Writer’s partiality to his native country, now and then draws him from that strict adherence to truth and justice, which even a Writer of Fable should never depart from.

Before we conclude, we must ask pardon for having spoken of our Author in the masculine gender; for we have the pleasure to be informed, that a Lady claims the honour of this production.

*Conclusion of the Compleat Body of Husbandry. See our last  
 Month’s Review.*

OUR Authors seem not to approve of the method of making Hay, as practised, they say, in several parts of the kingdom; that is, by turning it two or three times in the swarth, and never putting it into cocks till supposed to be nearly made. ‘ It is then put up in large cocks, and let stand a week or ten days to ‘ sweat, and then taken home.’ This way, it is confessed, we have not seen, so can say the less to it; but, however bad it may be, we cannot think that which our Authors have substituted for it, mends the matter. They advise, the grass ‘ to lie in swarth ‘ two days and a half,’ before it is touched. But why the half day, Gentlemen? And, indeed, why the two days? Is it not great pity, that a whimsical hypothesis should be the cause of your hay losing two days and a half of fine weather (in which it might have been made and housed) and lying, perhaps, till a week’s rainy weather may put you to double expence, and possibly spoil your crop into the bargain? Had you not better *make hay while the sun shines?*

We

We imagine the curiosity of our Readers will be satisfied with this specimen of our Authors judgment in hay-making ; so shall omit the rest of their curious scheme, and come to their cultivation of artificial grasses.

The several sorts of grasses called artificial, are these,—clover, saintfoine, lucerne, hop-trefoil, rye-grass, and spurry. The thirteenth chapter acquaints us with the vast profit attending them, and of their great advantage to the ground ; and that ‘ they will follow corn when it has quite exhausted the land.’ Because ‘ corn rooting very slightly, can exhaust only the superficial part of the soil ; so that those which go deeper find nourishment, and at the same time fallow (37) and improve the upper part, which will be wanted for corn again.’—‘ They penetrate deep for their nourishment ;’ and though they require a great deal of it, yet ‘ they take it from such part of the ground as is not called upon for culture (38).’

‘ Every thing that enriches the land, acts upon one of these two principles, as manure, or as fallow. The manures give a fertility from themselves. The fallow leaves the ground open to receive it from the air ; but it will even get it any where, so it have rest (39).—In gardening, when much manure is not used, the ground is to be trenched once in two or three years, to make it fruitful.’ This buries that part which nourished the

(37) This is the first time we have heard of artificial grasses fallowing the ground ; we know they are sometimes sown on land when it should lie fallow, which prevents it, often to the prejudice of the ground.

(38) Our Authors imagine, that because those grasses are mostly tap rooted plants, (i. e. such whose roots run perpendicularly into the ground) they take all their nourishment below the common staple where the corn roots. But those sort of plants have horizontal, or spreading roots, that issue from the main tap-root, more especially near the surface of the ground, where there commonly is a thick range of them, long and strong all round the main root ; and can it be said, that these do not exhaust that surface ? These Gentlemen have elsewhere acknowledged, that there are such roots, and that they do exhaust the upper staple of the ground, though now they seem to forget it.

(39) If fallowing only leaves the ground open to receive fertility from the air, and if by only having rest, it will become fertile of itself, what occasion is there for fallowing ? The expence of that might surely be spared. But how can the ground be said to have rest while it is crowded with plants, whose strong and numerous roots spread themselves through the whole depth of the staple ?

plants, it is said, and raises a parcel of new mould (40). In the same manner, we are told, these grasses act, In that 'case the 'superficial earth wherein the former crop grew, is thrown under the new surface, where it gathers fresh strength (41), and 'will be fit to nourish crops again. In this case of the grasses, 'that under part of the soil, instead of being thrown up, is exhausted by plants, whose roots go down to it; and the upper 'part lies at rest, or at least with very little demand of nourishment from it (42), and is all the time sheltered by the spreading branches of the crop, and enriched by the dews and rains;

' &c.

(40) And what can this new mould be good for, unless in some peculiar soils, without great plenty of manure to mix with, and to meliorate it? There may, perhaps, be some sort of necessity for trenching a garden, in order to have a soil deep enough to receive the many tap-rooted plants a gardener sows; several of which can turn to little or no account any other ways than by their roots; and as most gardens are situated in deep soils, and generally large quantities of dung laid on them, trenching may answer very well: but we believe whoever should make this a rule, by way of analogy, for the field, would find himself much mistaken. For there is rarely depth of earth, or quantity of dung, sufficient for the purpose; or if there were, it would be a needless expence, since the plants usually cultivated by the husbandman require no such depth. This observation, though somewhat foreign to the subject, we hope our Readers will excuse, when we assure them, we have known this method of trenching brought as an example to the farmer, to urge him to plow his ground beyond its natural staple; for the sake, as it was said, of the fresh or virgin-earth: and this chimerical notion has been adopted by many speculatists in agriculture. But that the top, and not the bottom of the ground, is generally the most fertile, is sufficiently evinced by Mr. Tull, *Horse-hoeing Husbandry*, fol. p. 60, &c. and also by our Authors, in many parts of the work before us, though in others they as strangely forget themselves, and call the bottom richest: as we shall see again presently.

(41) Our Authors have, all along, supposed, that the more the earth, or mould, was plowed and turned up, and exposed to the air, the richer it would grow. This they said above, in these words, *the fallow leaves the ground open to receive fertility from the air*; and this they have said often before, and tediously insisted on it, with much argument, and even passion; calling upon the legislature to enforce the method of horse hoeing, (which is chiefly founded on this principle) by rewards and penalties, as they have done broad wheels. But now, they calmly tell us, that gardeners trench their ground to bury the earth which was exhausted by vegetation, under the new surface, where it lies and gathers fresh strength, and will be fit to nourish crops again.

(42) Here it is allowed, that there may be a little demand from the upper part of the ground towards nourishing these tap-rooted grasses. And that this is not a little demand only, is, we presume, evident from

“ &c. (43).—This is the system of improvement by artificial  
“ grasses.—And a very fine system truly !

In the fourteenth chapter it is said, that clover, in its original,  
is a native of our own country (44). And that ‘ the richest  
“ soils, except such as are new broke up, succeed best with it.’  
Land may be too rich for corn, but not for clover (45). On  
poor ground it will not come to any thing. ‘ Whatever land  
“ be designed for clover, must be brought into perfect good til-  
“ lage ; and for this reason it very well follows corn, as in that

from this, that rye-grass, when sown amongst clover, commonly kills  
a great deal of it, after the first year : though then the clover-roots  
are got stronger, and run deeper into the ground. Now rye-grass is  
a horizontal rooted plant, and roots shallow in the ground, (not so  
deep as some sorts of grain), how then could it kill the clover, if that  
depended for its nourishment, only on the lower stratum of the ground ?  
Their roots could never intermix, and therefore could not injure one  
another. They might both live, one would think, like two families  
in the same house, without interfering, one in the upper, the other in  
the lower floor.

(43) That the ground would be sheltered by the crop is very true,  
not only from the sun, but the other influences of the air, especially  
the dews, which would lodge on these spreading branches, our Authors  
talk of, and from thence be exhaled by the heat of the day, and thus  
be of little or no benefit to the ground.

(44) Then how came it to be unknown to our forefathers ? We find  
no mention of it in some of our oldest books of Husbandry. Even so  
late as about 1650 it was in a state of probation, and sown only by  
way of trial, as may be seen in Hartlib's *Legacy*.

The reason our Authors give for this their opinion, is, that the  
common red honey-suckle, (and they might have said white honey-  
suckle too, for that is as like clover as the other, except in the colour  
of the flower) ‘ is clover in a *wild state*.’ But if this analogy might  
hold good in other species of vegetables, we should infer from thence,  
that the chick, or, vulgarly, thetch, is only the wild thetch we often  
see among corn and grass, in a *tame state* ; and yet the *Body of Hus-  
bandry* assures us, it is a native of Italy.

This brings to mind a passage in the second chapter of the  
first book of the said work ; where the wild parsnip is said to be the  
garden parsnip not cultivated. But we are of opinion, that both this  
and the wild honey-suckle grass, wild thetches, wild trefoile, wild  
oats, &c. are of a different species, though a sort of imitation or like-  
ness of the true sorts ; and we are satisfied no cultivation, or art, can  
ever improve them so as to become the same with the others.

(45) This may be true. But it is said, *it will not come to any thing  
on poor ground*. Though we have seen good crops of it on poorish gra-  
vels, when well manured with coal-ashes ; *i. e.* about sixty bushels to  
an acre.

- ‘ case it comes upon a land which has been well wrought ; and  
 ‘ with respect to the nourishment it requires, *is not exhausted*.  
 ‘ This we have explained already.’ (46)

The same manures, we are told, that are used for corn, are the proper, and the only manures for clover (47). It is said to be commonly sown with barley ; but in a wet summer it grows so big, as often to damage that, and in a dry one, to fail. To prevent which, it is advised, to drill the clover amongst the barley, with an hand-drill, after the barley has got about three inches high.” (48)

Clover, though usually sown in the spring with barley or oats, ‘ will thrive with wheat, or winter-rye, if sown with them ‘ in the beginning of October.’ This, they say, brings the clover on so forward, that a dry summer does not hurt it ;—it has time to strengthen itself in the ground before the drought comes ;—nor will it hurt the wheat by being so forward as some may fancy ; because, as we have shewn already, the wheat rooting superficially, and the clover deep, they do not interfere (49).

When wheat-land is to be sown with rye-grass and clover, in order to lay down with grass, the best way, in our Authors opinion, is to sow the rye-grass with the wheat in October (50);  
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(46) Yes, by saying, p. 428. that the artificial grasses ‘ will follow ‘ corn, *when it has quite exhausted the land, very successfully* ;’ though now, it seems, the land must be *in perfect good tillage, and not exhausted* !

(47) So then, that justly celebrated manure for clover, *coal-ashes*, is excluded.

(48) This advice is from Mr. Tull, but not acknowledged.—As to the method, our opinion is, that it will be very tedious and expensive to drill twenty, thirty, or forty acres of clover, which many farmers sow : and as the rows of clover cannot be hoed, it will be the worse for being drilled, for the reasons given in our notes on the fifth part (of Drill and Horse-hoing Husbandry) of the sixth book, see Review for last month, page 425. seq.

(49) This reason, were it good for any thing, might also prevent the clover from hurting the barley, for that roots *superficially* too, like wheat, or rather more so ; but yet we have known great damage done to barley by it ; and so, it seems, have our Authors ; and we doubt the wheat would not fare much better from clover sown so early, should this survive the winter ; which, indeed, we greatly question. A better way, to our apprehension, would be, to sow the clover by hand among the wheat, in April, or even in March, if the ground be dry, and harrow, or roll it in, or both.

(50) Rye-grass is a forwarder plant than clover, and is fit to mow before that ; and when they are sown together, and mowed, the former

and the clover early in the spring; because nothing can be done to cover it but rolling the field (51). But they add, for the information of the farmer, that a better way would be, to sow the clover amongst the wheat with a hand-drill, as they have directed for the barley.

Clover-seed, we are told, to have the true *tint*, should be of a greenish-yellow colour; 'the reddish is the next good colour, that which is black is the worst (52);—it should be clean, large, and glossy on the surface,—a dusty, heavy aspect shews it has been damp, or had insects in it.' About nine pounds is sufficient for an acre, as it 'is a plant that never grows to any considerable size,' being 'but small in comparison of other artificial grasses (53),' it need not be sown so thin as some advise.

In the fifteenth chapter we are told, that such is 'the quantity and richness of the nourishment that is in clover, that one acre of it will, on a moderate computation, feed as many cattle as six acres of the common run of pasture-grounds (54).' That 'the danger of cattle being turned at random into fresh clover, is, that they will eat of it till they burst (55).' To prevent this misfortune, it is advised to mow the clover, and to give it the cattle in proper quantities first, that they may be a little used

mer is commonly too old, or the latter too young: now this misfortune would be increased by sowing the rye-grass five or six months before the clover. The former would likewise get a-head, and spread so much on the ground, as to check or kill the young clover, besides doing damage to the wheat.

(51) Yes, it may be harrowed, not only without damage to the green wheat, but to its great benefit, as we have often experienced.

(52) This very bad description of clover-seed, is, we suppose, taken from Blich's *English Improver improved*, page 178, 4to edit. third impression, 1653. The *reddish seed*, instead of being the next best to the *greenish yellow*, is esteemed the worst of all; and the deep grey, or *blackish sort*, commonly called the purple sort, instead of being the worst, is generally regarded as the best.

(53) We do not know of any artificial grass in common use, that attains the size and bulk, take the year through, in all its crops, as clover doth.

(54) This passage seems to be taken from Hartlib's *Legacy*, p. 243, 4to. edit. 1655. and here falsified; for the words are, *as many cows*, not, *as many cattle*, which (though our Authors may not know it) makes a material difference, though it is, still, a bouncer!



to it, before they are turned in to take their fill. Straw, it is said, may also be given with it at first.

When cattle are first turned into a field of clover, it should be in 'the middle of a hot day, when they have eat before, and the leaves of the clover are a little flugged. The great danger of this food is, when it is eaten in too great quantities, and when the dew is upon it.' Any wet with clover makes 'it more dangerous than when dry.' (56) The addition of rye-grass to clover makes it more healthful and advantageous to cattle, it is said, as well as 'increases the crop in quantity; for this spreads under the surface at the root, whereas the clover penetrates down deep.' (57) Cows are subject to disorders from clover, as well as horses; (58) and it 'injures their milk in flavour,' but this is greatly abated by rye-grass being amongst the clover, as also by turning them into common pasture in the night, and into clover in the day, which mixes their food. Clover will last well enough, we are told, three years; after that it declines greatly.

Of mowing clover, chap. 16, it is observed, that the first time of mowing it is towards the end of May (59). That the right time 'is when the clover is just getting into flower, and this is a time at which it has not exhausted the roots.' (60) and

(55) Had these Writers been those real husbandmen they pretended to be in the proposals to their work, where they said, that 'every branch [of husbandry] was actually under the care of a master of that subject,' they must have known, that the swelling of cattle from eating too much green food, happens to such only as chew the cud: i. e. cows and sheep, and not to horses or hogs. Of this Mr. Tull would have informed them, with the rationale of it. *Horse-keeping Husbandry*, folio, p. 232. 8vo. edit. p. 194.

(56) But it is generally reckoned best to turn cattle, especially sheep, into clover at first, in the morning when their bellies are empty, and the dew is on the clover, as they do not like it so well then, nor will feed so eagerly on it, and are therefore less liable to take harm from it.

(57) See notes 38 and 42, whether these things are so.

(58) And a great deal more, for they will often hove and burst, if not taken care of; but horses will not, for the reasons given in note 55. See also page 437, for directions to guard against such accidents.

(59) But by an account now before us, of the first times of mowing clover, for six years running, on warm forward land, the time, at a medium, was not until the middle of June.

(60) It is the opinion of husbandmen, with whom we are conversant, that the proper time for mowing clover is when it is in full flower

and it will then push up a second crop the sooner, which may be mowed again in July (61), and even once more toward autumn, except it be saved for seed; then it must be mowed only once in May, and the crop of seed, when thorough ripe, some time in Autumn. It generally yields, they say, about two bushels of seed to an acre. (62) To conclude, most of these hints upon clover, useles as they are, have been often retailed to the public from Author to Author, from Hartlib, and Blith, to Worlidge and Ellis, up, or down, to Dr. Hill, with little or no improvement from experience.

Saintfoin is preferred by our Authors (chap. 17) to clover, on account of its larger size (63), longer continuance on the ground, growing on any poor soil, except chalk (64), and bearing or abiding the drought of hot summers, by reason of the depth which its root goes into the ground; where 'it always find nou-

flower; and many reasons might be given to support this opinion, did occasion require it.

(61) Pray, Gentlemen, stay till August, lest you go without your crop.

(62) Who told these gentlemen so? Why, may be goodman Blith, or Master Worlidge, or somebody by whom these were told so. But Weston saith, you may have at least *five* bushels on an acre. And what doth *experience* say? Indeed it does not appear that our Authors have consulted her.

(63) We think that none of the artificial grasses, commonly sown, grow to so large a size, make so great a crop, nor mow so often, as clover; and it should seem, by the very great quantities of it which are every year raised by the husbandman, who will tell you, that he cannot pay his rent without it, that he thinks so too; for otherwise, he would not prefer it in general before the other grasses, it being a troublesome grass to make into hay, for its large stalks retain their juices so long, that many times it heats too much, and even takes fire in the rick. If, to avoid this misfortune, the farmer should happen to make it too much, the leaves all fall off, and the stalks will be as short and brittle as old thatch; besides other inconveniences already mentioned.

(64) But both experience and authority seem to be against our Authors here; for in poor chalky soils, which we have known, it is a sole to sow them often with saintfoin: and Mr. Miller mentions a chalky soil as one on which saintfoin will last eighteen or twenty years. Nor can we find that Mr. Tull contradicts it; he only opposes that vulgar notion, as he calls it, which confines saintfoin to chalky soils alone.

richment,

‘ rishment, while the *superficial mould in which clover, &c. is rooted*, is scorched and dried (65).

It is proposed, and recommended also, to eat saintfoin with sheep, as being the most profitable; and it is said, in chap. 18. ‘ they neither damage it by their close eating, nor by their heavy ‘ treading.’ (66). Marle, (we are told also in the same chapter) rotten dung, and foot, are the manures for saintfoin (67).

Our Authors speak of saintfoin and clover, as extremely advantageous grasses, and seem indifferent about manuring the land, until after these grasses have laid down some years, and are grown old, and almost worn out; and the manures they then prescribe, are, as we have already observed, quite improper, except foot. But, in fact, both clover and saintfoin require manures the first years as well as the last; and these should be, coal-ashes for clover, about fifty bushels to an acre; if these are not to be had, about twenty bushels of foot: and for saintfoin, foot is reckoned the best manure, about twenty-five bushels to an acre. In places where neither of these are to be had, some other powder manure, that will quickly wash into the ground, should be substituted; but the expence of these dressings will make a very considerable deduction from the article of profit; and often leave that very small, notwithstanding the great promises of these bountiful Authors.

(65) How, Gentlemen? What clover (a tap-rooted plant) root in the superficial mould? Have we not been told in the 13th and following chapters, that the principal reason why clover and other tap-rooted grasses, are so beneficial to the ground, is their rooting *deep*, and not *superficially*? Is your note so soon changed?

(66) Though Mr. Tull assures, that foxes and geese may almost as well be kept together as store-sheep, and good saintfoin; and though it be said, that no food fattens sheep so freely, or so suddenly, at those seasons (the Autumn and the Winter) yet we find the farmers think, on the contrary, that it will not fatten sheep like English or natural grass, as may be seen in Mr. Lisle’s husbandry, 8vo. edit. vol. II. page 70. The same gentleman is of opinion, that it should not be fed, or eaten, after August: though our Authors tell us, the Autumn and Winter are the only proper times for feeding it with sheep.

(67) Here authority and experience again oppose our Authors; for the aforesaid Mr. Lisle tells us, that ‘ dunging of sown grasses, ‘ such as saintfoin, instead of enriching them, brings on the natural ‘ grass.’ Vol. II. p. 41. and p. 65. Another Gentleman says, in the same book, that ‘ they looked on it in Gloucestershire, that dung did ‘ little good to French grass (saintfoin); the dung chiefly encouraging ‘ bennet-grass, and couch grass:’ and all loamy and marly earths are great promoters of the natural grass, so that foot alone seems to be, as, indeed, it really is, the peculiar manure for saintfoin.

Though

Though they talk of clover lying down several years, yet we will presume to say it is a wrong practice. For though the land on which saintfoin is usually sown, being mostly poor, dry, and light, is more subject to annual weeds than perennial, the former of which seed and die, and seldom renew themselves from the old stock; and their seeds will few of them grow for want of the ground being stirred by tillage; and therefore such land may lie many years without becoming very foul. It is otherwise with clover, which is commonly sown on better and moister land, that is more subject to perennial than to annual weeds, especially the several sorts of natural grasses, (of which *couch-grass*, called by some *witch-grass*, and by others, *knot-grass*, is the worst of all) which enlarge themselves, and gather fresh strength every year, and thus get the better of the clover. This appears to us the principal reason, why clover will not lie down so long as saintfoin; for, could they change soils, (which, indeed, they cannot to any purpose) it seems very probable, the case would be reversed, and the clover would then outlast the saintfoin.—Therefore clover should not, in general, lie above two years, nor, where the ground is intended to be sown with wheat on the back at one plowing, but one year.

The eighth book, of *such roots as may be advantageously planted in the fields*, is divided into eleven chapters. Four of these chapters treat of turneps, three of potatoes, and four of carrots.

Of turnips, it is observed, chap. 1. among other things, that the land must be light and warm for this root. A good black mellow earth, mixed with some sand; or a very rich loam, with a great quantity of mellow earth among it, are the best soils for them (68).—Clays being heavy and cold, are, of all soils, the worst for turnips. (69) As turnips stand a great deal closer [the common way] than in the drill and horse-hoing method (70) there must be more richness in the land that is to supply them.—The earth should be pressed close about the

(68) Almost any soil, but the wettest of all, will bear turnips with proper tillage and manuring.

(69) But in the sixth chapter of the first book, we are told, that 'no lands succeeds better with turnips than a red clay. See our remarks, Review, Vol. XVI. p. 392.

(70) How can that be, Gentlemen? Have you not assured us, in the 63d chapter of the sixth book, par. 10. that 'the best judges of turnips leave only thirty to a square perch, when they have been sown in the common way;' but that when drilled in ridges with six foot intervals—sixty may be left in a perch. See remarks on this, p. 428.

' seed'

‘ feed’ of the turnip, nor is there any danger of squeezing and pressing the earth too firmly about it. ‘ The common harrow ‘ tears up the ground too much, and buries the seed too deep ; ‘ (71) the best way---is to draw a bush-harrow over the ground,’ to cover the seed slightly, and then roll ‘ it with a very heavy roller.’ Another way, we are told, is to roll the ground with ‘ a wooden roller, stuck full of short pegs,’ the seed is to be scattered in, ‘ and a bush-harrow is to be drawn over it afterwards, which will sufficiently level the ground.’ (72)

We have also an excellent receipt, it is said, to prevent the fly from destroying the young turnips, when they first come up. ‘ Mix together equal quantities of stone-lime, and wood-foot. ‘ Have ready a quantity of urine, sufficient to moisten them into ‘ a thin pap. Heat a little of the urine, and put to the rest, that ‘ it may be all milk-warm, then mix it by degrees with the lime ‘ and foot. The lime will presently flake, and breaking to ‘ pieces, the whole will make a smooth mass, of a thin consistence ; pour this, when cold, upon the turnip-seed, let it remain in it four and twenty hours, and then sow it in the manner we have directed.’ The success of this receipt has been so great, our Authors tell us, that they are desirous it should be universally known and followed. But yet it seems it is not infallible, for in chap. 2. it is added, ‘ but I have seen’ the turnips eaten down sometimes by the fly, after this method ; and ‘ therefore warn the farmer not to trust to it entirely.’

(71) Our Authors think, that as gardeners tread some of their light garden seeds into the mould, so the farmer should roll and press in his turnip-seeds ; not perhaps recollecting the great difference there is between them. Such small, light, airy seeds as carrot, parsnip, lettuce-seed, &c. being with difficulty covered by the rake, without treading or hoing them in ; but turnip-seed being a round, smooth, solid seed, that very easily rolls into the least cavity in the mould, is of course easily covered.—And as to rolling and squeezing the ground, as they express it, upon the turnip-seed, after it is sown, which is recommended, and even urged, by our Authors, as of great consequence, it is one of the worst methods they could have thought on, unless the ground be very dry ; and if they will not take our words for it, let them look once more into Tull, p. 81, 82.

(72) But Mr. Tull says, that ‘ turnip-seed will come up from a ‘ greater depth than most other sorts of seeds.’ So that it cannot be easily buried by the harrow. This wooden roller would soon be useless, by the spaces between the pegs being choaked up with dirt ; nor were it to go clean, would it answer any good purpose : and the bush-harrow is needless and trifling ; for there is no danger of burying the seed, when the ground is tolerably fine, and when it is not, the bush-harrow will not cover it.

The next dangerous things to turnips are weeds; of which, we are told, charlock is particularly mischievous. It so very nearly resembles the turnip, that there have been instances, it is said, of weeders (73) taking up a whole crop of turnips, and leaving all the charlock. 'The proper weeders at this season are sheep, they will distinguish where the labourer cannot, and what is very singular and happy for the farmer, they will, in this [early] period of their growth, prefer the weed to the crop.' (74) Charlock differs from the turnip, we are informed, in the size, colour, and divisions of the leaves (75). And when the turnip-field is over-run with this destructive weed, we are assured, if a competent number of sheep be turned in, they will eat off all the charlock, which will never rise, it is said, to any height again, and they will leave the turnips untouched.

Wood-ashes are also said to be destructive to the fly, when scattered over the ground just after the turnips are come up.

Black caterpillars are likewise great enemies to turnips, and, we are told, that, in a dry season, they may be destroyed at once, by proper rolling; but in wet weather that instrument cannot be used (76). 'This pressure of the roller, far from injuring the turnips, will make them root the better.' (77)

If the naked snail, or slug, should be troublesome to the turnips, we are directed again to use the roller, if it be at a proper time of their growth; which will, it is said, destroy them also: but if the turnips are at such a growth, that the roller cannot be used, ducks may then be turned into them; they are fond of the slug, and they will do no harm to the turnips (78).

(73) Mr. Tull, from whom, we suppose, this was taken says *Hoers*, not *Weeders*. Husb. 8vo. p. 82.

(74) Happy, indeed, were it possible to be true! But the danger of a mistake is so great, that we doubt this very singular notion has never yet been ascertained by experience.

(75) But unless this difference had been particularly specified, it appears to us useless; for even turnips vary from each other in these respects.

(76) Nor is there occasion for it in wet weather, for the caterpillar scarce ever comes but in dry seasons.

(77) The roller will do very little, if any, service, in destroying the black caterpillar; but it will be sure to injure the turnips, by hardening and binding the ground.

(78) Ducks may also be put to eat the black caterpillars.—But rolling will injure the turnips more than slugs, and will squeeze and press the ground so close, and the hot weather will afterwards bake it so hard, that the farmers will say, in their usual phrase, *they cannot drive a tenpenny nail into it*, particularly in some soils.

When

When we began our review of this Body of Husbandry, we intended to go through the whole, in the same manner in which we have hitherto proceeded; detecting, as we went along, such of its most material errors as we chanced to meet with in our way; but we have found the labour increase upon us to so intolerable a degree, that, heartily tired of the undertaking, (as we believe many of our Readers may be also) we shall here bid adieu to this *great* work, and to its *learned* Authors:—to whose serious consideration (and to that of all other Writers on Husbandry) we leave the following incontestible axiom.

*Practice alone must form the Writer's head,  
And ev'ry Author to the Farm be bred.*

*Some Doubts occasioned by the Second Volume\* of an Estimate of the Manners and Principles of the Times. Humbly proposed to the Author or to the Public. 8vo. 1s. Sandby.*

THIS ingenious piece of irony ridicules the *Estimate* with an agreeable vivacity, and very pleasantly exposes the inanity of that pompous nothing.

Our Author's Introduction may serve as a specimen of his manner.

‘ It would be unpardonable rashness,’ says he, ‘ to oppose *positive assertions* to a Writer, eminently distinguished by a just and extended discernment of men and things, not only as they exist, but as they unite, act or are acted on, as causes and effects;’ to a Writer who professes and manifests a “ *severe impartiality*, (see *Estim.* vol. II. p. 23, 24,) which can stand aloof, superior to *all* connections, a quality seldom found; who has powers to draw the vast political machine towards his philosophic barque; (p. 28.) the great Portrait Painter of the public, (p. 53.) whose fancy is more delicate and inventive than is suspected;” ‘ the Censor (p. 81.) of his Majesty’s dominions; who acts as the Provost (p. 124.) of an army, as (p. 190.) Physician of liberty; as a Merchant, a General, an Admiral; (p. 125.) who hath taken upon him not only the task of a *parochial*, but the more important and arduous one of a *national* Preacher; that is, who is instituted to a parish, and holds the nation in Commendam, by his own authority.

\* For our account of this celebrated performance, see Review for April last.

‘ After

‘ After this character of him, from so undoubted an authority, as the declarations and intimations of his own book, what modest man will controvert any positions authorised by the Writer of the Estimate? Is not he one of those few who dare descend (p. 17.) and penetrate to the foundations of political happiness and stability? one of those, (p. 18.) who can find out the original cause, why the political arch gives way?’

‘ The penetrating Machiavel (p. 22.) has some vulgar errors; the incomparable Montesquieu (p. 183.) forms a fine system, to the “completion of which he sometimes tortures both argument and fact.” ‘ Whereas this, their immortal successor, (p. 36.) ever maintains an invariable regard for truth; “will not (p. 263.) be intoxicated with the fumes of literary vanity; and is above other moralists, for he” (p. 83.) writes to the world. They only “skim (p. 120.) the surface of political speculation.” ‘ Their objects to him are (p. 138.) futile, and founded in a total ignorance of true politics and human nature.

‘ In short, it is the strongest mark of dulness or iniquity, (p. 192.) to differ from this Gentleman, who sometimes differs from Montesquieu, and with superior judgment corrects Machiavel.

‘ All this being literally true of him, for he hath committed it to writing himself, the Author of the following sheets, tho’ stupid enough, to imagine some things in the Estimate a little absurd, others a little ridiculous; some not perfectly clear, others not perfectly true; yet was determined to acquiesce, rather than dispute any part of it, in the usual forms of controversy. But, considering the uncommon candour diffused through that excellent work, it occurred, that possibly the humble method of objecting, in the way of *Doubts*, might not offend the Writer.

‘ This is a clear and true account, why the present piece is intitled *DOUBTS*, which being stated, we next enter upon the *Doubts* themselves.’

We could wish, however, that this lively Writer had taken some pains to refute the Estimator’s assertions, as well as to ridicule his manner of dogmatizing; but he has, in some sections, treated his subject so superficially, that after setting out with great parade, he closes without any reflection either solid or striking. Nevertheless the ease and masterly spirit so conspicuous in this pamphlet, manifestly shew the Author’s capacity for greater achievements.

*Observations*



*Observations on the Intermittent Pulse, as prognosticating, according to Dr. Solano, a critical Diarrhæa.—Or as indicating the Use of Purging Remedies. By Daniel Cox, M. D. Member of the College of Physicians, London. 8vo. 2s. 6d. Millar.*

**A**FTER some introductory remarks, tending to evince the importance and utility of his subject, and giving some account of what other Writers\* have said upon it, Dr. Cox proposes the general plan of his present undertaking; which is, first, To give Solano's rules of prognostication from the intermittent Pulse, as laid down by Dr. Nihel.—2dly, To insert, from him, some select cases of Diarrhæas prognosticated from this Pulse by Solano, Himself, and others.—3dly, To recite some cases, seven in number, which have occurred within his own practice, with a remarkable one communicated by a friend.—And lastly, to add a few practical remarks on the whole. To each of these is appropriated a separate chapter.

As Solano's Rules of Prognostication do not appear to be generally known, or at least to have been much attended to, we flatter ourselves with being readily excused for extracting them from the performance now before us.

Rule. 1. "The Intermittent Pulse is a certain sign of a critical Diarrhæa, and becomes a mortal one, then only, when the strength requisite to perform the crisis fails†.

2. "The length of time spent in the intermission, denotes the quantity of matter which is to flow by the Diarrhæa, or the number of stools. An intermission of one Diastole, or in which one Diastole alone is missing, points out a small evacuation, or few stools. That which takes up the space of two Diastoles, signifies an abundant evacuation, or many stools. And lastly, that which takes up the time of two Diastoles and an half, the longest intermission Solano has observed, denotes very abundant evacuation, or a greater number of stools.

"As the various frequency of the pulse in different persons, and in the same person at different times, allows so fixed a measure of interval between each Pulsation, it is to be pre-

\* Among these is particularly mentioned Dr. Flemyng's *Programma*, in which the Solanian doctrine is attempted to be explained. A pretty large account of this work may be seen in the Review, vol. IX. page 286.

† Dr. Nihel observes, that this proposition is too general.

"sumed,

“ fumed, that Dr. Solano, tho’ he never gave any explanation  
 “ of this matter, understood in the preceding article that mea-  
 “ sure of interval which the regular pulsations, between the  
 “ intermissions, bear the one to the other in every Patient.

3. “ A tension of the artery joined to the Intermittent Pulse,  
 “ is a certain sign of a critical Vomiting superadded to the  
 “ Diarrhœa.

4. “ A greater or less tension of the artery, denotes a greater  
 “ or less evacuation by Vomiting, more or fewer efforts to vo-  
 “ mit. The length of the intermission simply relates to the  
 “ quantity of the conjoint Diarrhœa, or the number of stools.

5. “ The Doctor has never observed a simple crisis by Vo-  
 “ miting without a Diarrhœa, or, consequently, whether such  
 “ a crisis has any particular sign, unknown to the antients.

6. “ A softness of the artery joined with the intermission,  
 “ is a certain sign of a crisis by Urine with the Diarrhœa; and  
 “ the greater or less quantity of excretion of Urine is denoted,  
 “ by the greater or less degree of softness in the artery.

7. “ Dr. Solano has not observed a simple crisis by Urine,  
 “ without the complication of a Diarrhœa in some degree, and  
 “ was not acquainted with any sign of such a crisis.”

To the above Dr. Cox has thought it necessary to add, from the same Author, the following rules, which, tho’ applied in the original, only to the *Pulsus Dicrotus*, or rebounding Pulse, are remarked to be common to all the critical Pulses\*.

Rule 2. *Concerning the rebounding Pulse.*—“ When the re-  
 “ bounding Pulse appears at or about every thirtieth Pulsation,  
 “ the Hæmorrhage commonly follows in four days after, some-  
 “ what sooner, or somewhat later. When it recurs at every  
 “ sixteenth Pulsation, the Hæmorrhage supervenes in three  
 “ days. When it is observed at every eighth Pulsation, the  
 “ Hæmorrhage is to ensue in two days, or in two days and a half.  
 “ Lastly, When it recurs at every fourth, third, or second  
 “ Pulsation, or is continual, the Hæmorrhage is to be expected  
 “ in twenty-four hours.—Therefore, in general, the shorter  
 “ the periods of Pulsation, at which the rebounding recurs, the  
 “ nearer the Hæmorrhage.

\* “ If, adds our Author, the word *intermittent* is substituted for  
 “ *rebounding*, and *Diarrhœa* for *Hæmorrhage*, Solano’s meaning will  
 “ be obvious.”

3. " Sometimes Nature runs regularly through all the fore-mentioned progressions of the critical Pulse, from its first appearance, at every thirtieth, down to every single Pulsation, by which the Hæmorrhage is foreseen gradually approaching in the same degree. She sometimes inordinately hastens or delays the Hæmorrhage; and then the rebounding of the Pulse recurs with more or less frequency in the same proportion. And when this returns in variable shifting periods, the time at which the Hæmorrhage is to happen, cannot be exactly determined.—

6. " According as the blood flows, the rebounding of the artery gradually slackens, untill it entirely disappears soon after the crisis; and gradual remission of the rebounding, is the sign of an immediately preceding Hæmorrhage.

7. " If after the Hæmorrhage the rebounding of the Pulse should continue, or appear again, it denotes another crisis of the same kind, according to the above-mentioned rules."—

In discharge of the second part of his engagement, our Author gives twelve cases from Dr. Nihel; and, in the third part, seven, which fell under his own observation, with one communicated to him by Dr. Layard of Huntingdon. These cases appear to be related with candour and integrity; and Dr. Cox's observations on them, seem pertinent and judicious. The prognostic was generally verified by the event; and though they may not be deemed sufficient absolutely to ascertain the doctrine intended to be hereby supported, they certainly merit the serious attention of every well-disposed Practitioner in physic.

In the opening of his fourth chapter, the Doctor reminds his Readers, that his observations are confined to only one of Solano's three critical Pulses, viz. the Intermittent Pulse, as it appears to have been 'a SIGN of a *Diarrhœa*.' The practical remarks deduced are—" 1. That the Intermittent Pulse, in acute diseases, the *Diarrhœa* not being present, indicates the use of purging remedies.—2. That when the *Diarrhœa* is present, and is accompanied by the Intermittent Pulse, the appearance of this symptom prohibits the administration of astringent remedies.—3. If this symptom, the Intermittent Pulse, has been usually found to cease on the access or continuance of a natural *Diarrhœa*, or one procured by art; and if, with its disappearance, a train of other threatening symptoms have likewise ceased, and the Patient has recovered of the general distemper, by means of this *Diarrhœa*; that then it may, from analogy, be inferred, that a disease, attended with the same symptoms, arising from the same cause, though  
 ' not

\* not accompanied by the Intermitting Pulse, may be expected  
\* to yield to the same method of cure.

What has been said, may serve to convey an idea of this useful performance.—Our Author has so modestly apologized for what may, by some, be thought defects, that to mention them would look more like ill-nature, than candid criticism.

*A new Naval History, or compleat View of the British Marine. In which the Royal Navy, and the Merchants Service, are traced through all their Periods and different Branches: With the Lives of the Admirals and Navigators who have honoured this Nation, and distinguished themselves by their Conduct, Courage, Victories, and Discoveries. Including the most considerable Naval Expeditions and Sea Fights: our Right to the Dominion of the Sea, and the Dignity of the British Flag: The Laws and Regulations for the Government and Oeconomy of his Majesty's Navy: And the Business and Management of the several Royal Yards and Docks in this Kingdom. To which are added, our Right and Title to the British Colonies in North-America: And an Abstract of the Laws now in Force for regulating our Trade and Commerce. Illustrated with copper-plates. By John Entick, M. A. Folio. 1 l. 15 s. Manby, &c.*

**I**N this diffuse and bulky performance the Compiler professes to exhibit a compleat view of the rise, progress, and present state of the British Marine: he seems, however, to have been more industrious in accumulating, than scrupulous in selecting his materials. He appears to have admitted into this work, without much regard to elegance, method, or connection, whatever fell in his way, that had any relation to the various subjects he treats of: hence the volume is chiefly composed of Statutes, Acts, and Debates of Parliament; Charters granted to the several Trading Companies; state Relations of Voyages, Discoveries, and Sea-fights; copies of Orders, Instructions, or Commissions to different Admirals and Commanders; large excerpts from Pamphlets, Journals, and Memorials, published occasionally by these last, to exculpate themselves, or throw the blame of their several miscarriages on others; Minutes of Councils of War and Courts-martial, &c. He has even inserted at large, and judiciously adopted for real Debates, those published in the Monthly Magazines.

By an indiscriminate use of such kind of materials, it will follow, that many curious and useful vouchers for historical

facts may be presented to view; but we are of opinion, that, even when such authorities are authentic, they ought more frequently to be referred to, than admitted into the body of the work; as they may tire the patience of a Reader, without adding much to his knowledge; interrupt the narration; and destroy the uniformity which is requisite in every performance intended to be read as an History, and not consulted as a mere Collection of miscellaneous Tracts.

We must likewise be permitted to remark, that this Compiler's language is often incorrect; nor has he been at much pains to improve the phraseology of those Authors, however obsolete, whose relations he has thought proper to adopt: hence the style of the book is generally unpleasing, and often perplexed and obscure; which, added to an extream prolixity, renders the perusal of it tedious and disgustful. Neither, we imagine, do the political reasonings, reflections, and remarks with which it is liberally interspersed, add greatly to its value; as they are frequently trivial and common.

It must, however, be allowed, that some parts of this volume, from the very nature of its subject, are useful and entertaining. Memoirs of eminent Seamen; accounts of Engagements that established our power and reputation at sea; Histories of Voyages, Discoveries, and Settlements, the sources and supports of our present grandeur;—these, however, deficient in the graces of elegant writing, must, nevertheless, strongly engage the attention of every English Reader.

We may further remark, in favour of this publication, that in the modern trade of book-making, it is less injustice to present the public with a collection of materials whence some benefit may be extracted, than to obtrude upon it the superficial, flimsy, and cursory productions of some of our modern Writers\*.

This work, containing 887 folio pages, closely printed, is divided into seven Books; and these are again subdivided into a number of Chapters.

Mr. Entick, in the Introduction, descants on the advantages arising from Navigation and Shipping; gives a long Dissertation on our right to the Sovereignty of the Sea, with the laws and customs thereof; a detail of the regulations and instructions relating to his Majesty's service; the duties of the Commissioners and principal Officers of the Navy Office, and of those in the management of the Yards or Docks; an abstract of the charge of building ships of the several rates, their dimensions, and quantity of stores; a list of the present Admirals and Captains of the Navy,

\* See, particularly, another Naval History, *Review*, Decr. 1755.

together

together with the names of the Lord High Admirals, and Commissioners for executing that office, since the year 1673. These particulars, of little consequence to Readers in general, may nevertheless be agreeable to Gentlemen who delight in circumstantial details. As to the pains he takes to vindicate our right to the Sovereignty of the Sea, he expends his ammunition, we apprehend, to little purpose. A powerful fleet will always command that respect which is due; but should we be ever rivalled in that particular, by other nations, they would hardly admit of the validity of pretensions founded on ancient claims and usages. We shall insert his account of the prodigious increase of our naval force, from the beginning of Queen Elizabeth's reign, to the present times.

‘ The Marine of England was a long time before it arrived to its present grandeur. For in 1575 the whole royal navy consisted of no more than twenty-four ships; the largest of which, called the *Triumph*, exceeded not the burthen of a thousand tons; and the smallest, the *George*, was under sixty tons. And according to a survey then made of all the shipping belonging to England at that time, the whole number employed in the Merchants service, measuring from forty to a hundred tons, amounted only to six hundred and sixty-six vessels; and those of a hundred tons and upwards, to no more than one hundred and thirty-five. - The whole of our naval force, computing the Queen's ships, those she hired, and such as were fitted out at the expence of the Sea-ports and private persons, to defend the coast against the Spanish invasion, in 1588, amounted only to one hundred and forty-three ships, including tenders, storeships, and vessels of all sizes. At the death of Queen Elizabeth, the royal Navy was computed at sixteen thousand tons. During King James I's reign, naval architecture was greatly improved by the study of the famous Phinæas Pett; and the royal Navy, at his demise, was increased to the burthen of twenty-three thousand tons. And from this Æra, as our trade and navigation considerably increased, our shipping was augmented in proportion, notwithstanding the great discouragement which the mercantile part of the nation suffered during the civil wars. For the Usurper, rightly judging the advantage a superiority at sea would give to his politics over his neighbours, almost doubled the national fleet, as the King found it at the restoration: and the Dutch war which soon followed, occasioned so large an augmentation, that Lord-Keeper Bridgeman, in 1670, reported, that for ten years past, the annual charge of the navy amounted to half a million. In 1678 the royal Navy consisted of eighty-three ships, of which fifty-eight were of the line of battle.

at which time, according to Sir William Petty, the exports of this nation were computed at ten millions sterling per ann. And according to Dr. Davenant, the balance of our trade was fixed to two millions at least. King William, at his coming to the crown, found the royal Navy to consist of one hundred seventy-three sail, great and small, carrying in the whole 6930 guns, and 42,003 men. Since that time it has been continually increasing. In 1748, at the conclusion of the last war, the British fleet amounted to three hundred twenty-two sail, carrying twelve thousand two hundred and seventy pieces of cannon; which, if all in commission, and compleatly manned, would employ eighty-three thousand four hundred seamen. At present it stands as follows.

Ships.				Guns.			Guns.
6	—	—	—	100	—	—	600
12	—	—	—	90	—	—	1080
12	—	—	—	80	—	—	960
43	—	—	—	74 and 70	—	—	3094
35	—	—	—	60	—	—	2100
40	—	—	—	50	—	—	2000
<hr/>							
148							
Frigates.							
1	—	—	—	44	—	—	44
44	—	—	—	40	—	—	1760
58	—	—	—	20	—	—	1160
<hr/>							
103							
Sloops, &c.							
57	—	—	—	16	—	—	912
18 Bombs							<hr/>
10 Fireships							13,710
<hr/>							
336 Total of the British Navy, besides Yachts, Tenders, Storeships, &c.							

Our Author having just hinted, in the introduction, at some of the most remarkable naval transactions, from the earliest accounts, begins his History with the accession of William the Conqueror. The first book brings it down to the end of the reign of Richard III. We shall not dwell long on this period of the infancy of our naval power; for notwithstanding the splendid descriptions of it by Mr. Entick, and other Writers, it was certainly very inconsiderable. This will more evidently appear if we consider, that the Cinque-Ports, in consequence of great privileges granted them, were obliged to furnish the King with ships

ships for protecting our own coasts and commerce, or annoying those of the enemy. In these his principal strength consisted; yet it is certain, from authentic records, that the whole number, at the highest computation, did not exceed seventy-eight, each carrying twenty-one men, beside the master. Such was the formidable royal Navy of England, during the reigns of the victorious Henries and Edwards. It, indeed, sounds high, when an Author tells us, "that the King, for such an expedition or invasion, assembled a "fleet of four hundred sail of large ships." But these, in fact, were generally hired from the Flemish, and other foreigners: and if they had not, the fitting out so large a number in a short time, (as has been remarked in regard to the ancient Roman and Carthaginian fleets) is a certain proof of the meanness of their force, and the imperfection of the art of building.

Frequent expeditions in those transports against France, and, after Henry the third's reign, against Ireland, and those to the Holy Land under Richard, and Edward the first, constitute the chief part of the Naval History of this period. Besides these, many less exploits are recorded, such as plundering the enemy's coasts, seizing their merchants ships, and sometimes committing piracies against our own, by little squadrons fitted out by the Cinque Ports. Several engagements are likewise mentioned, in which abundance of lives are said to be lost, and ships destroyed, but the circumstances are often so variously related by the ignorant or partial Writers of different nations, and even by those of the same, that very little can with precision be known concerning them. Our Author however, like a good subject, generally decides in favour of the English, and seasons his relations to the palate of every true Anti-Gallican, with smart reflections against our perfidious enemies the French. We are no less obliged to our Author for several other instances of his concern for our national glory; particularly his adopting, from the Welch Historians, the story of their countryman Madoc, one of the sons of King Owen Guyneth, discovering, and making a settlement in the West-Indies, some hundred years before Columbus. 'Nothing,' says he, 'is more certain, than that Madoc performed this voyage, and made this discovery;' and consequently 'the right of pre-occupancy belongs to the Britons.'

The second book begins with the reign of Henry VIIth, and concludes at the death of Queen Elizabeth. This is a very interesting period in Naval History, and, indeed, in that of the world. Columbus having by his example pointed out the way, a general spirit of attempting discoveries, and making settlements in the new world began to prevail. This ardour was greatly cherished in England, by the encouragement given by Henry and his two successors, to the Cabots, John and Sebastian, and other



eminent Navigators. It was about this time that Henry VIII. first established an Office of Admiralty and a Navy Office, appointing salaries for the Commissioners, and also for his Admirals, Captains, and Seamen, hereby laying the foundation for the present œconomy and strength of the Royal Navy. The principal Navigators, whose memoirs are contained in this book, are the above-mentioned Columbus, the two Cabots, from whose discoveries we derive our claim to the Continent of North-America; Captain Richard Chancellor, who first opened a trade to Russia, round the North Cape; and Sir Hugh Willoughby, who was, with all his company, frozen to death in attempting a North-East passage to India. The Admirals who made the greatest figure before the accession of Elizabeth, were Sir Edward Howard, Sir Thomas Howard, afterwards Earl of Surry and Duke of Norfolk; Sir William Fitz Williams, afterwards Earl of Southampton; and John Russel, first Earl of Bedford.

The long and prosperous reign of Queen Elizabeth, affords ample matter for Naval History. The defeat of the great Armada of Spain; the successful attack of Cadiz by the Lord Charles Howard and the Earl of Essex; the several voyages and expeditions of Sir John Hawkins, Sir Francis Drake, Sir Thomas Cavendish, Sir Martin Forbisher, Sir Walter Raleigh, the Earl of Cumberland, and many other Adventurers of inferior note, are circumstantially related. The improvements of commerce, and the establishment of several trading Companies, particularly those to Turkey and the East-Indies, together with the rise and progress of the trade to Africa, are largely treated of in this second book. Besides the transactions in which they were concerned, Memoirs of the Lives of all these great men are separately delivered—this frequently occasions repetitions; yet we must own these memoirs constitute the most agreeable part of the performance.—We shall present our Readers with some extracts from those of the celebrated Drake.

‘ Sir Francis Drake was a man of whom it may be truly said, that he had a head to contrive, a heart to undertake, and a hand ready to execute\*, whatever promised glory to himself, and good to his country. As he was, properly speaking, the *Son of Merit*, we have but a very indifferent account of his family, or even of his father.

From the most probable accounts of his birth, it appears, however, that

‘ He was the son of one Edmund Drake, an honest sailor, and born near Tavistock, in the year 1545, being the eldest of twelve brethren, and brought up at the expence, and under the

• Most of our Readers, no doubt, remember from whom this noble expression is borrowed.

• care,

care, of his kinsman, Sir John Hawkins. It is likewise said, that, at the age of eighteen, he was purser of a ship trading to Biscay; at twenty he made a voyage to Guinea, and at the age of twenty-two, had the honour to be appointed Captain of the *Judith*, and in that capacity was in the harbour of St. John de Ulloa, in the Gulph of Mexico, where he behaved most gallantly in the glorious actions under Sir John Hawkins, and returned with him into England, but not worth a groat. Upon this he conceived a design of making reprisals on the King of Spain, which, some say, was put into his head by the minister of his ship; and, to be sure in sea-divinity, the case was clear; the King of Spain's subjects had undone Mr. Drake, and therefore Mr. Drake was at liberty to take the best satisfaction he could on the subjects of the King of Spain. This doctrine, how rudely soever preached, was very taking in England, and therefore he no sooner published his design, than he had numbers of volunteers ready to accompany him, though they had no such pretence to colour their proceedings as he had. In 1570 he made his first expedition with two ships, the *Dragon* and the *Swan*, and the next year in the *Swan* alone, wherein he returned safe, if not rich.

On the 24th of March, 1572, he sailed from Plymouth, himself in a ship called the *Pascha*, of the burthen of 70 tons; and his brother John Drake in the *Swan*, of 25 tons burthen; their whole strength consisting of no more than seventy-three men and boys; and, with this inconsiderable force, on the 22d of July he attacked the town of Nombre de Dios, which then served the Spaniards for the same purposes (though not so conveniently) as those for which they now use Porto-Bello. He took it in a few hours by storm, notwithstanding a very dangerous wound he received in the action; yet after all they were no great gainers, but after a very brisk action, were obliged to betake themselves to their ships with very little booty. His next attempt was to plunder the mules laden with silver, which passed from Vera Cruz to Nombre de Dios; but in this scheme too he was disappointed. However, he attacked the town of Vera Cruz, carried it, and got some little plunder. In their return they unexpectedly met with a string of fifty mules laden with plate, of which they carried off as much as they could, and buried the rest. In these expeditions he was very much assisted by a nation of Indians, who then were, and yet are, engaged in a perpetual war with the Spaniards. The Prince or Captain of these people, at this time, was named Pedro, to whom Captain Drake presented a fine cut-las which he wore, and to which he saw the Indian had a mind. Pedro, in return, gave him four large wedges of gold; all these Captain Drake threw into the common stock, with this remarkable expression, "That he thought it but  
" just

“ jett, that such as bore the charge of so uncertain a voyage,  
 “ on his credit, should share the utmost advantages that voyage  
 “ produced.” ‘ Then embarking his men, with all the wealth  
 ‘ he had obtained, which was very considerable, he bore away  
 ‘ for England, and was so fortunate as to sail in twenty-three  
 ‘ days from Florida to the isles of Scilly, and thence, with-  
 ‘ out any accident, to Plymouth, where he arrived the 9th  
 ‘ of August, 1573. His success in this expedition, joined to  
 ‘ his honourable behaviour towards his Owners, gained him a  
 ‘ high reputation, and the use he made of his riches still a  
 ‘ greater; for, fitting out three stout frigates, at his own ex-  
 ‘ pence, he sailed with them to Ireland, where, under Walter  
 ‘ Earl of Essex (the unfortunate father of that still more unfor-  
 ‘ tunate Earl, who was beheaded) he served as a volunteer, and  
 ‘ did many glorious actions.’

His next voyage was that thro’ the Streights of Magellan to the South Seas. ‘ In this voyage,’ says our Author, ‘ Sir Francis sailed compleatly round the globe; which no Commander in Chief had done before him. The first into whose thoughts the possibility of this entered, was the celebrated Christopher Columbus, whose knowledge in the art of Navigation, when one considers the defects in Philosophy and Astronomy in his time, appears perfectly amazing. Sir John Cabot, father to Sebastian Cabot, who was cotemporary with Columbus, comprehended his principles perfectly, which induced him to propose to our King Henry the VIIIth, the finding a North-West Passage. Ferdinand Magellan, a Portuguese by birth, offered his service to the Crown of Spain, and proposed searching for a passage to the South, which was accepted. He sailed from St. Lucar, September the 20th, 1519; he found and passed the Streights, which bear his name, the next year; but in his return was killed in the East-Indies. His ship came back safe to Spain; and as this was the first, so it was the only example that Captain Drake had to encourage him in his design; and to balance this, there were a multitude of unfortunate attempts afterwards.—

‘ Such repeated misfortunes discouraged even the ablest and boldest Seaman, so that from this time, both Spaniards and Strangers dropped all thoughts of emulating Magellan; and highly probable it is, that if Captain Drake had fully disclosed his design, he had not been more fortunate than the rest. His courage therefore may well be admired, who durst endeavour an enterprize, the declaring of which had infallibly destroyed it; his sagacity in navigating seas wholly unknown, as well in his return, as in his going out, for not a man on board his ship had ever seen the Cape of Good Hope, can hardly be enough admired. His intrepidity in sailing so far to the North,  
 in

in hopes of coming that way home, was very surprizing; and the methods he took through all the voyage to keep his people steady, in full spirits, and for the most part in good health, must give us a very high idea of his capacity; and therefore we need not at all wonder, that upon his coming to England, his fame rose to such a height, as to provoke envy as well as praise.

His success in the voyage, and the immense mass of wealth he brought home, raised much discourse throughout the kingdom, some highly commending, and some as loudly decrying him.—

At length, on the 4th of April, 1581, her Majesty going to Deptford in Kent, went on board Captain Drake's ship, where, after dinner, she conferred on him the honour of Knighthood, and declared her absolute approbation of all that he had done, to the confusion of his enemies, and to the great joy of his friends. She likewise gave directions for the preservation of his ship, that it might remain a monument of his own and his country's glory.—

In 1587 he proceeded to Lisbon with a fleet of thirty sail; and having intelligence of a great fleet assembled in the bay of Cadiz, which was to have made a part of the Armada, he, with great courage, entered that port, and burnt there upwards of ten thousand tons of shipping; and after having performed all the service that the State could expect, he resolved to do his utmost to content the Merchants of London, who had contributed, by a voluntary subscription, to the fitting out of his fleet. With this view, having intelligence of a large Carrack expected at Tercera from the East-Indies, thither he sailed; and though his men were severely pinched for want of victuals, yet, by fair words, and large promises, he prevailed upon them to endure these hardships for a few days; within this space the East-India ship arrived, which he took, and carried home in triumph; so that throughout the whole war there was no expedition so happily conducted as this, with respect to reputation or profit; and therefore we need not wonder, that, upon his return, the mighty applause he received might render him somewhat elate, as his enemies report it did; but certain it is, that no man's pride had ever a happier turn, since it always vented itself in service to the public. Thus, at this time, he undertook to bring water into the town of Plymouth, through the want of which, till then it had been grievously distressed; and he performed it by conducting thither a stream from springs at eight miles distance, that is to say in a strait line; for in the manner by which he brought it, the course it runs is upwards of twenty miles.

‘ In 1588 Sir Francis Drake was appointed Vice-Admiral under Charles Lord Howard of Effingham, High Admiral of England. Here his fortune favoured him as remarkably as ever, for he made prize of a very large Galleon, commanded by Don Pedro de Valdez, who yielded on the bare mention of his name. In this vessel fifty thousand ducats were distributed among the seamen and soldiers, which preserved that love they had always borne to their valiant Commander. It must not, however be dissembled, that through an oversight of his, the Admiral ran the utmost hazard of being taken by the enemy; for Drake being appointed, the first night of the engagement, to carry lights for the direction of the English fleet, he, being in full pursuit of some hulks belonging to the Hanse-towns, neglected it, which occasioned the Admiral’s following the Spanish lights, and remaining almost in the center of their fleet till morning. However, his succeeding services sufficiently effaced the memory of this mistake, the greatest execution done on the flying Spaniards being performed by the squadron under his command.—

‘ There is a letter still preserved by Strype, written by Sir Francis Drake to the Lord High Treasurer Burleigh, dated June 6, 1588, wherein he acquaints him, that the Spaniards were approaching, and that though their strength outwent report, yet the chearfulness and courage which the Lord Admiral expressed, gave all, who had the honour to serve under him, assurance of victory. This compliment, which sure was very well turned, proved also a prophecy, which Sir Francis had his share in fulfilling. On the 22d of July, Sir Francis observing a great Spanish ship, commanded by Don Pedro de Valdez, who was reputed to be the projector of this invasion floating at a distance from both fleets, sent his pinnace to summon those, who were on board, to yield. Valdez, to maintain his credit and pretence to valour, returned, that they were 450 strong, that he himself was Don Pedro, and stood much upon his honour, and thereupon propounded several conditions upon which he was willing to yield: but the Vice-Admiral replied, that he had no leisure to parley, but if he thought fit instantly to yield, he might; if not, he should soon find that Drake was no coward. Pedro hearing it was Drake, whose name was so terrible to the Spaniards, presently yielded, and with forty-six of his attendants came on board Sir Francis’s ship, where, giving him the solemn Spanish congee, he protested, “ That they were all resolved to have died fighting, had they not fallen into his hands, whose felicity and valour was so great, that Mars the God of War, and Neptune the God of the Sea, seemed to wait up-  
‘ on

“ on all his attempts, and whose noble and generous carriage  
“ towards the vanquished, had been oft experienced by his  
“ foes.” ‘ Sir Francis, to requite these Spanish compliments  
“ with real English kindness, set him at his own table, and  
“ lodged him in his own cabin, sending the rest of his com-  
“ pany to Plymouth. Drake’s soldiers were well recompensed  
“ with the plunder of this ship, wherein they found fifty-five  
“ thousand ducats of gold, which they joyfully shared amongst  
“ them. This Don Pedro Valdez remained above two years  
“ Sir Francis Drake’s prisoner in England, and when he was re-  
“ leased, paid him for his own and two his Captains liberties,  
“ a ransom of 3500l.’

His last expedition again Porto Rico, from which great expectations had been conceived, having fatally miscarried, Sir Francis could not survive the disappointment: a bloody-flux putting a period to his life, in the fifty-first year of his age. Our Author concludes his account of this Commander with describing his person, delineating his character, and enumerating the advantages this nation derived from his naval genius and achievements. As to the first,

‘ He was,’ says he, ‘ low of stature, but well set, had a  
“ broad open chest, a very round head, his hair of a fine brown,  
“ his beard full and comely, his eyes large and clear, of a fair  
“ complexion, with a fresh, chearful, and very engaging coun-  
“ tenance. As Navigation had been his whole study, so he un-  
“ derstood it thoroughly, and was a perfect master in every  
“ branch, especially in Astronomy, and in the application there-  
“ of to the nautic art. As all men have enemies, and all emi-  
“ nent men abundance of them, we need not wonder that Sir  
“ Francis Drake, who performed so many great things, should  
“ have as much ill spoken of him as of any man of that age in  
“ which he lived. Those who disliked him alledged, that he  
“ was a man of low birth, haughty in his temper, ostentatious,  
“ self sufficient, an immoderate speaker, and, though indisput-  
“ ably a good Seaman, no great General; in proof of which  
“ they took notice of his neglecting to furnish his fleet tho-  
“ roughly in 1585; his not keeping either St. Domingo or  
“ Carthagena, after he had taken them; the slender provision  
“ he made in his expedition to Portugal; his breaking his word  
“ to Sir John Norris; and the errors he committed in his last  
“ undertaking. In excuse of these it is said, that the glory of  
“ what he did might very well remove the imputation of his  
“ mean descent; what was thought haughtiness in him, might  
“ be no more than a just concern for the support of his autho-  
“ rity; his display of his great services, a thing incident to his  
“ profession, and his love of speaking, qualified by his wisdom  
“ and eloquence, which hindered him from ever dropping a  
“ weak

' weak or an ungraceful expression. In equipping his fleet, he  
 ' was not so much in fault as those whom he trusted; sickness  
 ' hindered his keeping the places he took in the West-Indies;  
 ' his councils were continually crossed by the Land-Officers in  
 ' his voyage to Portugal; and, as to his last attempt, the Spa-  
 ' niards were certainly well acquainted with his design, at least  
 ' as soon as he left England, if not before. His voyage round  
 ' the world, however, remains an incontestible proof of his cou-  
 ' rage, capacity, patience, quick-sightedness, and public spirit,  
 ' since therein, he did every thing that could be expected from  
 ' a man, who preferred the honour and profit of his country to  
 ' his own reputation, or private gain.'

The memoirs that follow, are those of the life of the great  
 Sir Walter Raleigh. This Hero was as highly favoured by  
 the Queen, as unjustly persecuted and put to death by her pusil-  
 lanimous and unworthy successor. The baseness of this Prince's  
 character appears in no instance more conspicuous than in his be-  
 haviour to Raleigh before he sailed on his last expedition to Gui-  
 ana: he then commanded him, on his allegiance, to give under  
 his hand, (promising on the word of a King to keep it secret) the  
 number of his men, the burthen and strength of his ships, and  
 the place of their destination; which being complied with, he  
 delivered the very paper to the Spanish Ambassador, who imme-  
 diately dispatched it to the court of Spain, and thereby effectually  
 frustrated the undertaking.

The third book opens with the accession of James the First  
 to the British throne, and contains an account of our naval af-  
 fairs, and other transactions, from that time to the restoration  
 of Charles II. During the two reigns of James and Charles I.  
 though the riches and strength of the nation were evidently in-  
 creased, yet for want of a proper exertion of them, owing to the  
 weakness and distraction of our councils at home, and miscon-  
 duct of our commanders abroad, we were useless to our friends,  
 baffled by our enemies, and equally despised by both. At length  
 the spirit of those gallant officers employed by the Long Parlia-  
 ment, and afterwards by Oliver Cromwell, rescued the nation  
 from contempt, and again rendered it the supreme arbitress of  
 Europe. Of all these, Blake seems to have been the most able  
 and resolute commander, as well as the most disinterested, and  
 most worthy man. We shall therefore insert the relation our Au-  
 thor gives of his second action with the Dutch, and likewise some  
 memoirs of his life and character;—in which it will appear, as  
 a useful lesson to our Sea-commanders, how much intrepidity  
 has sometimes compensated for inequality of force. Blake  
 having, on the 18th of May, 1652, with twenty ships, engaged  
 the Dutch fleet, commanded by Martin Van Tromp, consisting

of

of forty-two sail of men of war, and obliged him, after an obstinate fight, to retire with the loss of several ships, hostilities were immediately commenced.

‘ Almost all the ports in England,’ says our Author, ‘ being filled with the riches of the *Dutch*, by the numerous prizes of that nation, daily brought into them, the States began to think seriously of retrieving the losses and disgraces they had sustained, by some action equally bold and advantageous. For the execution of this their design, they began to cast their eyes again upon Van Tromp; and the King of Denmark, at the same time, recommending him strenuously to their favour, they restored him to the command.

‘ Van Tromp, on his side, being eager to blot out the imputations which had been lately laid upon him, soon got together a fleet of eighty, or eighty-five men of war, and ten fire-ships.

‘ It being now the beginning of *November*, a season of the year in which no farther action was thought of, Blake had, for the most part, separated his fleet; twenty of his ships were detached to convoy a fleet of colliers from Newcastle; twelve were sailed to Plymouth, and fifteen more were sailed up the Thames.

‘ Van Tromp put to sea, with a design of convoying a large fleet of three hundred merchant-men through the Channel, as far as Cape St. Lazard; but having advice of the weakness of Blake’s fleet, repaired off of the Goodwin-sands, not far from the place where the last battle was fought. Blake lying in the Downs, with forty men of war, and a few tenders, of which hardly twenty had their full complement of men on board; but it was resolved, in a council of war, notwithstanding this great superiority of the enemy, to give him battle.

‘ Blake got immediately under sail, and sent seven of his ships a-head on discovery. These ships meeting, on the 29th of November, with nine Dutch ships, who were sent out by their Admiral on the same service, began the fight about noon, and were soon seconded by more ships on both sides, which drew on a general engagement about three. This battle was fought with great fury on both sides, from one in the afternoon, till it was dark night.

‘ Blake, in the *Triumph*, with his seconds, the *Victory* and the *Vanguard*, was long engaged with near twenty of the enemy, and was very near borne down with so superior a force. But being at length relieved by some other ships, the fight continued as furious; and notwithstanding the great superiority of  
‘ the



the enemy, as doubtful too, as if they had been equal, for some time; but their number, in the end, in some measure prevailing, they took the *Garland* and the *Bonaventure*, and sunk three other ships.

Akfon and Battin, which were the names of these two bold Commanders, had formed the design of boarding and taking Van Tromp. The former part of their project they performed with an unparalleled intrepidity; but success did not attend their expectations in the latter. They found Van Tromp so well seconded by Evertzen, the Vice-Admiral of Zealand, and others, that after having grappled him, killed his secretary and his purser by his side, lost almost all their men, and made great havock among the Dutch; they found themselves too weak to compleat their noble and well-laid design; the former being taken by Tromp, and the latter by Evertzen.

Blake seeing the danger the *Garland* and the *Bonaventure* were exposed to, forced his way into a throng of the enemy's ships, to relieve them; but being himself attacked and boarded, by several of the enemy's stoutest ships, could not come at them. He, however, beat the ships which boarded him, several times off, and, in the end, found an opportunity of rejoining his fleet.

At last, night having parted the two fleets, Blake supposing he had sufficiently secured the nation's honour, as well as his own, by engaging with so superior an enemy, and coming off with so little loss; and besides, seeing no prospect of advantage, by renewing the fight, retired to the River. This inconsiderable success was matter of great triumph to the Dutch; and it is said, that Van Tromp was led away by so silly a pride and vanity, to pass through the Channel with a broom at his main-top-mast-head, as it were to sweep the seas of the English.

The Dutch purchased this small advantage at a dear rate, one of their flag-ships being blown up, and the other two very much shattered, besides the loss of a great number of men.

This third book concludes with an account of this great man. Robert Blake was descended from the antient family of the Blakes at Plansfield, in the parish of Spaxton, in the county of Somerset. His father Humphry was a merchant, settled at Bridgwater, in the neighbourhood of which he had purchased an estate, having by the Spanish trade raised a considerable fortune for those times. He had several children, of whom the eldest, Robert, was born in the month of August, 1589, and educated, during his father's life-time, at a free-school

school in Bridgwater. He removed himself to Oxford, where he was matriculated in *Lent* term, 1615, as a member of St. Alban's Hall. Some time after he stood for a scholarship of Christ-church, but lost it. From Alban-Hall he translated himself to Wadham-College, and on the 10th of February, 1617, he took the degree of Batchelor of Arts.

We have next, an account of his entering the army, on the side of the Parliament, at the breaking out of the civil war; and of his steady and gallant behaviour in that service. Afterwards, we are informed of his heroic actions at sea; which established his own reputation, and that of his country. We come at length to his last expedition; 'The war, in the mean time, was grown pretty hot with Spain; and Blake, in pursuance of the Protector's orders, did all that in his power lay, to ruin their maritime force in Europe, as Penn had done in the West-Indies. But these extraordinary and continual cares, falling on a constitution already not a little impaired, brought General Blake into so bad a state of health, that, fearing the ill consequences that might happen, in case he should die without having any colleague, who in such a case might take charge of the fleet, he wrote letters into England, suggesting the expediency of joining some proper person in commission with him; upon which General Montague was sent with a strong squadron to assist him, and was made joint Admiral with him, according to his desire. Soon after his arrival in the Mediterranean, Blake and he sailed with their whole fleet to block up a Spanish squadron in the Bay of Cadiz, which they accordingly did for several months. At last, in September, finding they were in want of water, Blake and Montague stood away for the coast of Portugal, leaving Capt. Stayner, with seven ships under his command, to look after the enemy.--Being watered, and informed of another Plate-fleet put into Santa Cruz, he proceeded to Teneriff, and, after a bloody engagement, took them all. In this battle he removed his brother Benjamin for bad conduct; his regard for his country obliging him to prefer strict justice to any ties of natural affection. As soon as the news arrived in England of this extraordinary action, the Protector sent his Secretary to acquaint his second Parliament, then sitting, therewith; whereupon they ordered a public thanksgiving, and directed a diamond-ring, worth 500l. to be sent to Blake; 100l. was given to the Captain who brought the news; and the thanks of the House was ordered to all the Officers and Seamen, and to be given them by their General.

'These, as they were the last honours, so the receipt of them was the last news this brave officer received from his dearly-loved country. For, returning into the Mediterranean, and  
 R.E.V. June, 1758. P p      'cruising

cruising some time before Cadiz, he found his end draw on so fast, that it determined him, if possible, to return home. Accordingly he sailed for England; and in his last sickness often enquired for land, which, however, he never lived to see, dying as the fleet was entering Plymouth sound, on board his ship, the *St. George*, the 17th of August, 1657, being about fifty-nine years of age. His body was the next day embalmed and wrapped up in lead; his bowels were buried in the great church at Plymouth, and his corps conveyed by sea to Greenwich-house, where it lay in state for some time; from thence on the 4th of September, it was carried by water, in a barge of state, covered with velvet, adorned with escutcheons and pencils, accompanied by his brother, relations, and servants, in mourning; by Oliver's Privy-Council, the Commissioners of the Admiralty and Navy, the Lord Mayor, and Aldermen of London, the Field-Officers of the Army, and many other persons of honour and quality, in a great number of barges and wherries covered with mourning, marshalled and ordered by the Heralds at Arms, who attended the solemnity. Thus they passed to Westminster-bridge, and at their landing, proceeded in the same manner through a guard of several regiments of foot, to Westminster-Abbey; his dear friend, General Lambert, though then in disgrace with the Protector, attending on his horse. The procession over, the body was interred in a vault, built on purpose, in the chapel of King Henry VII. whence it was removed on the 12th of September, 1661, and re-interred in St. Margaret's church-yard.

He was a man but of a low stature, however of a quick lively eye, and of a good soldier-like countenance. He was in his person, brave beyond example, yet cool in action, and shewed a great deal of military conduct in the disposition of those desperate attacks, which men of a cooler composition have judged rather fortunate than expedient. He certainly loved his country with extraordinary ardour, and as he never meddled with intrigues of state, so whatever government he served, he was solicitous to do his duty. He was upright to a supreme degree, for notwithstanding the vast sums which passed through his hands, he scarce left five hundred pounds behind him, of his own acquiring. In fine, he was altogether disinterested and unambitious, exposing himself on all occasions for the benefit of the public, and the glory of the nation, and not with any view to his own private profit or fame. In respect to his personal character, he was pious without affectation, strictly just, and liberal to the utmost extent of his fortune. His officers he treated with the familiarity of friends, and to his sailors he was truly a parent. The State buried him, as it

was

‘ was fit; at the public expence they gave him a grave, but no tomb; and though he still wants an epitaph, Writers of all parties have shewn an eagerness to do his memory justice.’

The fourth book contains the history of our naval transactions from the restoration of Charles II. in 1660, to the accession of William and Mary, in 1688: a period in which, notwithstanding several actions that do honour to the British marine, and the great increase of our wealth and commerce, the nation, by the impolitic views and connections of two Princes, the one governed by knaves and prostitutes, and the other by priests, considerably sunk in its importance in the scale of Europe.

The fifth book includes an account of naval affairs, from the revolution to the union of the two kingdoms, in 1706. An *Æra* full of action, chequered, indeed, with various losses and disappointments, but, upon the whole, as glorious to ourselves, as advantageous to the liberties of Europe.

The sixth book continues the history to the accession of the House of Hanover; and the seventh and last to the present time.

We have already objected to our Author’s swelling his performance with a number of materials, when the substance of them digested into the body of the work, would have better answered the ends proposed by history. Of this, the seventh book is a glaring instance. He has here inserted great part of the pamphlets published concerning the late unfortunate Admiral Byng; but we must beg leave to remark, that however requisite those writings might be at the time, to second the endeavours of the Admiral’s friends to save him, or assist different parties to discredit each other with the public, — yet we hope, that posterity will consign them to oblivion, and that it will not need many arguments to enforce this doctrine, That the man who betrays the honour and interest of his country, by meanly shrinking from his duty on the day of battle, should at least make it some recompence, by the example of his punishment.

As this Author, however, seems exact in ascertaining the dates, and most other material circumstances of the several facts he relates, without omitting, as far as we are able to recollect, any transaction of consequence; and as Burchet, Lediard, and most other Writers of Naval History abound with defects similar to those hinted at in regard to this work; and considering likewise the extensiveness of the plan, and the variety of matter contained in the volume before us, we may venture to recommend it as the most compleat account of Naval Affairs with which the Public has yet been presented.

*Sketches; or, Essays on various Subjects. By Lancelot Temple; Esq. 8vo. 1s. 6d. Millar.*

IT was modest enough in the ingenious Author of these *Essays* barely to entitle them *Sketches*; but if we rightly apprehend his meaning, the same degree of modesty does not appear in his preface, in which he owns, that he could have given these loose fragments much bolder strokes, as well as more delicate touches: but, adds he, ‘as an Author’s renown depends at present upon the *Mobility*, he (meaning himself) dreads the danger of writing too well; and feels the value of his own labour too sensibly to bestow it where, in all probability, it might only serve to depreciate his performance.’

This, if the Author be serious, is offering a poor compliment to his Readers, and as poor an apology for presenting them with imperfect pieces, when it was in his power to have done better. What should we think of a *Painter*, who should take it in his head to offer his *first rude draughts*, or mere *out-lines*, to the public, instead of finished pictures? Or how would it sound were a Bookseller thus to harangue his customers—“Gentlemen, I could print better books”—but as the profit depends upon the number sold, it is most prudent to consult the taste of the *Mobility*: were an Author to write too well for them, they might only like his book the worse for it.—What signifies FAME?—Here’s an Author now! a man of sense; who honestly tells you, (the discerning Few) he could write to please you, if he thought it worth his while:—but he knows the value of his own labour, and of your approbation; and won’t spoil his books by making them too good for his Readers.”

But perhaps the *crudity* of our Author’s *apology* may tacitly suggest a *sufficient one for itself*. He possibly thought, that, in regard to *uniformity*, he ought to prefix but the sketch of a preface to the sketch of a book, and to give no other than the *out-lines* of an *excuse*, where a *complete apology* might have appeared like a contradiction to his own plan, and his professed *dread of the danger of writing too well*.

To hazard another conjecture, perhaps, after all, our Author’s seeming contempt of his own performance may proceed from that kind of solicitude expressed by the good Lady, who having, with much cost and care, provided a set entertainment for the celebrated Swift, began to tease him, on his sitting down to table, with her apprehensions lest Mr. Dean should not be able to make a dinner upon what was before him; with a thousand apologies for the meanness of the fare:—“Confound you for a foolish  
“ B—

“ B——,” (said the Dean, in a grievous passion) why then did  
“ you not provide better?”

Discerning Readers may the more reasonably be led to suspect our Author's case and that of the Lady just mentioned, to be nearly the same; the entertainment to which he so coldly invites us, being far from a despicable one: for though it consists only of light dishes, (*starts* for the most part) there are some high seasoned *petits-plats*, that may please the nicest literary epicure in the kingdom: here follows the bill of fare.

1. Of Language. 2. Of Genius. 3. Of Taste. 4. Of Turgid Writing. 5. Of Affectation of Wit, and Florid Writing. 6. Of Obscure Writing. 7. Of the Modern Art of Spelling. 8. Of New Words. 9. Of Superannuated Words. 10. Of Music. 11. Of English Verse. 12. Of the Versification of English Tragedy. 13. Of Imitation. 14. Of Writing to the Taste of the Age. 15. Of Physiognomy, or the Similitude between the Person and the Mind. 16. Of Prejudices, political, religious, or national. 17. Of Moral Attraction or Repulsion. 18. Sentences.

We shall give, *entire*, the Essay on Affectation of Wit, and Florid Writing, as a specimen of our Author's manner of sketching.

“ It is not always so easy to get rid of an impertinent companion, as of a silly book; otherwise to be for ever aiming at wit, would be as teasing and intolerable in writing as in conversation. Too much even of genuine Wit is cloying, and the vanity of displaying it incessantly, will fatigue and disgust every Reader whose taste is true. Olives, caveare, anchovies, and Dutch herrings, do very well in their place; but, *in the name of all the hospitable powers!* \* do not oblige us to dine upon

\* This rhetorical kind of swearing seems a darling custom with our Author: as the Reader may perceive from the following pretty collection of flowers, all of the same species.—In his Essay on Superannuated words, is this curious passage:—“ But this *Subject matter!*—In the name of every thing that's disgusting and detestable, what is it? Is it one or two ugly words? What's the meaning of it? Confound me if I ever could guess! Yet one dares hardly ever peep into a Preface, for fear of being stared in the face with this nasty *Subject-matter.*”

In the same chapter he swears “ *By Heav'n's!*” with all the emphasis of a tragedy-hero. In another (On Prejudice) he exclaims “ *Good God!*” about being born in Ireland; and presently after demands, “ For *Heav'n's sake!* what country is it the most honourable to have been born in?” Again, “ *In the name of every thing that is whimsical,* what does it signify where a man was born?”——“ *God preserve*

‘ upon them. Let us first lay a foundation of good plain beef  
 ‘ or mutton, if you please: for there is no living upon pickles  
 ‘ or sweetmeats alone.

‘ The ground-work of every performance, even of those  
 ‘ which admit or require the greatest profusion of ornament,  
 ‘ ought to be plain and simple. Observe nature: in the meadow,  
 ‘ the sweet green, which never dazzles the sight, is the predomi-  
 ‘ nant colour; while the gaudy flowers, red, white, yellow,  
 ‘ blue, and purple, are carelessly interspersed. This is infinitely  
 ‘ more pleasing and beautiful than that insipid, childish, uncom-  
 ‘ fortable bawble, called a flower-knot; and the wild variety of  
 ‘ the woods as far excels the richest plantation of flowering-  
 ‘ shrubs. I would not be above taking a hint even from the  
 ‘ mechanic arts: if a suit of cloaths is over-charged with lace,  
 ‘ it becomes tawdry and ungenteel. In every work, the true  
 ‘ taste is to dispose the ornaments with ease and propriety, and  
 ‘ not to be affectedly and too ostentatiously prodigal of them.  
 ‘ By this means you bestow upon your performance an elegant  
 ‘ richness, and such a modest dignity, as will please every true  
 ‘ eye; though it might quite escape the notice of the vulgar,  
 ‘ and false critics of all ranks, who delight in nothing but what  
 ‘ is glaring, tawdry, and ostentatious.—No, I beg their pardon:  
 ‘ for they are sometimes in raptures, or seem to be so, with  
 ‘ what is altogether insipid.

‘ us, what shabby Christians have had the honour to be born in the  
 ‘ metropolis of Great Britain!’ Out of the same mouth proceedeth  
 blessing and cursing, said the sacred Penman; and here his observation  
 is verified—‘ *Bless your fat head,*’ quoth our Author, ‘ are you sure  
 ‘ that you know wit when you hear it?—*Let me be curst if you do—*’  
 But here comes a *royal* adjuration, viz. p. 74. ‘ You’ll find a sublime  
 ‘ pleasure in the exercise of just vengeance.—*By all that’s imperial,* it  
 ‘ is a luxury almost too high for a subject!’—The next is of a more  
 tremendous and terrifying nature. ‘ You remember the shocking  
 ‘ catastrophe of those great and good men the DE WITS.—*By all*  
 ‘ *that’s stern and horrible! by the black hung room! by the blood thirsty*  
 ‘ *saw dust!* you’re in the right.—The surest way to avoid ingratitude,  
 ‘ is never to do one good thing while you live.’

As to his theatrical *Immortal Gods!* (p. 76) and the more Christian-  
 like exclamation, *Good God!* which is twice repeated, besides the in-  
 stance before produced, they come with so soft a grace after the *stern*  
 and *horrible*, and the *blood thirsty saw-dust*, --that we shall pass them  
 without farther animadversion. It may not, however, be amiss se-  
 riously to observe, that if, like the truly pious Mr. Boyle, ‘Squire  
 Temple never mentions his Creator without a reverential pause, to  
 express his awful regard for the sacred name; and if this gentle-  
 man’s writings and conversation are of the same cast, the latter must  
 prove not a little exemplary, and edifying, to those who have the hap-  
 piness of his acquaintance.

‘ Let

‘ Let the ornaments be *never* so well executed, if they are not easily and naturally introduced, they will have an awkward effect. The most beautiful woman may disgust you by ostentation and a declared intention to charm. As often as it is possible to contrive it so, the ornaments should be, or at least appear to be, of some use towards the main design of the work: but when they are bluntly produced, and with too barefaced a purpose to dazzle or entertain, instead of your admiration, they raise your contempt. A masque, a coronation, or a procession upon our stage, is, for the most part, an insipid, tawdry, tiresome shew. But if it was really an ornament, to introduce it with propriety and grace, it ought to be contrived as an incident to help on the business of the piece: as in the masque in *Romeo and Juliet*; and the funeral procession, such as it is, in *Richard the Third*; which, notwithstanding some want of *decorum*, as the Critics call it; and of probability in the scene, has still some kind of pretence to assist in the business of the fable.

‘ To conclude: the ornamental parts of a work cost the least trouble to a Writer who has any luxuriance of imagination, To support the plain parts with an easy dignity, so as they shall neither become flat on the one hand, nor disgustingly stiff on the other, is a much more difficult task. And yet if you succeed *never so well* here, you’ll receive little thanks from the generality of Readers, who will be apt to imagine they could easily perform the same kind of work themselves, till they come to try it.’

In his Essay, *Of Writing to the Taste of the Age*, we have observed something to blame, and something to commend: let the Reader be judge.

‘ It belongs to true genius,’ says he, ‘ to indulge its own humour: to give a loose to its own sallies; and to be curbed, restrained, and directed, by that sound judgment alone which necessarily attends it. It belongs to it to improve and correct’ (correct and improve would have been more correct writing) ‘ the public taste: not to humour or meanly prostitute itself to the gross or low taste which it finds.’

So far our Author expresses himself with justness, and becoming spirit; but behold what follows!—‘ You may depend upon it,’ continues he, ‘ that whatever Author labours to accommodate himself to the taste of his age,—suppose it, if you please, this present age,—the sickly wane, the impotent de-

‘ What is this *never so well*? By the blood thirsty saw-dust, we are at a loss to conceive how so unmeaning a phrase ever crept into print!



‘ cline of the eighteenth century ; which from an hopeful boy  
 ‘ became a most insignificant man ; and for any thing that ap-  
 ‘ pears at present, will die a very fat, drowsy, blockhead, and  
 ‘ be damn’d to eternal infamy and contempt : every such Au-  
 ‘ thor, I say, though he may thrive as far as an Author can in  
 ‘ the present age, will by degrees languish into obscurity in  
 ‘ the next.’——

Is it not surprizing, that a Writer who has such just pretensions to the character of a man of discernment and taste, should fall into this vulgar strain of damning the times he lives in ? This has ever been the practice of those snarling gentry, the minor Poets and Critics ; but it has been justly exploded by the greatest Writers of all ages ; and was particularly condemned by the wisest of men, above two thousand years ago. We dare affirm, and the history of all nations will support us in the affirmation, there never was an age in which men of true genius, and good character, were more encouraged than they are in our own times—these very times, which our prophetic Author foresees will be *damned to eternal infamy, and contempt*. A Writer of a more benevolent temper, would, perhaps, have seen sufficient cause to say, with the good humoured Poet,

*Prisca juvent alios : ego me nunc denique natum  
 Gratulor.*

But tho’ we have the misfortune to differ from Mr. Temple in some things, there are many in which we most heartily concur with him ; and particularly in what he says of *Physiognomy*.

‘ That the face is a false glass, is a vulgar error, and seems to  
 ‘ have taken its rise from a few exceptions : for all mankind  
 ‘ are so much Physiognomists, that whoever happens to find  
 ‘ himself mistaken, tho’ but for once, joins the cry of the pro-  
 ‘ verb. All are not alike skilled in faces, any more than in un-  
 ‘ ravelling of characters ; even the most penetrating eye may  
 ‘ be mistaken : yet I will presume to say, that the face is seldom  
 ‘ a false glass ; and when it proves so, it is generally the fault  
 ‘ of the beholder. Perhaps, indeed, Nature has made some  
 ‘ Cheats, some to appear worse, many much better than they  
 ‘ are. This is of a piece with her usual variety, and was per-  
 ‘ haps partly intended to check the presumption of mankind in  
 ‘ judging too rashly of one another. Yet still the face is not a  
 ‘ false glass. On the contrary, where the qualities of the mind  
 ‘ are eminent, it generally shews them. For the features of the  
 ‘ mind commonly follow those of the face ; as the figure of  
 ‘ most animals, whose characters are strong, is expressive of  
 ‘ their nature. Tho’ you had never heard of a lion, a tyger,  
 ‘ a serpent, or an alligator, it is natural to think you would at  
 ‘ the first sight be afraid of them rather than of a hare.——

‘ The

' The mind is, for the most part, visible in the person.  
' Thus, a bearish figure is almost certainly the rhind or husk of  
' a rude rough soul, never to be polished by any cultivation. If  
' you find any sweetness in the kernel of such a rugged shell, it  
' is more than you ought to expect; for a man is one thing,  
' and a chesnut another. The voice too is in general harsh or  
' sweet conformably to the features; and where faces resemble  
' one another, you will meet with a remarkable similitude in  
' the voice.

' Sense and Virtue are often to be found under a plain face and  
' clumsy figure; but elegance and delicacy of mind generally  
' appear in the person. Where a false and specious elegance ap-  
' pears in the face, you may expect the same in the mind; and  
' the herd of mankind will admire them more than the true.  
' Sometimes you meet with a delicate and elegant mind under  
' a face that cannot properly be called handsome: but then you  
' will generally observe a spirit and expression in such a face that  
' pleases a true eye much more than mere regular beauty; for  
' the best part of beauty is Air, Meaning, and Expression.'

We shall enrich this article with some select sentiments  
from the last division of this pamphlet, which the Author has  
entitled

' SENTENCES.

' The sententious manner of writing is apt to be dry, and to  
' give disgust by its oracular air and a dogmatical over-bearing  
' pretension to wisdom. Perhaps it would be better, if its seve-  
' rity was alleviated with a comfortable mixture of human non-  
' sense. For to be perpetually *wise*, is forbidding, unsocial,  
' and something that does not become human nature, as it does  
' not belong to it. Why should a School-master, a Parson,  
' or an Apothecary, affect to be as solemn and sublime the  
' whole year round, as if he was a Seraph, or an Archangel  
' come to *dwell amongst us*?

' The world has been shamefully imposed upon by many an  
' important Fool: but no man of sense ever took any pains to  
' appear wise; as no honest man ever used any tricks to display  
' his own integrity.

' True satire may be called the rage of probity, and even of  
' good-nature. It is the indignation of Virtue and Wit against  
' Vice, Ill-nature, and Affectation.

' Vanity, besides the secret pleasure it gives one's self, is a  
' very thriving quality; and it is not politic to be at any pains  
' to disguise it, except amongst people of the best sense. For  
' the generality of the world will have the same opinion of you  
' that you seem to have of yourself.

' False

' False, or middling genius, is almost always arrogant and vain. The true may be provoked to do itself justice; but is seldom apt to overvalue itself.

' Superficial people are always the most ostentatious. I suppose you may remember that you used to be the fondest and most vain of the thing you were but just beginning to learn.

' Some people have just parts enough to do their country a great deal of mischief: for if their understanding was the smallest degree lower, it would be too glaringly ridiculous to employ them.

' Tho' there are strange inconsistent mixtures in human nature, there never yet was a very fine understanding where the heart was bad.

' There is a parcel of crazy worthless people who set up for Wits, and bring the name of Poet under a kind of disgrace with those who do not know that there can be no true genius without a sound understanding and an honest heart.

' Oddities and singularities of behaviour may attend genius; when they do, they are its misfortunes, and its blemishes. The man of true genius will be ashamed of them: at least he never will affect to distinguish himself by whimsical particularities.

' In short, good sense is the solid foundation of all genius, and of every thing that is truly ornamental. It is necessary, in some degree, even to a good Fidler: still more so to one who composes music. A Blockhead, drunk with mortal Port, might have drawled out such a pitiful strain as *God save our noble King*,—or *To Arms*, and *Britons strike home*; but he must have had taste and genius who composed *Joy to great Cæsar*, or even *The early Horn*.

' An Author, who affects to be fine in every thing he says, and to write above his subject, is just as ridiculous a Coxcomb as him who performs the most indifferent actions with a studied grace. And this affectation is one principal cause of the awkward, unnatural language which prevails in most of our modern tragedies.'

We now take our leave of an Author who, notwithstanding the few imperfections we have observed in his sketches, has afforded us more pleasure than we have been able to extract from five hundred other modern pamphlets. But we cannot *honestly* quit this lively Writer without taking notice of one defect in him, which we have not yet mentioned, viz. his *affectation*: a  
foible

Soible he mortally hates in others: and we doubt not his freeing himself from it the moment he is convinced that he is himself justly chargeable with it. Let him examine himself then, and be satisfied, whether the affectation of saying poignant, elegant, and spirited things, and of expressing himself with the easy dignity and air of a Sovereign in Literature, accustomed to dictate to the *Mobility*,—whether it is not this which hath drawn upon his Readers that profusion of *fine phrases* which are so plentifully sprinkled over his pages? Whether it is not to this misuse of his talents, that we are indebted for all those whimsical paths and exclamations we have already noticed? and that when he would be humourous, he is so stiffly awkward and uncouth; falling short of his aim, and descending down to—what shall we call it—buffoonry, or ribaldry \*?—

In fine, let Mr. Temple's impartial Readers determine, whether it is not with good reason that we recommend to this Gentleman, the cool consideration of what himself has so well written against this *vice of the pen*, in pages 68 and 69 of the very pamphlet in which he has so unaccountably offended against himself.

‘ Affectation labours with a diligence that fatigues every spectator, but with infallible success, to defeat its own purpose; for instead of creating love or admiration, it provokes our aversion and contempt. The most amiable people are always the least affected. Let us make the best of what Nature has done for us: she may be improved, but all attempts to alter her from her original shape will only expose us to ridicule. That awkward beast the Dromedary, as long as he has any sense, will never pretend to be a Bajazet or an Othello.—

‘ Affectation is the bane of every thing. An honest, plain, downright Blockhead, supposing him at the same time good-natured, may not only be an useful but an agreeable creature.

\* For instance, ‘ T’other bottle won’t do—No, nor the other hoghead neither—You great pale-eyed Loggerhead, you must have patience—you must wait a good while before you rouse Mr. True-wit’s mettle—a long time, indeed!—You must wait till you’re own wit begins to sparkle—I am afraid you must wait till you’re gone. There is a secret power in your presence enough to check every thing that’s genial—You are worse than a fog or the east wind—the candles burn dim while you’re here—and the Burgundy drinks as flat as Port. Good night. Here’s to your good repose. May you sleep like any Porpus!—But hark’ye, good Mr. Van Numb, before you go—You can’t live without Wit it seems—bless your fat head! are you sure that you know Wit when you hear it?—Let me be curs’d if you do, even when you pore over it in print at the rate of an octavo page in an hour.’

‘ But

‘ But when a Blockhead is seized with the whim of being a fine  
 ‘ Gentleman or a Wit, the Lord have mercy upon him—  
 ‘ and us.’

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*All the Works of Epictetus, which are now extant; consisting of his Discourses, preserved by Arrian, in Four Books, the Enchiridion, and Fragments. Translated from the original Greek, by Elizabeth Carter. With an Introduction, and Notes, by the Translator. 4to. 1l. 1s. Millar, &c.*

THE Work before us, will be no small mortification to the vanity of those men, who presume that the fair sex are unequal to the laborious pursuit of philosophic speculations.

Those assumers have been ready to acknowledge the Ladies pre-eminence with respect to light and ornamental talents; but, the more solid and noble faculties, they have reserved as their own prerogative. They have arrogated this superior excellence, as a distinction they derive from Nature, for which they are solely indebted to the advantages of education.

If women had the benefit of liberal instructions, if they were inured to study, and accustomed to learned conversation—in short, if they had the same opportunity of improvement with the men, there can be no doubt but that they would be equally capable of reaching any intellectual attainment.

Many Ladies have been very witty; some few have been very learned; but we have never, till now, seen these accomplishments united with an acute understanding and solid judgment, sufficient to unravel the intricacies of Philosophy. France now can no longer boast of her *Dacier*, but must be compelled to own that our women excel theirs in Sense and Genius, as far as they surpass them in Modesty and Beauty.

It has been said, that “ Few, but such as cannot write, tran-  
 “ slate.” This, however, is not the case with our Author. As a specimen of her abilities for the task she has undertaken, she has prefixed an excellent INTRODUCTION, in which she explains the principles of the Heathen Philosophy, and shews how deficient they are when compared to those of the Christian system.

In this Introduction she displays extensive learning, deep reflection, and sound judgment; but, above all, her zeal for Religion, which animates the whole, deserves the highest applause. In short, it will not be saying too much, to pronounce that this work does honour to her sex, and to her country. But,  
 whether

whether we are partial to the fair, let the Reader judge from the following specimens.

‘ The Stoic Sect was founded by Zeno, about three hundred years before the Christian *Æra*: and flourished in great reputation, till the declension of the Roman Empire. A compleat history of this philosophy would be the work of a large volume: and nothing further is intended here, than such a summary view of it, as may be of use to give a clearer notion of those passages in Epictetus, a strict professor of it, which allude to some of its peculiar doctrines.

‘ That the end of man is to live conformably to Nature, was universally agreed on amongst all the Philosophers: but, in what that conformity to Nature consists, was the point in dispute. The Epicureans maintained, that it consisted in Pleasure; of which they constituted Sense the Judge\*. The Stoics, on the contrary, placed it in an absolute perfection of the Soul. Neither of them seem to have understood man in his mixed capacity; but while the first debased him to a mere animal, the last exalted him to a pure Intelligence; and both considered him as independent, uncorrupted, and sufficient, either by height of virtue, or by well-regulated Indulgence, to his own happiness. The Stoical excess was more useful to the public, as it often produced great and noble efforts towards that perfection, to which it was supposed possible for human nature to arrive. Yet, at the same time, by flattering man with false and presumptuous ideas of his own power and excellence, it tempted even the best to Pride: a vice not only dreadfully mischievous in human society, but, perhaps, of all others, the most insuperable bar to real inward improvement.’

It may be allowed, that in the foregoing extract, there is great acuteness of thought, and propriety of sentiment, expressed with becoming elegance and perspicuity.

Having premised these general reflections, this learned Lady proceeds to explain the technical terms which occur in the Stoic Philosophy; and in the next place gives us a short abstract of the Stoic Theology, which leads us to the following sensible and beautiful observations.

\* ‘ *Sensibus suis judicari voluptates.* Cic. de Fin. L. II. By Pleasure the Epicureans sometimes explained themselves to mean, only freedom from Uneasiness: but the Philosophers of other sects in general, as well as Cicero, insist, producing their own expressions for it, that they meant sensual delights. This, indeed, was more explicitly the doctrine of Aristippus, the father of the Cyrenaics: a sect, however, which sunk into the Epicureans; whose notions plainly led to the dissoluteness so remarkable in the lives of most of them.’

‘ A very

' A very slight examination of their writings is sufficient to  
 ' convince any impartial Reader, how little the doctrines of this  
 ' sect were fitted to influence the generality of mankind. But,  
 ' indeed, about the generality of mankind, the Stoics do not  
 ' appear to have given themselves any kind of trouble. They  
 ' seemed to consider all (except the few, who were Students in  
 ' the intricacies of a philosophic system) as very little superior  
 ' to beasts: and, with great tranquility, left them to follow  
 ' the devices of their own ungoverned appetites and passions.  
 ' How unlike was this to the diffusive benevolence of the di-  
 ' vine Author of the Christian Religion, who adapted his dis-  
 ' courses to the comprehension, and extended the means of hap-  
 ' piness to the attainment, of all mankind!

' There seem to be only two methods by which the present  
 ' appearance of things are capable of being reconciled to our  
 ' ideas of the justice, wisdom, and goodness of God: the one  
 ' is the doctrine of a *future state*; the other, the position, that  
 ' virtue alone is sufficient to human happiness in *this*\*. The  
 ' first, which was the method chosen by Socrates, solves every  
 ' difficulty, without contradicting either sense or reason: the  
 ' latter, which was unfortunately maintained by the Stoics, is  
 ' repugnant to both.

' That there is an intrinsic beauty and excellency in moral  
 ' Goodness; that it is the ornament and perfection of all rati-  
 ' onal Beings; and that, till conscience is stilled by repeated  
 ' guilt, we feel an obligation to prefer and follow, so far as we  
 ' perceive it, in all cases; and find an inward satisfaction, and  
 ' generally receive outward advantages from so doing, are posi-  
 ' tions which no thinking person can contradict: but it doth  
 ' not follow from hence, that in such a mixture, as mankind,  
 ' it is its own sufficient reward. God alone, infinitely perfect,  
 ' is happy in, and from himself. The virtue of *finite* Beings  
 ' must be defective: and the happiness of *created* Beings must  
 ' be dependent. It is undeniable fact, that the natural conse-  
 ' quences of Virtue in some, may be interrupted by the Vices

\* Condonanda tamen sententia, Stoice, vestra est.  
 Nam si post obitum, neque præmia sint, neque pænæ.  
 Heu, quo perventum est! Heu, quid jam denique restat!  
 Scilicet humanas gerit aut Res numen inique,  
 Aut nil curat iners, aut, si bene temperat orbem,  
 Nemo bonus miser est, nemo improbus esse beatus  
 In vita possit, Gens ut sibi Stoica fingit.

J. HAWKINS BROWNÆ.

' I have a singular pleasure in quoting these lines, from a poem,  
 ' which does honour to our country.'

of others. How much are the best persons liable to suffer from the follies of the unthinking; from the ill-nature, the rage, the scorn of the malevolent; from the cold and penurious hardheartedness of the unfeeling; from persecutions, for the sake both of religion and honesty; from ill returns to conjugal, to parental, to friendly affection; and from an innumerable train of other evils, to which the most amiable dispositions are usually the most sensible. It is no less undeniable, that the natural consequences of Virtue are interrupted by the struggles of our passions; (which we may overcome rewardably, though very imperfectly; or, if we live to overcome more perfectly, we may not live to enjoy the victory;) by sickness, pain, langour, want; and by what we feel from the death, or the sufferings, of those with whom we are most nearly connected. We are often, indeed, afflicted by many of these things, more than we ought to be. But concern for some, at least our own failings for instance, is directly a duty; for others, it is visibly the instrument of moral improvement; for more still, it is the unavoidable result of our frame: and they who carry it too far, may, on the whole, be good characters; and even they who do not, in any considerable degree, may however be extremely wretched. How then can Virtue be its own reward to mankind in general, or, indeed, a proportionable reward to almost any man? Or how, unless the view be extended beyond such a scene of things, the certain means of happiness? The originally appointed means of happiness it undoubtedly is: but that it should be an effectual and infallible means to creatures so imperfect, passing through such a disordered world, is impossible, without a state of future reward; and of this the gospel alone gives us full assurance.

By rejecting the doctrine of recompences in another life, the Stoics were reduced to the extravagance of supposing felicity to be enjoyed in circumstances which are incapable of it. That a good man stretched on a rack, or reposing on a bed of roses, should enjoy himself equally, was a notion which could gain but few proselytes; and a sad experience, that pain was an evil, sometimes drove their own disciples from the thorny asperities of the portico, to the flowery gardens of Epicurus.

This reasoning appears to be so strong and cogent, and the doctrine here inculcated, is of so amiable and satisfactory a nature, that it cannot fail to engage the heart, at the same time that it convinces the judgment. Certainly if we take away the expectation of future recompence, there will then be little excitement left, either to do good, or to suffer evil. The Stoical tenet, that Virtue is its own reward, is indeed more splendid, and more



more flattering to the pride of men. And perhaps some elevated minds may have sufficient force to pursue Virtue for itself; *some* probably may, without regard to future expectations, practice moral goodness merely from the delight they take in the discharge of those duties which Reason points out for their pursuit: and, however Sophists may solve this motive into a species of self-love, they cannot destroy the dignity of the principle. But if to this noble disposition, we add the belief of future reward, how much more perfect is the system? Admitting even that such belief does not strengthen our *obligations* to Virtue, yet it must certainly enlarge the pleasure, and *confirm* us in the habit of doing good.

But if the Recompence, of which the Gospel gives us assurance, is such an additional incitement for us to do good, we may venture to say, that it is the greatest, and the *only* encouragement which can enable us to endure evil. Whence can we gain resignation to bear the sufferings and calamities to which we are, to appearance, often undeservedly exposed, but from the assurance that they are necessary to compleat the hidden purposes of Providence, and that they are intended as so many trials of our fortitude, which will be rewarded hereafter.

The Writer having exposed the folly of rejecting the doctrine of Recompences, proceeds to remark, that no sect of Philosophers ever so dogmatically prescribed, or so frequently committed, Suicide, as those very Stoics who taught, that the pains and sufferings which they strove to end by this act of rebellion against the decrees of Providence, were no evils: which was undoubtedly a most egregious absurdity.

The Stoic Philosophy, adds our Author, insults human nature, and discourages all our attempts, by enjoining and promising a perfection in this life, of which we feel ourselves incapable. The Christian religion shews compassion to our weakness, by prescribing to us only the practical task of aiming continually at further improvements; and animates our endeavours, by the promise of a divine aid, equal to our trial.

Having thus analyzed the Stoical system, and with an accurate and impartial hand laid open its imperfections, she ingenuously confesses, that 'Specifying thus the errors and defects of so celebrated a system is an unpleasing employment: but in an age, fond of preferring the guesses of human sagacity before the unerring declarations of God, it seemed on this occasion necessary to observe, that the Christian Morality is agreeable to Reason and Nature: that of the Stoics, for the most part, founded on notions intelligible to few; and which none could admit, without contradiction to their own hearts.

They

‘ They reasoned, many times, admirably well, but from false principles: and the noblest of their practical precepts, being built on a *sandy* basis, lay at the mercy of every *strong temptation* \*.’

Nevertheless, the candid and judicious Writer acknowledges, that—‘ Their compositions may be read with great advantage, as containing excellent rules of self-government, and of social behaviour; of a noble reliance on the aid and protection of Heaven, and of a perfect resignation and submission to the Divine Will: Points which are treated with great clearness; and with admirable spirit, in the lessons of the Stoics; and though their directions are seldom practicable on their principles, in trying cases, they may be rendered highly useful in subordination to Christian reflections.’

After paying this grateful tribute to Stoical merit, our Author closes her admirable Introduction with the following pertinent and striking observations, addressed to the two classes of Unbelievers, who doubt, or dispute, the truth of Christianity.

‘ If, among those, who are so unhappy as to remain unconvinced of the truth of Christianity, any are prejudiced against it by the influence of unwarrantable inclinations: such persons will find very little advantage in rejecting the doctrines of the New Testament for those of the Portico; unless they think it an advantage to be laid under moral restraints, almost equal to those of the Gospel, while they are deprived of its encouragements and supports. Deviations from the rules of sobriety, justice, and piety, meet with small indulgence in the Stoic writings: and they, who profess to admire Epictetus, unless they pursue that severely virtuous conduct which he everywhere prescribes, will find themselves treated by him with the utmost degree of scorn and contempt. An immoral character is, indeed, more or less, the out-cast of all sects of Philosophy: and Seneca quotes even Epicurus, to prove the universal obligation of a virtuous life. Of this great truth, *God never left himself without witness*. Persons of distinguished talents and opportunities seem to have been raised, from time to time, by Providence, to check the torrent of corruption, and to pre-serve the sense of moral obligations on the minds of the multitude, to whom the various occupations of life left but little

\* If this work, as it deserves, undergoes a second edition, we would recommend it to the Writer to consider, whether it would not be better to use the words *slight impression*, instead of *strong temptation*. The former seem to have a more natural reference to the *sandy basis*, and will support the figure, without impairing the sense.

leisure to form deductions of their own. But then they wanted a proper commission to enforce their precepts: they intermixed with them, through false reasoning, many gross mistakes; and their unavoidable ignorance, in several important points, entangled them with doubts, which easily degenerated into pernicious errors.

If there are others, who reject Christianity from motives of dislike to its peculiar doctrines: they will scarcely fail of entertaining more favourable impressions of it; if they can be prevailed on, with impartiality to compare the holy Scriptures, from whence alone the Christian religion is to be learned, with the Stoic writings; and then fairly to consider, whether there is any thing to be met with in the discourses of our blessed Saviour, in the writings of his Apostles, or even in the obscurest parts of the prophetic books, by which, equitably interpreted, either their senses, or their reason, are contradicted, as they are by the paradoxes of these Philosophers: and if not, whether notices from above, of things, in which, though we comprehend them but imperfectly, we are possibly much more interested, than at present we discern, ought not to be received with implicit veneration; as useful exercises and trials of that duty, which finite understandings owe to infinite wisdom.\*

After *such* specimens of the Writer's turn of sentiment, and talent for writing, the Translation of Epictetus may be thought to need no further recommendation. We, nevertheless, think it incumbent on us to observe, that so far as we have had leisure for the comparison, it strictly adheres to the sense of the original, without losing the spirit. The Notes, in many places, shew the Translator's skill in the Greek language; and they very often furnish us with some entertaining anecdote, or useful illustration.

Having said thus much, we shall not scruple to take notice of some slight inaccuracies. We shall point them out with the less reserve, as we are certain that the Writer has too much good sense to be offended at, and too much merit to be prejudiced, by the freedom. Our British Bard invites us to the liberty, when he says,

Fear not the anger of the wise to raise;  
They best can bear reproof, who merit praise.

We would observe, that the translation, though never spiritless, is, in some few places, rather languid, for want of using a liberty which the Writer seems well qualified to manage discreetly. We have, however, some objection to the propriety of the version in a paragraph in the *Enchiridion*, which begins thus.

\* Now

‘ Now the things in our power are, by nature, free, unrestrained, unhindered ; but those not in our power, weak, slavish, restrained, belonging to others.’

The words of Epictetus are,

Και τὰ μὲν σὺ ἐφ’ ἡμῶν ἐστὶ φυσὸ ἐλεύθερα, ἀκώλυτα, ἀπαρεμπόδιτα. τὰ δὲ οὐκ ἐφ’ ἡμῶν, ἀσθενῆ, δαλα, κωλύα, ἀλλότρια.

The Adjectives *unrestrained* and *unhindered*, in the translation, are strictly synonymous, and render the passage faint. But we apprehend that ἀπαρεμπόδιτα was intended to express something different from ἀκώλυτα: We know that they are both often translated by the Latin adjective *impeditus*, but *implicius* seems to be most expressive of the former: and, in our humble judgment, it would be more agreeable both to the letter and spirit of Epictetus, to say, “ The things in our power are, by nature, free, unrestrained, unfettered.” ἀπαρεμπόδιτα is a compound from ἀ priv. and παρεμποδίζω, which is compounded of παρα and εμποδίζω, which again is a compound from ἐμ and πύς, and strictly signifies to fetter the feet. But the word *fettered* has always, by metaphorical licence, been likewise applied to the mind ; and this use of the word, marks the distinction which Epictetus seems to intend between ἀκώλυτα and ἀπαρεμπόδιτα. The one seems to relate to restraint from without, and the other to restraint from within: in which distinction he includes every kind of impediment which can possibly obstruct our actions; and thereby demonstrates, that our actions, by nature, are absolutely free from all constraint whatever.

We cannot but observe, likewise, that the Writer is too severe upon Seneca. We cannot agree, that he ‘ is perpetually wavering ; sometimes speaking of the Soul as immortal ; and, at others, as perishing with the body.’ We know that in many places he speaks with strong conviction of the immortality of the soul, but we do not recollect that he any where considers it as perishing with the body. It is true, he often reasons upon the latter proposition, as the hypothesis of others, but never, at least that we remember, as a principle of his own. Seneca’s philosophy has been thought to approach so near to the Christian system, that some of the Fathers have not scrupled to esteem him a good Christian ; and St. Hierom inserts him in his catalogue of  *sacred Authors*. Indeed, how any person who believes in a God, can really doubt the immortality of the soul, is beyond our conception.

We are also of opinion, that the Writer speaks too generally in saying, that the Stoics held Logic in the highest esteem. Ma-

ny of them did, no doubt, but several of them have expressed the greatest contempt for logical subtilties. Seneca especially has wrote an Epistle in express derision of them, and has particularly ridiculed that quibbling syllogism. *Mus est Syllaba; Mus autem Caseum rodit; Syllaba ergo Caseum rodit. O Puerile Ineptias!* says the Philosopher, *Pudet me. In re tam seria fons ludimus.*

But notwithstanding these trivial objections, it is with pleasure we acknowledge, that there are fewer faults than could be expected, or perhaps ever were seen in a work of this nature and length. No human composition was ever free from imperfections, and it is the part of a Critic to be equally just and generous. He who applauds every line, renders his sincerity suspected: For, as Cicero observes to his friend Atticus, they are most likely to be sincere in their approbation of the whole, who freely express their dislike to particular parts.

We are glad to see so many personages of distinction as Subscribers to this work. It proves that the Nobility and Gentry are not blind to merit, nor backward to encourage it: and we do not doubt, but that every well-wisher to Literature, every friend to Virtue and Religion, will be zealous to promote its success. They who read with attention, will not fail to receive both profit and delight; and the precepts of Philosophy and Religion cannot be more advantageously inculcated: for, when thus instructed by a female Preceptor,

We hear with pleasure, and with pride obey.

*Fifteen Discourses, devotional and practical, suited to the use of families: with a proper hymn annexed to each. To which is added, by way of Appendix, an historical Dissertation, on the analogy between the behaviour of God's people towards him, in the several periods of the Jewish and Christian church; and his correspondent dispensations towards them in those respective periods. By John Mason, A. M. 8vo. 5 s. Noon, Buckland, &c.*

**T**HESE fifteen Discourses, as they are entitled, are rather practical Sermons, containing nothing but what is common, or that should exempt them from being ranked among the middling kind of pulpit-compositions. Why they should have the epithet *devotional* applied to them, we are also at a loss to understand. We cannot well suppose that Mr. Mason, whose writings have been generally rational, and free from the extravagancies of enthusiasm, meant by this term to recommend his book to persons of a peculiar cast of mind. Certain it is, there

there is nothing in the sermons themselves, except a short ejaculation or two, that partakes of the spirit of devotion; so far from this, the subjects are treated, for the most part, in a cold and unanimated manner. Perhaps the hymn which is annexed to each discourse, may be thought to give some small propriety to the abovementioned epithet; we could wish, however, these had been omitted, as they are neither likely to gain the worthy Author much credit as a poet, nor (which we doubt not is of more weight with him) so likely as his prose compositions to answer the professed design of this publication, viz. 'to direct the zeal of Christians into a right channel, and promote the genuine spirit and practice of pure Christianity.' The subjects are, our Ignorance of God, Job xxvi. 14. The Gospel suited to all our spiritual wants and desires, John vi. 35. The Nature and Danger of an inordinate Love of the World, John ii. 15. The great Danger of Inconstancy in Religion, Hosea vi. 4. The Danger of Prosperity, and Benefit of Adversity, *ibid.* Divine Mercy pleading with impenitent Sinners, *ibid.* Our loss in Adam abundantly repaired by Christ, Rom. v. 15, 16. The Christian's Rule of Life, Acts xx. 24. Christ the perfect image of the invisible God, 2 Cor. iv. 6. The Danger of contracting unallowable habits, Rom. xiv. 22. The Christian's Mark and Prize, Phil. iii. 13, 14. This world not a State of Happiness, Micah ii. 10. Our great Concern in this World, is to prepare to leave it, *ibid.* True Happiness to be found not in the World, but in God, Jer. ii. 13.

The historical Dissertation at the end of the book, we are informed in the preface, was published at the desire of a friend, to whose judgment Mr. Mason professes an high regard. The design of it is to prove, that, however ready we may be to censure and condemn the temper and behaviour of the antient people of God towards him, yet that of Christians has been much the same, or very like it, in the several periods of the Christian Church: and to point out some remarkable instances of analogy, or resemblance, between his dealings towards *them*, and his dispensations towards *us*; in consequence of that similarity between their conduct and ours.

In pursuance of this design, he gives a short sketch of the history of the Jews, from the vocation of Abraham to their total extermination in the reign of Vespasian; which period, of about two thousand years, he divides into *six* lesser periods, briefly reviewing their character, circumstances, and behaviour in each, and comparing these with the character and behaviour of Christians in such periods, from the birth of Christ, as he has distinguished by their apparent similarity of circumstances to those preceding it. As our Author's chief view in this Dissertation is

professedly the same with that in his *devotional* and *practical Discourses*, nothing very curious, new, or particular, can be expected on the subject. The following extract, however, may not be unacceptable to many Readers, as comparisons of our own times and manners with the preceding, generally meet with a welcome reception. 'The last thing I shall observe on this period of the Jewish history, (from the departure of the Israelites out of Egypt, to the finishing Solomon's Temple) is; God's behaviour towards this perverse and provoking people, which was exactly that of a wise and tender father towards a froward child. When they sinned, he punished them; when they repented, he forgave them: when they renewed their rebellions, he repeated his corrections; but they no sooner returned and humbled themselves, but he forgave them again. In a word, the history of this period, from their coming out of Egypt, to the time of Solomon; is little more than a continued detail of their rebellions, sufferings, and deliverances; and the many fruitless methods God made use of to reclaim them and keep them stedfast in their allegiance.'

Well, if we look back to a few years past, we may observe, that the conduct of God's providence towards us in this land, has been precisely similar to that which he observed towards his ancient chosen people, whose temper and sins we have so much imitated.

No sooner did the nation recover its tranquillity after the distraction, and confusion it was in about the middle of the last century, but it rushed into every excess, of levity, riot, and profaneness, in the succeeding reign; for which God severely threatened, and began to punish us, by setting a popish monarch over us. We repented, and humbled ourselves; and by means not much less than miraculous, he sent the Prince of Orange (afterwards our most gracious Sovereign) of blessed memory, for our deliverance. But as we most ungratefully abused the blessings of the *Revolution*, in little more than twenty years we were threatened again. Our fears and anguish returned upon us. We sought the Lord, and at the very brink of ruin were again delivered, by the happy succession of the present Protestant Family to the throne of these realms: which presently quashed the viper's egg that had been hatching at the close of the preceding reign. For *thirty* years after this, we enjoyed uninterrupted peace; but still retaining our old ungrateful, murmuring temper, our licentiousness and impiety, spurning at our blessings; and abusing the hand that brought them to us, we were threatened and punished again. Whilst a formidable enemy was about to invade us, an army of popish rebels penetrated into the very heart of our country. We then mourned

‘ and fasted, and fought the Lord, and he heard us, dispersed our fears, restored our peace, and at our most earnest and humble request, tried us once more. But continuing for ten years after this unreclaimed, as stupid and unreformed as ever (both by the judgments that befel us, and the much greater that befel others for our warning) he is now coming out against us in a more awful manner. The tempest threatens, and the clouds blacken all around us. Happy the man, whose humble, fervent, undissembled piety gives him an interest in the Almighty’s favour, and a refuge in the secret of his pavilion.’

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*Essays on the Principles of Morality and Natural Religion, in two Parts. Second Edition\*, with Alterations and Additions. 12mo. 1782. Hitch, &c.*

HAVING carefully compared the two editions of these Essays, and found the following account of the present one, which has been sent us by a Correspondent, faithfully and judiciously drawn up, we shall make no apology for presenting our Readers with it.

‘ This new edition of the *Essays on the Principles of Morality and Natural Religion*, is not merely a republication of the former. I observe material additions and alterations; especially in the *Essay on Liberty and Necessity*. The Author has there bestowed several new illustrations on his idea of Moral Necessity (from page 132 to page 136), and in order to guard against misconstruction, has distinguished betwixt it and that Physical Necessity which would be subversive of all virtue and religion. Moral Necessity he shews to be, in his sense of it, always a voluntary necessity; amounting to no more than the fixed connection between a motive, desire, and action: the first always exciting the second, and the second uniformly leading to the third.

But this is only an illustration of the Author’s former doctrine. In another place of this *Essay* is a remarkable alteration. In the former edition he held, that although under a moral necessity in all our actions, yet we were endowed with a delusive feeling of liberty of indifferente, or of power to counteract all motives. This delusive feeling was, in his opinion, made a part of our nature, in order to raise the moral

For an account of the First Edition, see *Review*, Vol. V. p. 129.



ideas of praise, blame, remorse, &c. and abstracting from this delusive feeling, he thought that these moral feelings could not exist. This doctrine was excepted to, as appearing to weaken the foundation of morals. The Author having now cleared up more fully, the nature of moral or voluntary necessity, finds that all the moral sentiments, and all the operations of conscience, are perfectly consistent with this sort of necessity; and therefore abandons his former opinion of a deceitful feeling of liberty.

‘ This alteration in the Author’s system leading him to account for the manner in which moral necessity is reconciled with our ideas of guilt, remorse, praise, &c. occasions a pretty long addition, from page 141, to page 149. The Author’s reasoning here turns in the main upon this; that the sense of power requisite to the rendering man a moral agent, is physical power only, or a power of acting according as he pleases; which is perfectly consistent with moral necessity; not a power of acting in contradiction to his own choice; which is a chimerical idea, and never enters into any man’s thoughts, in reasoning upon moral subjects. The Author endeavours further to shew, that by the system of liberty of indifference, morality is so far from being assisted, that it is, in his opinion, overthrown; because the connection betwixt the motive and the action is the essential circumstance to its morality; and the less any man is influenced, either by virtuous or vicious motives, so much the less virtuous or vicious he truly is. This argument he pursues farther in an appendix now added to this Essay, wherein he attacks the liberty of indifference, as not very consistent with religious principles; and shews, that his notions of moral necessity are the same with those entertained by the most eminent Divines of the Calvinistic persuasion. He is, perhaps, the only Philosopher of the age who has ventured to revive the exploded doctrines of Calvinism; and who has made an attempt to shew, that the philosophical principles of virtue and morality coincide with the principles of predestination: an attempt, which, as that doctrine is sinking into oblivion, may probably not be very popular. Some other alterations are observable in this edition, which seem calculated to remove the objections that had been made to the Author’s manner of expressing himself, in his *Essay on the Knowledge of the Deity*, and other parts of his book.’

To what our Correspondent has remarked, we shall take leave to add, that in this last edition, the Author has, with great propriety, made abundance of alterations, as to style and language. With regard also to our Author’s abandoning his former opinion of a deceitful feeling of liberty, as his own words are a remarkable

able proof of candour and ingenuity, we insert them as they stand in a note, at the bottom of page 157.

‘ I acknowledge it to have been once my opinion, that we have a delusive sense of power to act against motives, or to act against our own inclination and choice, commonly termed *liberty of indifference*. I was carried along by the current of popular opinion; and I could not dream this sense to be a pure imagination, when I found it vouched by so many grave writers. I had at the same time a thorough conviction, from the clearest evidence, that man is a necessary agent; and therefore I justly concluded, that the sense of liberty of indifference, like that of contingency, must be delusive. I yielded to another popular opinion, That the perceptions of the moral sense, praise, and blame, merit and demerit, guilt and remorse, are inconsistent with necessity, and must be founded upon the delusive sense of liberty of indifference. From these premises, I was obliged, though reluctantly, to admit, that some of the most noted perceptions and emotions of the moral sense, are entirely built upon this delusive sense of liberty. The subject being handled after that manner in the first edition of this book, I was sensible of the odium of a doctrine that rests virtue in any measure upon a delusion; and I stated this as the first objection, in order to remove it the best way I could. Candor I shall always esteem essential in speaking to the public, not less than in private dealings; and my opinion of the wisdom of Providence in the government of this world, is so firmly established, that I never can be apprehensive of harm in adhering to truth, however singular it may appear upon some occasions. I now cheerfully acknowledge my errors; and am happy in thinking, that I have at last got into the right track. It appears to me at present a harsh doctrine, that virtue in any part should be founded on a delusion, though formerly the supposed truth of the doctrine reconciled me to it. It gives me solid satisfaction, to find the moral sense entirely consistent with voluntary necessity, which I must pronounce to be the system of nature. The moral sense makes a chief branch of the original constitution of man; and it can never lose its authority, while we have any feeling of pleasure and pain. According to this plan of morality, the objection, That it is partly founded on a delusion, vanisheth; and the objection, for that reason, is dropt in the present edition.

*Facts, Records, Authorities, and Arguments, concerning the Claims of Liberty, and the Obligations of Military Service; and proving, that every Man in Britain hath a personal Interest in the Bill now depending, for giving a more speedy Remedy to the Subject upon the Writ of Habeas Corpus.* 8vo. 2 s. Faden.

THE Author of the pamphlet before us, seems to be master of a large store of political knowledge, and to have taken great pains in tracing his subject through the footsteps of antiquity. But in truth, he appears to have been more industrious in collecting records and authorities, than diligent in arranging them, or accurate in the application of them.

In discussing the doubt which has arisen on the Habeas Corpus act, he has considered two points,

*The Claims of Liberty.*

*And, the Obligations of Service.*

Our Claim to Liberty he traces from Magna Charta. He takes notice of the comments which have been made on that act, of the breaches it has suffered, and the several confirmations it has received.

He proceeds to give a very circumstantial account of the struggles between the King and the Commons, on the Subject of the Habeas Corpus, in the time of James the first; and, afterwards, in the reign of the unhappy Charles. In the course of this narrative, he has related several circumstances which seem altogether foreign to the purpose of his enquiry, and to serve no other end whatever, but to swell the pamphlet. Such as the fourth Resolution of the Commons, which was made part of the *Petition of Right*, and which solely concern the subjects claim of *Property*, with regard to Taxes, Loans, &c. with a great deal which precedes and follows, no ways relative to the point under debate, that is, the claim of *Liberty*.

In the next place, he takes notice of some instances of personal oppression in the time of Charles the second, which gave rise to the Habeas Corpus act, of which he makes a faithful transcript, with the following comment.

‘ And as to the *seeming* limitation of the act to persons committed for *criminal* or *supposed criminal* matters, at present pleaded for not *extending* the relief provided by this act to the *innocent*, it arises from a very natural presumption, That none but such could ever stand in need of it: and *all* persons without *exception*, not committed for *treason* or *felony*, plainly, and specially *expressed* in the *warrant* of commitment, or for  
‘ debt,

‘ debt, or other action, or with process in any civil cause, are  
‘ clearly intitled to all the benefits propounded by it.’

But, with submission to our Author, this is Assertion, and not Argument. - It was incumbent upon him to give his reasons in support of this construction, and to have shewn *why* he thinks all such persons *clearly* intitled. We are, indeed, ourselves firmly persuaded that his conclusion is just; but we should, and others, no doubt, would have been glad to have heard the matter debated, before it was decided: and the rather as the Author appears to be very well qualified to treat it with judgment and perspicuity.

Instead, however, of performing this essential duty, instead of entering into the reason of law, and the rules of construction, instead of taking pains to satisfy the Reader, that all such persons are included in the act, he drops the main point, and, in a very desultory and confused manner, proceeds to inform us who were the first who trespassed on the Liberty thereby secured.

He has likewise, perhaps, gone a little out of his way, in being so very minute in his relation of that well known case of Ashby and White. But we cannot forbear highly applauding the zeal and spirit which the Writer shews in his remarks on that memorable contest; and we entirely agree with him, that the Resolutions of the Lords, concerning the Commons proceedings in that affair, ‘ are worthy to be incorporated with  
‘ Magna Charta itself.’

It is to be wished, that the proroguing of the Parliament had not prevented the final determination of that point. An arbitrary power of commitment, more especially a power of commitment which precludes the prisoner from the legal means of obtaining his discharge, seems contrary to the spirit of our constitution, and the letter of the law. And it is of no consequence to the sufferer, whether such power is exercised by an individual, or by an assembly.

Our Author having ascertained the *claims of Liberty*, proceeds to consider the *obligations of service*: which he tells us, may be gathered from the sketch that follows.

‘ We have already seen, That even William the pretended  
‘ Conqueror, in the compact he made with his new subjects,  
‘ reserved to himself no other than their *free* service; and that,  
‘ as it was established by the common council of the land: And  
‘ though it should be admitted that the state wears a different  
‘ aspect in time of war, from what it does in peace, sufficient  
‘ vouchers may be found to shew, that as much care was taken

‘ to

to regulate our military as our civil duties; and that, with an exception to the difference of Tenures, the general burthen of service was divided as equally as possible.

The courts of law served, like the temple of Janus, to announce a state of war or a state of peace; but in an opposite way: For whereas it was peace at Rome when that temple was shut, and war when it was open; in England it was peace when the courts were open, and war when they were shut.

And, even when those courts were shut, the King had not an absolute dictatorial power, as some may conceive; but the executive was still under legal restraints, tho' after a different mode.

The Earl Marshal, for example, and his courts, had the controul in all military matters by land, as the Lord High Admiral; both in peace and war, had by sea: both had a limited jurisdiction: both were answerable for their conduct to Parliament: and, if I am not much mistaken, the writ of Prohibition issuable from the King's Bench was in particular made use of, to restrain the excesses of the latter, if not of the former.

A state of war in those days was not definable by the King's proclamation, or an inroad into France; a Crusade, or any other foreign adventure whatsoever.—But by the sudden coming of new and strange enemies into the kingdom; which shewed that the subject could in no sort be *constrained* to act, except in the defensive only.

In the latter case, it is confessed, the King could issue his commission of array, and in some sort oblige every individual, according to Tenures, Assessments, and the known Customs of the land, that is to say, to contribute to the defence of the community.

But in the former, it was specially provided, says Bacon, 1 Ed. III. Stat. 2. cap. 5. “That no man should be distrained or urged against his will, to go out of his COUNTRY.”—And in another place, having mentioned a provision of 1 Hen. IV. c. 7.—“That no Yeoman should take or wear any livery of the King, nor of none other Lord.” He infers, that if the King may not give *liveries* to the prejudice of the peace, much less might he break the peace at his pleasure, or levy men, arms, and war, when he should think most meet.

Again: these Commissions of Array were limited in point of time, as well as by Tenure and Assessment: They reached none

“ none but such as were by those Tenures to be armed : The  
 “ time of service was forty days ; and it was a fundamental,  
 “ that whoever saw cause to absent themselves, might substitute  
 “ another person to serve in their rooms.

“ And lastly, the same Bacon, speaking of the armies raised  
 “ at different times by Henry VII. and Henry VIII. makes use  
 “ of these expressions. “ Their armies were not gathered by  
 “ Prerogative, but of Volunteers. This not only the Records  
 “ but also the Statutes set forth. Some Soldiers served under  
 “ Captains of their own choice ; and therefore the law inflicted  
 “ a penalty on such Captains as bring not their number com-  
 “ plete, according to their undertaking : other soldiers are levied  
 “ by commission, by way of *imprest*, which in those days were  
 “ *Volunteers* also, and expecting favours from the public ; the  
 “ rather because they devoted themselves thereto, without re-  
 “ lation to any private Captain : they *willingly*, therefore, took  
 “ *imprest*-money. And of this course the State saw a necessity,  
 “ both for the better choice of men, and for the more publicly  
 “ owning of the work : for such as had been usually levied by  
 “ the Captains, were fit only to fill up room, and make up the  
 “ number ; and yet many times there was a failing in that also ;  
 “ tho’ penalties had been provided against it.”

“ These were the *obligations of service* anciently : What al-  
 “ terations were afterwards made in our national system by the  
 “ several Militia laws, are obvious to every body who has the  
 “ statutes before them : and what remains to be discussed is, the  
 “ power given by the *recruiting* acts to Justices of the Peace and  
 “ Commissioners of the Land-tax to *impress*, &c. as specified  
 “ in the beginning of this treatise.

“ With the reign of Queen Anne, when war was the favour-  
 “ ite object of those in power, they came first into play ; not  
 “ silently, nor unopposed.

“ A Protest is extant, signed by twenty Peers, in which the  
 “ reason assigned for dissenting is as follows.—“ Because there is  
 “ in this bill the following clause, viz. That it shall and may  
 “ be lawful for the Justices of the Peace of every county and  
 “ riding within this realm, or any three or more of them, to  
 “ raise and levy such able-bodied men as have no means for  
 “ their maintenance or livelihood, to serve as soldiers for the  
 “ purposes in the bill mentioned.”

“ Bishop Burnet also condescends to remember, that this act was  
 “ opposed by unusual vehemence with the party in both Houses,  
 “ which had been all along cold and backward in the war.  
 “ They pretended zeal (continues he) for the public liberty and  
 “ freedom

freedom of the person, to which, by the constitution, they said, every Englishman had a right which they thought could not be given away, but by a legal judgment, and for some crime, &c.

The Constitution, as I humbly conceive, is in part fixed, and in part variable: Variable in matters of convenience; fixed in fundamentals: namely, That we shall be governed by a King, Lords, and Commons: That in Parliament the Succession may be limited: That Elections shall be free: That Trials shall be by Juries: That the Law shall be no respecter of persons: That the administration of Justice shall be fair and equal: and, That every subject, without distinction, shall have a perpetuity in his birth-right.

What has been already said of Magna Charta I need not repeat or enforce. Let the Reader reason and conclude for himself!

It is certain, no distinction is therein made between subject and subject: between him that has a Vote in Elections, and him that has none.

Out of our properties, out of our liberties, and out of our persons, it is also certain, the ingredients of government are and must be taken—But a mode is to be observed in all: all is not to be taken from one, and none from another.

In the man's person who has no means, is comprehended his *all*: in taking his person, therefore, we take his *all*: and the term of service being *indefinite*, it follows, that from the moment he is *impressed*, he is under an *indefinite restraint*, and liable to an *indefinite exile*, either by being transported to America, or immured in Gibraltar, &c. &c. which approaches so near to slavery, that the bounds are scarce to be distinguished.

To say nothing of the *abuses* of the act, by carrying off not only workmen and labourers of all sorts, wherever they could be found, in work-shops or in the streets, but sometimes reputable Tradesmen, who, as in the case before us, have found the way to redress extremely difficult, if not impracticable: the miseries they are forced to undergo in the Savoy, and other places, if destined for the land service, or in the Tenders, if for the sea; and the spectacles, occasionally presented, in the streets of strings of these wretches, coupled like hounds, or manacled like criminals, in no respect correspond with any of the acts recited for rendering the liberty of every individual, except by his own default, perpetual.

And if there is any pretence in the law for making so cruel an example, as it did make, of Wilmore before-mentioned, on

on the writ *de Homine replegiando*, for kidnapping one single subject, what excuse can be found for those, who, contrary to an express covenant, if the public has been rightly informed, forced a whole regiment to embark for America, disarmed and guarded round like so many banditti; and who thereby furnished the mob with the most dangerous pretence they had to urge against serving in the Militia: no trespass in government matters having a more pernicious operation than Breach of Faith!

And let me be allowed to add, that the new species of *Villanage* constituted by the difference in the said act made, between *Voter* and *non-Voter*, cannot but be in a particular manner *offensive*: the *Voter*, whether he has *means* or not, is privileged: the *non-Voter*, if without other means, is deprived of his *birth-right-Freedom* too.

To consideration this is humbly offered; not by way of complaint: Let the term of service be limited to three or five years: let those who serve that term be rewarded with exemptions afterwards; and let something like *choice* be left to the subject, whether he will compound for a *certain period of honourable service*, or be branded with some *perpetual mark* of ignominy; and in such case all our corps may be kept full, and all the able-bodied men of the nation, by *rotation* become soldiers; which would answer, at least, one of the great ends proposed by the Militia.

Of the bill, for giving a *more speedy remedy* to the subject upon the writ of Habeas Corpus, at present depending, I need only say, that the scope of it is, *merely* to extend the means of redress, founded on *Reason and Right*, and provided for by *Law* in favour of the *supposed criminal*, to the *unaccused*, though *persecuted Innocent*: and that, instead of being liable to objection, on the head of encouraging impertinent appeals, and embarrassing judicial proceedings, it contains the *least* that could have been demanded, where the *Subject was authorised* to demand *so much*.

Here it must be confessed, that the Writer's sentiments are just, generous, and public spirited. They shew him to have a true notion of the nature of government, and they tend to infuse a noble love of Freedom, at the same time that they teach us the just measure of subordination. We must take notice; however, that the Writer is somewhat inaccurate in his account of the service in consequence of the old Tenures. He says *peremptorily*, 'That the time of service was *forty days*.' But; from a more intimate acquaintance with those Tenures, he would have found that the time of service was rated according to the quantity



quantity of the Tenant's land. If it amounted to a whole Knight's fee, the Tenant was to serve *forty* days; if it reached but to half a Knight's fee, then he was to serve only *twenty*; and so in proportion.

Upon the whole, however, we may discover great merit in this pamphlet, in the midst of vast negligence and disorder. The Writer seems to have been more anxious to display his own extensive reading, and to shew that he is acquainted with all that has been said on the subject, than to give the Reader a clear and just idea of the matter in debate.

We find many pertinent and judicious reflections interspersed, which lose a great part of their force for want of a proper chain of reasoning to connect them. The authorities, as they are managed, rather help to confound the Reader, than to persuade him: for they are often cited without any leading paragraphs to introduce them, any sentences to unite them, or any observations to explain them. In short, the Writer has given abundant proofs of knowledge and discernment, and is therefore the more blameable for the negligent application of his talents.

*An Explanatory Defence of the Estimate of the Manners and Principles of the Times. Being an Appendix to that Work, occasioned by the Clamours lately raised against it among certain Ranks of Men. Written by the Author of the Estimate, in a Series of Letters to a noble Friend.* 8vo. 1s. 6d. Davis and Co.

THE curious Writer now under our consideration, has undertaken the laborious and endless task of being his own Commentator; and, if he goes on as he has begun, he will explain his meaning

————— Till all men doubt it,  
yet still continuing

To write about it, Goddests! and about it. ———

When the Estimate appeared, it was applauded by the multitude, and it raised a smile from the judicious: all, however, agreed, that it contained some things which wanted explanation. The Author, who thought no one so well qualified for the office as himself, submitted to the drudgery; and published a second volume, to explain the first: but it no sooner saw the light, than, like an ungracious brat, it exposed the nakedness of its parent.

parent. Even the dim-sighted discovered the impostor, and began to laugh at the idol they had adored.

The mock Deity standing thus denuded, has endeavoured to cover his nakedness with the mantle of delusion, woven with the flimsy thread of Sophistry. To re-establish his lost divinity, he has sent into the world a mystical apology, which is an Explanation of the Explanation: a phænomenon whose appearance we foretold in our review of the second volume; and in which he again professes to *vindicate* what he thinks right, and to *retract* what he finds wrong.

So spins the silkworm small its slender store,  
And labours till it clouds itself all o'er.

DUNCIAD.

That we may do justice to the singular merit and modesty of this piece, we shall transcribe the following incomparable paragraphs.

‘ My LORD,

‘ That friendship with which you have so long honoured me, was never more clearly proved, or more nobly exercised, than in the free and candid account you lately gave me, of some exceptions taken against the Estimate, among certain ranks of men in town, more particularly on the publication of the second volume, and since the Author’s retirement into the country.

‘ This intelligence, hath, indeed, alarmed the Writer; and set him to review his work with greater circumspection even than that with which he writ it. ’Tis certain, that no man can expect to hear the frank opinions of the world, from the world itself. ’Tis, therefore, an office of the truest friendship in your Lordship to communicate all you have heard on this subject. The objections which you have so fairly stated, I shall answer in their order; and with equal pleasure *vindicate*, where I think myself *right*; or *retract*, where I am *wrong*.

‘ On this occasion, your Lordship may expect a series of letters. This method will equally alleviate *my* trouble in *writing*, and *yours* in *reading*.

Were this the work of any other Writer, we might presume to censure the first paragraph, which begins in the first person, and ends in the third, as ungrammatical, or at least inaccurate; but in our Author it is no more than a graceful negligence.

It would, indeed, be an instance of the highest presumption in us, to impute any thing like a fault to a Writer of such an

Rev. June, 1758.

R r

exalted

exalted and illustrious character. One who is above *reading*, or attending himself to the opinion which the world forms of himself and his writings: one who wraps himself up in his own importance, and retires within the flattering circle of self-applause, while he sends forth *Peers of the land* to collect the objections of the Town, and furnish him with materials for further Explanations of his own darling Dogmas. In short, one who alarms the nation with his roar, and makes *fackalls* of our Nobility.

A Writer, whose parts were less than supernatural, would think it became him to read what others wrote on the subject of his enquiry. If he was really zealous for truth, he would think it his duty to receive all the information he could gather, and to listen with mild attention to every one who endeavoured to point out the errors of his system. But our Author is a genius of an order too sublime to be governed by common rules.

In this explanatory Defence, he has endeavoured to involve the Reader in the windings of Subtlety, and has conjured up some objections which were *never* made to his writings, while, he has chosen to overlook other valid and material ones, which have been made.

‘ You say, my Lord,’ says he, ‘ that “ many good and well-meaning people have taken offence, as being involved in the blameable manners of the times, and therefore charged with guilt, as the enemies of their country, while they are not conscious of acting *intentionally amiss*.” ’——

‘ In reply to this, my Lord let me briefly quote my vindication from some passages in the book itself. “ It is not affirmed or implied, in this general review, that every individual hath assumed the garb and character of false delicacy.—As in manly ages, some will be effeminate, so, in effeminate times, the manly character will be found.—But from the general combination of manners and principles, in every period of time, will always result one ruling and predominant character\*.” ’

‘ Yet altho’ it be true, that the character of guilty Effeminacy belongs not to all; it seems to the Writer, that none are exempt from some degree or other of those ruling manners, which, when indulged beyond a certain degree, constitute the character of guilty Effeminacy. He cannot acquit his best and worthiest friends of some participation with the defects of their time and country. Nor doth he pretend to be exempt from them himself. Alas, if he did, he must be the blindest

and most self-ignorant of all mortals! These manners are, in a certain degree, in-wrought into our very nature by the force of early habit; then become, as it were, a part of us: and we might as well attempt to divest ourselves of the modes of speech, as of the modes of thought and action which are peculiar to our time and country.

Now let us consider the force of this Vindication. He here affirms, that 'As in manly ages some will be effeminate, so, in effeminate times, the *manly* character will be found.' And yet, in the next quibbling paragraph, he says, 'though it be true, that the character of guilty Effeminacy belongs not to all; it seems to the Writer, that *NONE* are exempt from *some degree or other* of those ruling manners, which, when indulged beyond a certain degree, constitute the character of *guilty Effeminacy*.'

Amidst this confusion of degrees, it is very difficult to attain any precise construction of this paragraph. But if it means any thing, it must mean, as we apprehend, that Effeminacy is either guilty or guiltless, according to the degree in which it is indulged; which is a proposition we cannot assent to: For if there is really *guilt* in Effeminacy, then the least degree of it must be guilty, though a greater degree may be more guilty, and so on to the superlative.

But not to insist on the obscurity or falsity of this proposition, we would ask, if *NONE* are exempt from *some degree or other* of those ruling manners, which, when indulged beyond a certain degree, constitute the character of *guilty Effeminacy*—how then can it be true, that the *manly* character will be found in effeminate times; and how does this vindication remove the general objection? For shame, Doctor! away with these contemptible quibbles! Away! Go to the colleges you despise, and there chop Logic among tall-boys, over wooden platters. But do not insult *men*, with systems of Philosophy and Politics, founded on such wretched subtleties.

The Doctor is a perfect Juggler in Literature. If he speaks in the positive degree, and you object to his assertion, out comes an *Explanation*; in which he sinks the *positive*, and thrusts the *comparative* in your face. If you object to his Estimate of the *Principles* of the Times, he spins out a second volume, and, by the help of Legerdemain, conjures up *Manners* in the room of *Principles*.

If the Reverend Writer had condescended to define those two expressions, it might have been some help towards understanding his system. But he confounds them in such a manner, that

it is difficult to know when he is speaking of the one, and when of the other. He would have done well, in this respect, to have followed his favourite Montesquieu: who has established a very clear distinction between *les Mœurs* and *les Manières*; and has given an accurate definition of each.

The main objection, however, does not lie against the Author's picture of the *Manners* of the age, though it is in many respects faulty. It is capitally objected, that he has traced the rise of those *Manners* up to a wrong source, and is inconsistent with, and contradictory to himself. He arrogates too much when he considers his delineation of public *Manners* as a *new* attempt, the execution of which required peculiar freedom and boldness. It is a subject which has long since employed the ablest pens. Our Essay-Writers in particular, have inveighed against the luxury of the times; they have lamented the loss of *public Spirit* among us, and the prevalence of Corruption. Among others, Bolingbroke has attacked the degeneracy of the age, with manly vigour, and spirited indignation.

"Under the present form of Government," says he, "Corruption alone cannot destroy us. We must want *Spirit*, as well as *Virtue*, to perish. But all is little, and low, and mean among us! Far from having the *Virtues*, we have not even the *Vices* of great men. What passes among us for Ambition, is an odd mixture of Avarice and Vanity: the Moderation we have seen practised is Pusillanimity; and the Philosophy that some men affect, is Sloth. Hence it comes that Corruption has spread, and prevails."

Whoever will take the trouble of comparing these animated reflections with those of the Estimator, will find, that the latter are no more than the faint echo of Bolingbroke's sentiments.

Yet the Reverend Writer plumes himself upon being original. Nay, he even lays claim to the gift of Prophecy. Hear him in his own words.

"So sudden and so great is the change in the appearance of our public affairs, IN CONSEQUENCE OF THIS SUDDEN AND COUGEROUS CHECK GIVEN TO THE RULING MANNERS AND PRINCIPLES OF THE TIMES, that the Writer hath been seriously asked, "Whether the rising courage of the nation, our formidable armaments, and the gallant spirit of several young men of fashion and fortune, are not so many confutations of the principles advanced in the *Estimate*?" "Seriously, my Lord, the Writer of the *Estimate* is right glad to be so CONFUTED. Had these appearances risen before the publication of his work, he might justly have been accused of partiality and

and misrepresentation. But as it is confessed, that these appearances are but now *rising*, he will only desire his objectors to look back to the *Estimate* itself, and consider whether they are not *rising* on the very principles there *urged, delineated, and foretold*. The Writer did, indeed, believe he foresaw, nay, he foretold, that “NECESSITY alone could bring back effeminate and unprincipled minds from their attachments to gain and pleasure \*.” Nay, he foretold; the very means: “The voice of an *uncorrupt people*, and a GREAT MINISTER †.” Cast your eye back, my Lord, to no very distant day, and be you the judge what was the *distress*, and what the *necessity* of the time: had not a general dissolution of manners and of principle disordered, nay, almost unhinged the state? This it was, that united the voice, the *legal representations* of an uncorrupted people: that united voice, *steady*, not *factious*,—*loyal*, yet *courageous*—was heard and approved by a GRACIOUS, SOVEREIGN: the *expected Minister* was found; and a *decisive power* hath thus appeared from the *throne*, sufficient to controul the blindness and folly of the dissolute and thoughtless among the higher ranks, and to lead them to *salutary measures* and their own safety.

\* Mark the effects of this uniting power: *private good* gives way to *public*: the several ranks assume a spirit and *sever* unknown before: fear of *shame*, and thirst of *honour*, begin to spread through our *fleets and armies*; and our growing youth seem already to catch the kindling *fire*. In a word, the national strength is awakened, and called forth into action: the GENIUS of BRITAIN seems rising as from the *grave*: he shakes himself from the *dust*, assumes his antient *port*, and *majesty* of empire, and goes forth in his might to *overwhelm* our *enemies*.

“I cannot conclude, my Lord, without seriously recommending to your particular notice and regard, two observations, (which contain, indeed, the substance and end of the *Estimate* itself) arising from the present state of our public affairs. The first is, that by proper exertions and well-directed applications, the ruling *evils* of an *effeminate period* may be controuled: the second is, that under our present constitution, the national affairs may be carried on with *honour* to the *crown*, and *success* to the *kingdom* (a truth which, not long ago, many serious men did not believe) on a higher principle than that of *corrupt influence*.”

Here we find the reverend Writer arrogating prophetic merit for having promulgated a truth as old as the creation, that “NE-

\* Vol. I. p. 220.

† Vol. I. p. 221.

"NECESSITY alone could bring back effeminate and unprincipled minds from their attachments to gain and pleasure." But, says he, I foretold the very means, "the voice of an *uncorrupt* people, and a GREAT MINISTER." This is an instance of his usual inconsistency and inaccuracy: for after he had, in his former volumes, represented the people as effeminate and *corrupt*, and told us, what we knew before, that a GREAT MINISTER alone could produce a reformation; all of a sudden, they are become an *uncorrupt* people, even previous to the appointment of the GREAT MINISTER, for he supposes *him* to have been constituted in consequence of their united voice. What was it that produced this sudden change and union? He has the modesty to tell us, that it was *necessity*. But we must not think him serious when he says so: for he knows there was *no necessity* so pressing as instantly to alter the people from corrupt to uncorrupt. What was it then? Why we will tell what he will rejoice to hear, though he is ashamed to say it downright himself—it was *the magic power of the ESTIMATE*! This made our young men of fashion and fortune turn volunteers; this made private good give way to public; this made the several ranks assume a spirit and fervor unknown before: this caused the fear of shame, and thirst of honour, to spread through our fleets and armies; and our growing youth to catch the kindling fire. O astonishing effects! While we are under such happy influence, we may burn our mutiny-bills, and abolish all martial law; for we are blessed with a genius who can *talk* our forces into valour and discipline.

But we will not detain the Reader with any further strictures on the nauseating vanity of this wild and extravagant Writer. We all know, that the alteration in our affairs was produced by a change in the administration: we know likewise, that the ruling manners of the nation, are formed from the characters of those at the helm; and we already begin to see this theory operate into practice. But how far the *Estimate* contributed to the appointment of the present ministry, is a secret to us.

It is but candid, however, to acknowledge, that this Writer sometimes exemplifies strong truths, by striking illustrations.—“In many cases,” he says, “he makes no doubt but the very private virtues of the Man have given birth to the vices of the Politician; and a misguided love to sons, daughters, friends, and dependants, been the source of political servitude and attachments, which, in their unseen or unregarded effects, have been of the most fatal consequence to the commonweal; by raising men to public offices of trust and importance, who were unequal to their station, both in capacity, public spirit, and other necessary qualifications.”

We

We wish, that the whole work had, in any degree of merit, been equal to this paragraph: we had not then been reduced to the ungrateful office of exposing its imperfections. But as we have set down nought in malice, we are indifferent about any censure which the Writer's self-love may pass upon our criticism. He may, if he pleases, rank us among his revilers.

'When the Writer considers,' says he, 'by WHOM his work hath been *approved*, and by WHOM *reviled*, as the first of these parties *desire* no reply, so the latter *deserve* none.' This antithesis may pass for pretty writing: and, indeed, it is this kind of *Italic See-saw*, which makes that affected peculiarity in his language, which the injudicious admire as, the beauty of style. But men who regard sense rather than sound, will consider the fact; and will conclude, that it is not a fact proper for him to determine, whether the censures passed upon the *Estimate* amount to a *reviling* of the work.

We cannot, however, but commend his charity, when he says—'That the worst that he wishes to his worst enemy, is *honesty, and a better mind*.' It is pity he had not learned this moderation sooner: yet, after all, we are afraid he determines other mens minds to be good or bad, just as they happen to coincide or clash with his sentiments, and to flatter or oppose his opinion.

But we will be bold to tell him, that every *sensible* mind will oppose the erroneous conclusions, and crude systems, formed by hasty conceit; that every *honest* mind will be somewhat warm against those, who, while they lay claim to learning and understanding, express themselves with petulant scurrility; and that every *cheerful* mind will delight to ridicule the folly and affectation of the solemn pedant, who quits the character of the *Writer*, to talk of his own dear self as a *Man*.

## MONTHLY CATALOGUE,

For JUNE, 1758.

## POLITICAL.

Art. 1. *An Enquiry into the Nature and Effect of the Writ of Habeas Corpus, the great Bulwark of British Liberty, both at Common Law, and under the Act of Parliament. And also into the Propriety of Explaining and Extending that Act.* 8vo. 6d. Henderfon.

THE Writer of this little treatise displays an accurate knowledge of the laws of his country; and shews an ardent zeal for the liberties of his fellow subjects. He seems to have proved incontestably,



bly, that the Writ of Habeas Corpus was, and must have been, a *Writ of Right* at common law. He inclines to think, that persons impressed have a right to that writ, under the Habeas Corpus act of Charles the 11d. And he concludes, that 'the writ of Habeas Corpus is *every* Englishman's right, in *all* cases of confinement or restraint; that it ought to be as easily and speedily awarded and returned as possible in *every* case; and that as there has arisen a doubt, whether the statute of 31 Charles II. extends to *all* cases, that doubt ought to be removed by some express law, extending the same, or more advantageous provisions to *every* commitment or restraint of liberty, (except in civil cases, and in case of treason or felony, plainly expressed in the warrant) by whatever person or authority that commitment, confinement, or restraint may be.'

These noble sentiments do honour to the Author; and must be highly grateful to every man who retains a lively sense of public Liberty. This performance, short as it is, bears the marks of a masterly hand; and shews that the Writer has been used to more arduous employments.

Let us hope, however, that the Bill, lately rejected in the House of Lords, may, under some more acceptable form, meet with the concurrence of that branch of the legislature, next sessions of parliament. For to leave the injured without redress, is, in effect, to defeat the very end of society.

**Art. 2. *The Case of the Five Millions fairly stated, in regard to Taxes, Trade, Law, Lawyers, &c. Addressed to the Guardians of our Liberty.*** 8vo. 1s. Millar.

The judicious Writer of this pamphlet inveighs, with great zeal and propriety, against the spirit of *Monopoly*, which universally prevails, and is, in a great degree, established by grant in this kingdom. He asserts, that all Monopolies are against the great Charter, because they are against the liberty and freedom of the subject, and against the law of the land.

He censures the imposition of improper and oppressive taxes. He particularly takes notice of the bad policy of taxing every kind of grain; and observes, that a bounty upon exported corn, is the worst kind of tax. As to the objection, that corn would be a glut, and could never be exported, if the bounty was taken off—He answers, that as corn would be considerably cheaper, the price of labour would be greatly reduced: by which means the Farmers would carry on their improvements upon easier terms, and with greater spirit, and consequently grow greater quantities of the different sorts of grain. From thence he takes occasion to argue, that the quantity of exported corn would be proportionably greater.

He exclaims, not without reason, against the multiplicity of our laws; with which, as he observes, a general corruption of manners is inseparable. He recommends a more summary and speedy method of recovering small debts; and concludes with a genteel panegyric on the present administration.

Upon

Upon the whole, this appears to be a sensible and well-meant performance. And as the Ministry are not above listening to the Voice of the People, we hope that grievances, thus publicly complained of, will be taken into public consideration.

*Art. 3. A Proposal for the Encouragement of Seamen to serve more readily in his Majesty's Navy, for preventing of Desertion, supporting their Wives and Families, and for the easier and quieter Government of his Majesty's Ships. 8vo. 1s. Millar.*

- The Author proposes, that a number of small houses be built at Chatham, Portsmouth, and Plymouth, on a piece of ground bought for that purpose, the rent of each house not to exceed fifty shillings a year; the rent to be defalked out of the Seamen's wages: and that married Seamen shall have the preference of residing in such houses. That such Seamen who reside at those ports, are immediately to repair on board such ships as they are ordered to, whether commissioned at the port where they reside or not. That in case of death or desertion, the Captain of the ship shall acquaint the Commissioner of the port, that the house may be disposed of; with this distinction, that if any Sailor will marry the widow of the deceased, he shall have preference, and not be moved out of the house; but that the wife of the runaway, and his family, shall immediately be turned out. That each of these houses shall take in two sick Seamen, whom the wife shall nurse, and be paid per week. That the children of such Seamen be employed, as soon as capable: both sexes while young, in picking oakum for the dock-yards; and the boys, when grown up, as Officers servants: the girls to make ship-colours, and sloop-cloaths: and when marriageable, each Seaman who marries one of them, to have a house directly. That for the benefit of Seamen abroad, who are inclined to remit money to their wives, &c. such who are so inclined, shall, before they sail, make known to the Commissioner of the Port, the monthly allowance he will make to his wife, &c.

The Author illustrates these, and other articles which we have not room to extract. He computes that one of these houses may be built for fifty or sixty pounds; and supposing twelve thousand to be erected, he calculates the whole amount at 720,000l. The rent being at fifty shillings a year, he reckons will bring in thirty thousand pounds per annum; so that in twenty-four years the Government will reimburse itself the original expence of these buildings.

We must confess that this scheme wears a flattering appearance; and we heartily wish that our men in power would think of some method for the better regulation of our navy; that the inhuman and abominable practice of *impressing*, may no longer disgrace the freedom of our constitution.

*Art. 4. Considerations humbly offered to Parliament, relative to the Heads of a Bill for promoting Industry, suppressing Idleness and Begging, and Saving above one Million Sterling yearly, of the*

*the Money now actually paid by the Nation to the Poor.* 8vo. 1s. Millar.

As it is the nature of mankind to start from one extreme to another, so from a general inattention to public improvement, every man now is seized with the spirit of projecting and reforming. If the several plans of Reformation lately offered, should happily have the desired effect, we may expect that our prostitutes will turn continent, our poor grow industrious, and our rich men become generous. In short, from the united endeavours of the schemes without doors, and the Patriots within, we may hope to see the Golden Age revive in Britain.

The scheme here proposed is too tedious and complicated to admit our giving the Reader so full an idea of it as we could wish. It must suffice to observe, that the Writer would have a law enacted, by which each parish, or district, shall be obliged to hire or build a work-house—That the Governors of such work-house be declared a Corporation in law; and to continue two years, except the first set, when one half are to go out by ballot, and as many new to be chosen in their places. That such Governors have the power of Justices of the Peace, with regard to all crimes and misdemeanors committed within their limits. That to put a stop to the abuse of the laws with regard to settlements, it may be declared lawful for all persons to seek for work where they can find it; and that the settlement of every poor person may be declared to be the parish where the person is found seeking work, idle, suspicious, or begging; with liberty to the parish, where so found, to receive the person into their work-house, or at their own expence, in a humane way, to carry such to the parish where they can prove the person so found continued longest at work, from seven years of age to the time when found; or to such parish or district where the person was found begging or seeking work, and was neither taken up nor furnished with work. He advances several arguments in support of his proposals, and takes notice, that when compared with the laws in force, very little new will be enacted, except as to the method of rendering the law practicable, and the execution easy.

He calculates, that the expence of carrying this scheme into execution will not exceed two hundred pounds for one parish; and that it will not be so much where two or three are conjoined. Upon the whole, the Writer appears to be master of his subject, but we think his scheme more plausible than practicable. He has, however, thrown out many hints which may admit of improvement, and for which he merits thanks. Some regulations are certainly wanting on this head; for to see such a crowd of miserable spectacles in our streets, some wretched impostors, others real objects, is undoubtedly a disgrace to humanity, a scandal to our police, and, at first sight, gives the lie to all that is said of the excellence of our government, and the riches and prosperity of the kingdom.

*Art. 5. National Spirit considered as a true Source of political Liberty.* 8vo. 1s. Cooper.

The

The scope of this sensible treatise, is, to prove that the preference of one system to another, has been generally determined in the world rather from the nature and genius of a people, than from speculative principles. The Author takes occasion to ridicule our political instability, and very justly observes, that the present conjuncture is plainly the Barometer of our political Wit, which flows in various and opposite directions, according to the vague and contradictory hints and advices given by a nameless multitude of News-Writers. In a very lively and spirited manner, he describes the effects wrought by the *magic Call* of Opposition, when given in the critical time of some unexpected loss or disappointment; then, says he, 'the eyes and ears of numbers of people are only open to read and hear hideous and shameful descriptions of the state of Britain; *contemptible ESTIMATES* of the Manners, Principles, and Spirit of the People; *anatomical Figures* of her political infirmities; with Death-Heads innumerable.'

The Writer appears to be a sincere friend to the Revolution, and takes notice, that 'nothing can be more absurd and inconsistent, than to espouse a political *Creed* that contradicts the national spirit; and renders the memory of any Revolution made in favour of civil and religious Liberty, a ground of party antipathy, discontent, and faction.'

His reflections on Party Distinctions are so just, that we cannot forbear describing them. 'Certain it is,' says he, 'that no political Tenets whatever can be supposed to constitute a personal Character; or supply the place of Genius, Temper, and Manners in any man. When the latter appear to be wholly moulded upon the former, the conduct in private life will be liable to various, and, perhaps, not unjust accusations; especially in a nation where Parties prevail, and Factions inflame one another. The only genuine merit belonging to a person's political persuasion, consists in its being such as best corresponds with the culture and enlargement of the mind; the exercise of truly public affections; and perseverance in the love and service of *one's* country.'

These reflections shew the Author to be a man of sound judgment, and of a liberal turn of mind. It were to be wished, that those odious distinctions of *Whig* and *Tory*, were quite abolished among us. A man of real understanding, will scorn to enlist under the banner of either party. They serve only to perpetuate narrow prejudices: for the Zealots of each, form a chain of political principles, and if you do but object to one link, they abhor you as an enemy to their whole system. Thus, if you are not weak and base enough to defame the memory of our great Deliverer, King William, by acknowledging him to have been a monster of imperfections, without either valour or virtue, the senseless and slavish Tories, will condemn you as a bigotted Whig. In like manner, if you intimate, that abuses have been introduced since the Revolution, unknown before; if you will not allow that the kingdom has been completely *happier* since that *Æra*, the Whigs are ready to brand you as a rank Tory. It is not enough that you allow the nation to have been *happier* since that period, you must  
subscribe

subscribe to their tenets without reserve, or incur the scandal of disputing every article of their Creed: with them, to censure the *abuses* of the Revolution, is to abuse the Revolution itself. But tho' every lover of Liberty, and of his Country, must express his pious gratitude for the blessings of the Revolution, yet every man of discernment, must perceive that we have, in many instances, deviated from the principles then established. Bring us back to them, and we shall enjoy a system, which, of all others, bids fairest for the promotion and security of political felicity: and the revival of national Spirit among us, affords strong hopes of such a happy Reformation.

## MISCELLANEOUS.

Art. 6. *A Congratulatory Epistle from a reformed Rake, to John F——g, Esq; upon the new Scheme of Reclaiming Prostitutes.* 8vo. 1s. Burnet.

The Author smartly attacks Mr. Fielding, for having, according to his published plan, confined his scheme for a *Reformatory*, to the *low*, or *very low* Whores and Bawdy-houses only; while the *top*, or those which some may call *genteel* Bawdy-houses, are more infamous in their trade, and of worse consequence to the public.—He seems willing, however, to consider this as a slip of his Worship's pen; but yet he is apprehensive, that the executive part of the plan, so far as it hath been hitherto enforced, may have served to corroborate this error, and prove that its continuance may chance to be of some duration. For, 'In the account,' says our Author, 'published in the *Public Advertiser*, of the search that was made for Prostitutes, I find that 'it was limited to *Drury-lane, Hedge-lane, and St. Giles's*. I own, if 'I had been a Peace-Officer upon that occasion, I should have stepped 'into the *Turk's-head*, or, indeed, almost any other house in *Bow-street*, and have found more proper objects of correction, than 'those half-starved wretches, rather a disgust 'than incitement to incontinence.'

The Author has a great deal more, that may serve both to entertain and inform the public: for he illustrates his arguments by a number of pleasant fallies and anecdotes, that serve to shew he is no common Scribbler. What he says of the *top* houses of carnal recreation, particularly deserves the attention of the public; for it is chiefly from these corrupt fountains that the evil springs:—as our Author (*to say nothing of our own experience*) clearly shews, beyond dispute; and to him therefore we refer our Readers for farther information.

Art. 7. *An Idea of a Botanical Garden in England: with Lectures on the Science. Without Expence to the Public, or to the Students.* By Dr. John Hill. 8vo. 6d. Baldwin.

Dr. Hill has here started a very pretty Thought, which we should be glad to see carried into execution, his scheme being as easily practicable, as the intention is obviously important. To be more particular here is needless, when the Proposal at large may be had at so easy a price.

## MISCELLANEOUS.

### Art. 8. *The Conduct of Admiral Knowles on the late Expedition set in a true light.* 8vo. 1s. Clarke, &c.

The design of this pamphlet, written by Admiral Knowles himself, is to vindicate his conduct, in the expedition against Rochfort, from the aspersions of certain anonymous pamphleteers. Whether it required a very masterly hand to refute the performances here taken notice of, is not our business to determine; however, we may take leave to remark, that it must give every one, who looks farther than to such pieces of politics as are commonly retailed, a sensible pleasure to find the Admiral willing to satisfy, by an open unreserved explication of his behaviour, the doubts of well-meaning persons; and (were it possible by any thing to do it) to stop, by a deduction of undeniable facts, the mouth of slander itself.

In the first of the *libels*\*, as the Admiral files them, the charge against him is introduced by quoting the first article of the report of the Board of Enquiry, which seems to have been forcibly strained to make it appear in a light disadvantageous for the Admiral. But as he thinks their opinion, had it been determinate, was neither binding upon the public or himself, he waves entering into their reasoning, for giving or not giving the opinion that they did; and proceeds to consider the following charge of his antagonist, That 'the whole affair of the attacking Fort Fouras was delegated by Sir Edward Hawke to his inspection, and that Sir Edward had proceeded so far in the execution of the plan, as to direct his secretary to begin an order to lighten the *Barfleur* for that purpose; but this was laid aside upon the remonstrances of Captain Graves and Vice-Admiral Knowles, that the *Barfleur* was aground at between four and five miles from the shore.'

In answer to this are produced, 1. Sir Edward Hawke's manner of relating that story. 2. His own testimony at the enquiry. And, 3. His deposition given at the court-martial. By all which it appears, that Sir Edward himself examined the pilot of the *Magnanime*, on whose own confession of the impracticability of carrying the *Barfleur*, even lightened two foot, near enough, and Captain Graves, the commander's report, that she was aground where she then lay, the order for lightening her and carrying her in was suppressed; and that Admiral Knowles in this affair had only to deliver Sir Edward's orders, and to give in to him the reports made by others. It appears also, as well from Sir Edward's, as from the Author's deposition, that the pilot of the *Magnanime* being ordered to conduct the *Infernal Bomb* in, upon trial ran her aground, where she was attacked by two row-gallies; and that the *Coventry Frigate*, in attempting to get to the bomb, ran ashore five several times.

After this, facts of a stronger nature are produced in proof of the impracticability and impossibility of carrying any ship of force to batter Fort Fouras, viz. The soundings taken by Mr. Poulglais, master

\* The Expedition to Rochfort fully stated. See Review for January, 1758; page 90.

## MONTHLY CATALOGUE;

of the *Barfleur*, now of the *Magnanime*, on the 26th of September, 1757, off of the entrance of Rochfort river. The soundings were taken at the same time by Mr. Morant, pilot of the *Barfleur*, by order of Captain Graves; on the ship's grounding in eighteen feet water, between the Isle of Aix and Fort Fouras; and at other times also by the Lieutenant of the *Royal William*, and other officers, which entirely agree with each other. To which is added, the proof of ocular demonstration, the shoal being seen dry every low water for more than a mild distance from Fouras; by at least half the people of the fleet and army; insomuch that had there been a channel but the breadth of a boat, they must have seen it.

Having sufficiently (one would think) by these depositions and facts, vindicated himself from the above-mentioned charge, he proceeds to consider another, the refutation of which, as it is short, we shall insert as it stands in the pamphlet.

‘ I come now,’ says the Admiral, ‘ to that part of the charge against me which says, that “ Sir Edward Hawke having ordered me to carry the bomb-ketches in, that I did, and run them aground.” The following certificate is an unanswerable contradiction to this particular, viz.

“ These are to certify, that when his Majesty’s bomb-ketch, *Infernal*, under my command, was ordered in to batter Fort Fouras; Vice-Admiral Knowles was not on board; nor do I know that ever he was; and that Thierry, the pilot of the *Magnanime*, had the sole conducting and navigating of her, and ran her ashore at a greater distance than flight of shell from the said fort, and never could get her near enough for the shells to reach with the greatest quantity of powder. Given under my hand, on board his Majesty’s sloop *Infernal*, the 25th day of February, 1758.

“ JAMES MACKENZIE.”

‘ Were farther testimony wanting to prove that I was not on board the bomb-ketch, Captain Keppel can attest, that I was on shore with him in the Isle of Aix, reconnoitring with our glasses the Bay of Chatelaillon, when the galleys went to attack the bomb; and that upon hearing their guns, I ran immediately to my boat, and went on board and made the signal for all boats manned and armed, and sent them to the bomb-ketch’s assistance.’

Our Author patiently submits, notwithstanding such gross falsehoods, to answer, with the utmost calmness, the other charges against him. Among other reflections the following was cast upon him:

“ All these notable exploits were performed by Vice-Admiral Knowles, the same who it is said advised Sir Edward Hawke not even to enter into the road of Basque, lest he should be bombarded.”

The caution, to which this piece of calumny refers, is proved by producing a letter from Sir Edward Hawke to Mr. Knowles, to have met with Sir Edward’s approbation; and very justly so, indeed, according to our Author’s reasoning on this point:

In answer to the charge of ' sending away the pilot destined to conduct the fleet upon a chase after a French ship, and detaining the fleet two days in sight of the French coast,' our Author recapitulates part of his affidavit at the court-martial upon that subject, by which it evidently appears, that his conduct had here also the approbation of Sir Edward Hawke, who repeated the ships signals to chase; and that, strictly speaking, not a moment of time was lost by those ships chasing.

What has been said may be sufficient to shew our Author's ability to vindicate his own conduct at least, against the aspersions which have been thrown upon him. We shall therefore conclude by giving our Readers the following extract of his pamphlet, wherein he expresses himself with a proper indignation at the manner in which he has been treated, and with a dignity becoming a man who is conscious of his innocence, and of a faithful discharge of his duty.

' Let the Reader lay these several facts together which have been related, and notwithstanding the pains that have been taken to make the public believe, that I greatly contributed to the failure of the expedition, he will find that I had, and could have; no other share in its execution, than in conveying the orders I received from Sir Edward Hawke, and seeing them obeyed by the proper officers. Was the case as it has been represented in these anonymous libels; was Vice-Admiral Knowles the cause of laying aside the attack on Fort Fouras by sea, had it been practicable; the conclusion to be drawn from it must be, that the Commanders in Chief, and other members of the council of war, were all determined by the Vice-Admiral, and had no judgment of their own, whereon to found their opinion. It must suppose Sir Edward Hawke to have laid down the command, and delegated it to Mr. Knowles; it must suppose Mr. Knowles to have been guided by opinion, without any experiments; it must, in the end, arraign the justice and wisdom of the administration for not bringing him to justice for such a notorious breach of duty, and for their choice of officers so unfit for such a command.

' I said at the court-martial on Sir John Mordaunt, that if I knew of any cowardice, or treachery, in the execution of this enterprise, that I would declare it openly; and I added, that I hoped, if any one could charge me with being guilty of either, that he would do it, in order that I might be brought to justice. These words, and many others which I spoke and thought essential, are omitted in the printed proceedings of the court-martial. This was a declaration, however, which betrayed neither guilt nor fear; and I repeat it here, to shew that I ought to be acquitted of both; or, as it is never too late to bring criminals to justice, that I ought to undergo a public trial, and if guilty, a public condemnation. My Commander in chief has never so much as accused me of neglect or breach of duty: and he is not only the properest Judge of my behaviour, but the proper person, if he disapproved it, to bring me to a trial, to answer his accusation.

' Hard,



' Hard, therefore, is my fate, to stand exculpated in the opinion of my superior Officer, who saw my conduct, and under whose command I acted, and yet to be singled out as the only Flag on that expedition left unemployed in a time of war: and this after forty-one years constant and faithful service in the navy.'

## POETICAL.

Art. 9. *The Patriot Enterprize: or an Address to Britain. A Poem. Inscribed to the Right Hon. William Pitt, &c. &c. By Mr. Jones, Author of the Earl of Essex.* 4to. 6d. Cooper.

While such a profusion of incense is daily offered to the great man, we wonder he is not suffocated with the steams. Several, both prose-men and rhyme-men, have lately fumigated him pretty handsomely; but Mr. Jones pours the censur full into his face. One would think these daubers were in a conspiracy against the virtue of Mr. Pitt; and, since he is known to be proof against the temptation of gold, that they wanted to corrupt him with flattery.

Art. 10. *The Prussian Campaign. A Poem. Celebrating the Achievements of Frederic the Great, in the Years 1756—57. By William Dobson, L. L. B.* 4to. 1s. Manby.

This Gentleman, who has gained considerable credit by his translation of the *Paradise Lost* into Latin, and of part of the *Anti-Lucretius* into English, will not, we fear, add much to his reputation by this little original.—A modern Critic, censuring Addison's Campaign, filled it a mere Gazette in rhyme; the same cannot strictly be said of Mr. Dobson's poem, because it is written in blank verse; but this may with truth be observed, that, whatever are the defects of the former, the last mentioned piece is still its inferior, beyond all comparison.

## RELIGIOUS.

Art. 11. *Two Letters adapted to the present critical Juncture, &c. &c. (Vid. Review for February last). By Hugh Worthington, M. A.* 8vo. 1s. Griffiths.

To our former recommendation of these Letters, on the publication of the first impression, (see as above) we need only add here, that their worthy Author has added two excellent Prayers to this edition, for the use of his military Readers; which Prayers are, by his appointment, to be had separate from the Letters, by applying to his Bookseller: who will deliver hem not only to the Purchasers of the former edition, but to all others, gratis.

\* \* \* *The Remainder of the Religious, and the greater number of the other Pamphlets, intended for this Month's Catalogue, will be inserted in our APPENDIX to this Volume, which will be published about the middle of July.*

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A N

A P P E N D I X

T O T H E

MONTHLY REVIEW,

VOLUME the EIGHTEENTH.

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*The History of the Civil Wars of France. In which are related, the most remarkable Transactions that happened during the Reigns of Francis the Second, Charles the Ninth, Henry the Third, and Henry the Fourth, surnamed the Great. A new Translation from the Italian of Henrico Caterino Davila. By Ellis Farneworth, M. A. In two volumes 4to. 1l. 15s. Browne, Millar, &c.*

**D**AVILA's History of the Civil Wars of France, is a work that has long been known, and highly esteemed in the *original*; which has undergone numerous impressions in several different nations of Europe. The *first* was printed at Venice, 1630; when it was bought up with such eagerness that all the copies were sold in less than a week. The *last*, in two volumes quarto, was printed at London, in 1755, and is the edition which Mr. Farneworth has chiefly made use of in the present translation.

This is not the first appearance of this valuable work in our own language; for it was translated into English by Sir Charles Cotterel and William Aylebury, Esq; in one folio volume, 1647, and printed again in 1678, without any alteration. The Publisher of the second edition in English, says, in his

APPEN. Vol. XVIII. S f Adver-

Advertisement to the Reader, "That King Charles the first, " by whose command this translation was continued and finished (though not begun) at Oxford, read it there with such eagerness, that no diligence could write it out fair so fast as he daily called for it, wishing he had had it sooner, out of a belief that being forewarned thereby, he might have prevented many of those mischiefs we then groaned under."—The old translation here referred to, being not only very scarce, but obsolete, Mr. Farnsworth was thereby induced to attempt a *new* one. 'How I have succeeded, (says he in the Preface) the Reader must be left to judge. This I know, that it has been no easy task. For notwithstanding Davila's excellencies in all other respects, it cannot be denied that his style is very abstruse, his periods long and embarrassed with parentheses, which often include others, like *wheels within wheels*, and perplex, not to say, obscure the sense. His connections, even in the same period, are stiff, and hard to be bound together; and the arrangement of his words so inverted, that it has been no small difficulty to put them into a clearer order, and form them into any sort of style: in which, perhaps, I may be thought to have made too free a use of Participles, especially those of the auxiliary Verbs, and other tacks, which yet, as any one will soon find upon trial, are so absolutely necessary that they cannot be dispensed with in such long and embarrassed periods, though a delicate ear may possibly be offended at them.'

In the present work, Mr. Farnsworth has kept much closer to his original, than he did in his translation of *The Life of Pope Sixtus V.* from the Italian of Gregorio Leti; the style of which performance we thought rather too diffuse. [See Review, vol. XI. p. 268—287, and p. 357—372.] We are glad, however, that he seems himself to be *now* of the same opinion; and sincerely hope the laborious task he has so laudably performed, will meet with the deserved approbation of the public.

As a specimen of the work before us, (of which we want room for a regular abstract) we shall give our Author's account of a most furious and bold attack made upon the city of Cahors, in the province of Guienne, by the King of Navarre, [afterwards Henry the Great] then at the head of the Huguenot party. This will serve also to shew what may be achieved under Leaders of approved conduct and courage, by what has been lately called a *Coup de Main*. It here follows, from vol. I. p. 407—409.

'In the beginning of the year 1580, the King of Navarre proceeded to the execution of his intended design upon Cahors,

hoirs, which was to surprize that city on a sudden, and reduce it into his own power.—The city of Cahors is situated upon the river Lot, which, surrounding it on three sides, leaves only one passage open, called La Porte aux Barres; the other three sides are entered by three large bridges that cross the river. By one of these, called the New Bridge, the King of Navarre resolved to attack the town *suddenly in the night*, not having forces sufficient to assault or besiege it in the day-time. And though there was no draw-bridge, yet there was a gate at the entrance of the bridge that was kept locked, and defended by two ravelines, through which it was necessary to pass, to come at the gate of the city that stood at the other end: for which reason he proposed to fasten a petard at each gate; (an engine, till that time little regarded, on account of its novelty, but since much esteemed, after frequent trials, for its usefulness in surprizes and sudden attempts) and when he had opened a passage, to proceed immediately to an assault. For this purpose, besides those that were to go before and fasten the petard, he divided his men into four bodies, the first conducted by the Baron de Salignac; the second by the Sieur de St. Martin, Captain of his guards; the third, in which were the Gentry, and he himself in person, by Anthony Sieur de Roquelaure; and the fourth by the Viscount de Gordon, in which were twelve hundred good musketers.

The petard being fastened to the first gate, by Captain John Robert, produced its intended effect, and those few soldiers that were in the ravelines were cut to pieces, without making any considerable resistance. The second petard likewise succeeded, and burst open the gate of the city; so that they might easily have entered if they had met with no farther opposition. But the people of the town being awakened by the report of the first petard, and the Sieur de Vesins, who was the Governor, having run to the alarm just as he was, not only without arms, but almost without cloaths, they bravely opposed the entrance of the enemy, and fresh men still coming in armed, from all parts of the city, to their assistance, there was a very hot engagement betwixt the first parties; for some of them kept incessantly pouring in their shot at a distance, whilst the boldest of them advanced up to each other, and joined in a close fight with their short arms: so that by little and little, the second and third parties being every where mingled with the first, the encounter became general and very bloody, in which the Governor of the town, in a manner unarmed, and in the thickest of the fight, being killed on that side; and the Sieur de St. Martin on the King of Navarre's, the success continued doubtful at least two hours. But the

' Baron de Salignac first, and then the Sieur de Roquelaure,  
 ' being dangerously wounded, and carried out of the fight, the  
 ' courage of the assailants began to fail, so that they gave  
 ' ground very fast. For though they had at first advanced as  
 ' far as the great square, yet they were now driven back again  
 ' almost to the very gate, and would certainly have been totally  
 ' repulsed, and beaten out of the city, as the Viscount de Gor-  
 ' don advanced but slowly with the musquetiers that were in the  
 ' rear, if the King of Navarre (not only afflicted at the loss of  
 ' his Captains, but highly piqued at the disgrace his men were  
 ' like to undergo, and in despair of ever retrieving his affairs if  
 ' his first undertaking miscarried) coming up to the head of his  
 ' soldiers, in the very face of the enemy, had not renewed the  
 ' assault, by fighting gallantly and undauntedly with his own  
 ' hand. For the Gentlemen and common soldiers bravely press-  
 ' ing forwards after him, and striving to out-do each other, in  
 ' following the steps of their Leader, who supported the fury of  
 ' the enemy with incredible valour, advanced so far, that at  
 ' break of day they had recovered the main square of the city,  
 ' the townsmen having shut up and fortified themselves, as well  
 ' as the shortness of the time would permit, in the public  
 ' schools; from whence, though they made a terrible fire of  
 ' their small arms on every side, to the great slaughter of the  
 ' assailants, who fought without cover in the open streets, yet  
 ' the King of Navarre never moved from the head of his men,  
 ' though they that were next to him were often killed by his  
 ' side. In this manner they fought all the day, and all the fol-  
 ' lowing night, except when they now and then rested them-  
 ' selves a little, which both sides had an opportunity of doing  
 ' by the darkness of the night. The next day, about sun-rising,  
 ' the King of Navarre received intelligence, that supplies were  
 ' coming to the relief of the city from the neighbouring towns:  
 ' upon which he sent the Sieur de Chouppes to fight them on  
 ' the outside of the Porte aux Barres, whilst he courageously  
 ' redoubled the assault, to drive the townsmen from the places  
 ' where they had barricadoed themselves; but he met with so  
 ' stout and vigorous an opposition, that though the supplies  
 ' were defeated that came to the assistance of the townsmen, and  
 ' they received no relief, yet he was not able all that day and the  
 ' next night to make them surrender, till three pieces of can-  
 ' non, that were found in the city arsenal, were mounted, and  
 ' brought out to batter and break down the barricadoes. After  
 ' which there ensued a dreadful and bloody slaughter of the peo-  
 ' ple. Thus, after a continual fight of three days, the city of  
 ' Cahors being at last taken, and thoroughly plundered, gave  
 ' the Huguenot soldiers not only an opportunity of enriching  
 ' themselves with plenty of spoil, but of wreaking the hatred  
 ' which

‘ which many of them bore to the very name of a Catholic.  
 ‘ In this enterprize the undaunted courage of the King of Na-  
 ‘ varre was admired by every one, who, having in his other  
 ‘ actions given many testimonies of a great and exalted mind,  
 ‘ shewed himself in this, to the terrour of his enemies, and the  
 ‘ admiration of his friends, a gallant and daring soldier, as his  
 ‘ subsequent exploits more fully proved him.’

As this was a very remarkable action, it deserves to be perpetuated, and the circumstances truly ascertained; for which end we have given the accounts of two different Historians, whom our Readers may have the satisfaction of comparing together, if they please. Vid. the extract from Sully’s Memoirs, Review, vol. XIV. p. 568.

*The Anglers. In eight Dialogues in Verse.* 12mo. 1s. Dilly.

THESE Dialogues are the prettiest things of the kind we have seen, since the Piscatory Eclogues of Mr. Moses Browne; but, we humbly apprehend, the *funny* Notes\* might well have been spared, as they are by no means congenial with the soberly pleasing subject.—We shall give one of the Dialogues, entitled *Mixed Angling*, as a specimen of the rest.

IAPIS.

MYSTA.

I. This lonesome dale, these shaggy hills which lean  
 O’er Chelmer’s solemn stream, with shadowing screen,  
 Charm like an opiate’s dream, and thought infuse  
 Of fairy haunt and visions of the Muse.

M. To these imbow’ring shades, from books and care,  
 I oft for salutary ease repair:  
 And here, Iapis, with the fisher’s cane  
 My leisure dallies, trifter not in vain.

I. I so advise, so write for studious men,  
 The wrath of Squill shall never awe my pen.  
 Hard study gen’rates atramental bile  
 And thoughts mishapen as the brood of Nile.  
 These August fervors, which inflame the sky,  
 Conspire to drain the nervous fluid dry.  
 Rest must divide the cure, to Rest be join’d  
 Some gentle action to amuse the mind.

\* Wrote in imitation of Scriblerus’s Notes to the Dunciad.

M. There, Doctor, there's a med'cine for the stone,  
The pebble, in this perch's skull, full grown.

I. This flook, my Rev'rend, were he not so lean,  
Is just as good a nostrum for the spleen.

M. An Eel? thy fat is sanative for blows,  
Its virtuous drops th' obstructed ear uncloze.

I. Here, take my carp; demolish him this night,  
Specific rare! for dimness of the sight.

M. Obscure, methinks, our river steals his way  
By these mean walls, where Ulting's Rustics pray.

I. Not long obscure; by Maldon, ancient town,  
He flows in bloody story with renown.  
'I was there, uplifting from his oozy bed  
The rusty honours of his sea-green head,  
He saw the British Heroine, in her car,  
Cleave like a thunder bolt th' opposing war.  
He saw the rout, when slaughter drench'd his fields  
With Roman gore, and heap'd with Roman shields.

M. Our step be light, on charnel ground we tread,  
Here labour rests, here sleep the vulgar dead.

I. Sleep under nameless turf, or rugged stone,  
That coarsely tells the owner of the bone.  
The lying marble and the flati'ring bust,  
Are honours sacred to the rich man's dust.

M. This Alder mark, which o'er the stream depends,  
Deep and more deep the pooly stream descends.  
Here, on the holy day, at hour of pray'r,  
The Carl profane oft lays his glozing snare.  
His brothers of the plow confess their sins,  
He, impious wretch! large sinny lucre wins.  
More oft these robbers prowl, like beasts of night,  
And pillage, by the moon's perverted light,  
Law-guarded streams; hence righteous Anglers pine,  
And Lords of fish at fish-less tables dine.  
But we no interdicted joys partake,  
No laws we trample, and no sabbath break.  
Unprick'd by conscience we pursue our toil,  
Rewarded with a load of honest spoil.  
Huge ills the kingdom of the fin await,  
And other foes than man consume their state:  
The coot, the dab-chick, and the dreaded snake,  
And fowl of forrage, and the household drake,  
The hern's long beak, the swan's high-favour'd breed,  
And bitter'n's trump hoarse-sounding in the reed.  
Fierce Discord too, insatiate Fury, reigns  
Amid the carnage of the watry plains.

Trout on the race of loach renew their meal,  
While teeming spawn gluts the devouring eel.  
Pearch, ever warring, waste the minnowy fry,  
And trembling roach before the pick'rel fly.  
On these sweet banks, one vernal morn, my foot  
Strook, near an aged willow's warty root,  
A pike's drum-rattling hide, his spiked jaw  
Had ill secur'd him from an otter's paw.

I. That water wolf, of species undefin'd,  
Or fish or quadruped, or both conjoin'd ;  
The honest Angler's hate, the huntsman's joy,  
Let spears tranfix him, and let dogs destroy.

M. My fortune then enjoy'd that scene of blood,  
Dogs men and horses rushed into the flood.  
There, here he vents, a lucky jav'lin thrown  
With strenuous arm, infix'd him in the bone.  
He dives, he mounts again, one hardy hound  
Tenacious plunges with him to the ground.  
All disappear, all reascend from far,  
Redoubled clamours urge the watry war :  
Now fainting, panting, close pursu'd by death,  
To the whole worrying pack he yields his breath.

I. Let injur'd nations, with like vengeance, chase  
All tyrants, otters of the human race.  
I hear a voice, some shepherd's call ; behold  
He leads his bleating people to the fold.  
My spirits flagg, and aking legs advise  
Rest and the cate which empty veins supplies.  
The fibres by excess of toil we strain,  
Brac'd, slowly brac'd to vig'rous tone again.

M. Yon smoaking cot, beat by the mountain wind,  
Harbours a good and hospital Hind.  
Unmurmuring his annual tithe he pays,  
His friend he welcomes, and on Sundays prays.  
There, on sound beef \* our ev'ning we'll regale,  
And crown the sober cup with nut-brown ale.

\* We wonder Mytta should so soon forget, or that he should refuse, the carp so kindly proffered by his friend, in the earlier part of the dialogue. Besides, would it not have been more natural for our Anglers to have regaled on the produce of their day's sport?—We can by no means approve of that *beef-supper*.



*Seventeen Sermons, on various important Subjects, viz. On original Guilt; Original Depravity; Human Impotency; the Trinity; the Deity of Christ; Justification by Christ's Righteousness; the Nature and Use of Faith in the Sinner's Justification; on the Christian Warfare; the Christian's Course; the Christian's Steadfastness; the Christian's Crown; Love to an unseen Jesus. Several of which were designed by the Author for the Press, and are now published, with some others of his Sermons, for the Benefit of his Widow and Children. By the late Rev. Mr. Samuel Hayward. 8vo. 6s. Field.*

THESE Sermons are dedicated, by J. Conder, the Editor, to the Church and Congregation lately under the care of the Author; at whose desire, we are informed, they are published; 'a desire (says he) which flows from your cordial love to his memory, and genuine esteem for his labours, which were so acceptable and useful among you when alive; and with a view to be in some degree beneficial to his dear and tender family now he is removed.' We cannot help observing, that this kind of apology, so commonly made for the publication of posthumous works, (those in the Sermon way especially) is too easily admitted by the public, to the everlasting disgrace of many a good and pious man.

Not content with the esteem and reputation our Author seems to have met with among his own flock, and those of his own party and persuasion, his over zealous friends are willing to stretch his fame to lengths it can never reach. As the worthy and religious man, we make no doubt, he has been respected in his life time; but, as an Author, this officiousness of his Intimates and Admirers, can serve only to make him remembered for those little imperfections which a due and well judged respect to his memory would have wished to conceal, and suffer to be buried in oblivion. But as Charity, which is urged also, Charity 'to his dear and tender family' may be thought a stronger plea, we shall only further observe, that the same liberality might have been expressed almost in any other way, to better purpose, than by subscriptions to this performance.

The chief purport of the three first Sermons, is, to represent human nature in as dark colours as it is possible, from these words of the Apostle to the Gal. iii. 22. *But the Scripture hath concluded all under Sin.* The following are the three general views under which he would represent the truth contained in his text, viz. I. We are all under the guilt of Sin. II. We are all under the pollution of Sin. III. We are all under its power and government.

The

The fourth Sermon bears this incomprehensible title. A Trinity of Persons in the Unity of the Divine Essence. The text is 1 John v. 7. latter part—*And these Three are One*. In treating this subject, our Author discovers himself to be profoundly orthodox; that is, in the vulgar acceptation of the word; for as to just, rational, and consistent notions of Christianity, which is true Orthodoxy, his mind appears to be too much under the power and influence of prejudice to admit them: indeed either as a Reasoner or as a Critic on the Scripture History, and its original language, his abilities are too slender to bear him out, thro' such subtle disquisitions, with any success, or reputation, among the judicious and discerning.

The Discourse opens with this high encomium on the doctrine of the Trinity, 'The doctrine of the Trinity is one of the glories of Revelation, and therefore highly deserving our particular consideration and esteem. However it may be treated with ridicule, and viewed as an absurdity, by many, because it is mysterious and incomprehensible, it is one of the capital articles of the Christian's Creed, it enters into the very essence of his comfort, his holiness, and his salvation, and therefore he receives it with the utmost readiness and cheerfulness.' Having, after this, given a short account of the context, he enters upon the discussion of this incomprehensible point; but as if he thought his text not quite so fit for his purpose, he chuses to substitute the words of the Assemblies Catechism, as more fully expressive of the doctrine he is to maintain. 'The truth then,' says he, 'that appears from this part of God's word, is this, viz. What the Assembly's Catechism has fully expressed. "That there are three persons in the Godhead, the Father, the Son, and Holy Ghost, and these three are one God, the same in substance, equal in power and glory." I shall consider this in its several parts, so that the whole may appear clear and evident; as I. *Prove that there are three in the Godhead*. II. *That these are three distinct Persons*. III. *That these three Persons are the one Supreme God, equally partaking of one common undivided Nature or Essence*. And then, IV. *Consider the use and improvement of this Truth*.'

We shall give the substance of what our Author delivers under the third of these particulars, as a specimen of his sentiments on this doctrine, and his talent of reasoning. After having acknowledged the Trinity to be a great mystery, a mystery in which we are entirely lost, he says, 'However some may esteem it a reproach upon their understanding, to believe what they cannot fully comprehend, I desire to esteem it none, and therefore freely own my ignorance, how the sacred Three are distinct as to personality, and yet *One* essentially. These are subjects

subjects of an infinite nature, and therefore cannot come within the reach of a finite mind. Nothing but Infinity can take in Infinity; and therefore it discovers the greatest pride and vanity in a short-sighted mortal, to refuse to give credit to a doctrine so immediately relating to Deity, because it is incomprehensible. If we must believe nothing but what we can entirely account for, we must turn absolute Sceptics.' But our Author should not have taxed those that disbelieve the Trinity, with *pride* and *vanity*, on this account; since their disbelief is grounded, not upon their being unable to comprehend the mode of the existence of Deity, but because they apprehend that the doctrine of the Trinity is absolutely *contradictory* both to *Reason* and to *Scripture*.

'But this doctrine (it is said) is not *contrary* to Reason, tho' *above* it. We do not say that three Persons are one Person, or that they are three distinct Beings or Gods, but that the three Persons are one God. The Father is almighty, the Son is almighty, and the Holy Ghost is almighty; and yet there are not three Almighty's, but one Almighty. The Father is eternal, the Son is eternal, and the Holy Ghost is eternal; and yet there are not three Eternals, but one Eternal.' So much by way of illustration, to shew its manifest confidence with Reason. Let us now see how ingeniously he supports the truth of this doctrine, on Scripture proofs.

'That this is the doctrine of Scripture, appears plain, both from the Old and New Testament. Some have thought that it appears in Psal. xxxiii. 6. where it is said, that *By the word of the Lord were the heavens made; and all the host of them by the word of his mouth.*' There is something so curious in the quotation of this text, as a proof of this wonderful mystery, and at the same time so mysterious, that we cannot excuse ourselves from giving our Readers the following key to the understanding the force of it. *The Word* then signifies *Christ*; *the Lord* signifies the *Father*; and *the Breath of his Mouth* signifies the *Spirit*. Not less curious is the following quotation in proof of 'the Trinity and Unity.' Numb. vi. 24, 25, 26. *The Lord bless thee and keep thee, the Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace.*' Here the first *Lord* signifies the *Father*, the second *Lord* signifies the *Son*, and the third *Lord* signifies the *Holy Spirit*.

Our Author, however, thinks he can produce stronger proofs of this doctrine than these passages, which he owns are not direct proofs of it. His account of the matter is as follows.

'What

‘ What we have in Is. vi. 3. seems more peculiarly designed to speak this great truth. “ And one cried unto another, and said, holy, holy, holy is the Lord of Hosts, the whole earth is full of his glory.” There is no impropriety in saying, that this thrice holy refers to the Trinity. This glorious Lord of Hosts Isaiah saw in his vision, is in one place referred to the Son, and in another to the Holy Ghost, John xii. 41. and Acts xxviii. 25. And the same Lord, in verse 8, says, *who will go for us*. So that it appears as if the Prophet had a vision of the sacred Three, and heard the Spirits surrounding the throne celebrating the praise of each; and if so, it evidently shews, that they are the one Supreme God, equal in all divine glories, and therefore demanding equal praises from all creatures. But this appears more particularly in the New Testament. Thus it is a truth evidently contained in the order of Baptism. In this form the Son and Holy Ghost are equally mentioned with the Father, without the least appearance of inferiority. If they are not one in essence, it is strange that those who are baptized should be as much given up to the Son and Spirit as to the Father; that they should thereby be brought under an equal obligation to pay religious honours to all, and that by a divine appointment, when all Revelation is against it.’

By this time our Readers will be able to judge how strictly orthodox this performance is, without giving them any further specimens from the two Sermons that follow the above mentioned, viz. On the *Deity* of Christ, and on *Justification*. The remaining five are of a more practical nature, and seem more suitable to the abilities of this pious Divine. But we must not conclude, without remarking the strange indiscretion of the Editor of this volume, who not content with publishing the Sermons, some of which, we are told, were designed for the press, has taken the freedom, in his Dedication, to present the world with a private Epistle or two of the deceased, which instead of doing honour, as might be intended, to the memory of Mr. Hayward, can serve but to expose both the Author and the Editor to equal contempt.

FOREIGN BOOKS, continued from page 473.

*De l'Origine des Loix, des Arts et des Sciences, et de leurs progrès chez les anciens peuples. Trois tomes in 4to. A Paris, chez Desaint et Saillant, 1758.* That is,

The

**The Origin of Laws, Arts, and Sciences, and their progress  
amongst antient nations.**

**I**T is natural amongst all civilized nations, not only to look forward, and to consider carefully, the means of amending the institutions under which they live, the possibility of improving arts, and the methods of extending science; but also to trace things backwards, in order to discover what laws their ancestors introduced, what arts were first invented, how science was first cultivated; and, in short, how things came to be precisely in that state in which they behold them; what the inquisitive have done, in almost every country, this judicious and worthy person, with whose character, however, farther than his writings declare it, we have no acquaintance, attempts to do for the world in general; and to undertake boldly, an arduous but a very useful task, which may be stiled, *The History of the Efforts of Human Understanding to facilitate Human Happiness.*

The view of our learned Author, is to treat these subjects in their origin and their progress, within a period, below which others have already laboured to set them in a clear and certain light. He therefore bounds his work with the reign of Cyrus, about which time most of those great men arose, whom we find celebrated by the first Authors of antiquity. It is easy to discern from hence, that an equal fund of knowledge and of patience must be necessary to the man who ventured upon so laborious an undertaking; to the accurate performance of which, nothing could be more necessary, than laying down a proper plan.

In the first place then, he distributes the whole of his work, under three epochs. The first begins at the deluge, and comes down to the death of Jacob. The second, from the demise of that patriarch, to the establishment of monarchy amongst the Jews. The third, from the foundation of the Jewish monarchy, to the return of that nation from their captivity, under Cyrus. He has pursued this division with the most scrupulous exactness. At the beginning of the second period, he takes up the history of laws, arts, and sciences, precisely where he left them at the close of the first; and in like manner, at the beginning of the third, as he had brought them down to the end of the second. By this means the Author speaks three times of the same subject, amongst the same people; but the pictures with which he presents his Readers are very far from being the same; what fixed their attention in one period, disappears in the next, to make way for details as much, or more, interesting than the former. In consequence of this method, the progress of every branch of human knowledge is clearly discerned, and the mind is occupied with so much the more satisfaction, as the choice of the matter  
is

is more varied. It may be proper to add here, that our Author follows, in general, the chronology of our learned and famous Archbishop Usher.

The Author divides his periods and his volumes in the same manner, so that the first period is contained in the first volume; the second, in the second; and the last, in the third. Each volume is divided into six books. In the first, he speaks of laws under two divisions; the former regarding private property, the rites of marriage, religious worship, and penal laws: the latter respects the municipal institutions in every nation. The second book treats of arts, and in this we find the origin of agriculture, vesture, architecture, the working of metals, design, graving, sculpture, goldsmith's work, writing. The third gives us in like manner, the history of the sciences, under the capital heads of Medicine and the Mathematics. To the former he refers, surgery, anatomy, botany, and pharmacy: arithmetic, astronomy, geometry, mechanics, geography, &c. are ranged under the latter. The fourth book comprehends commerce, navigation, and every thing of that kind. In the fifth, we find the history of the art of war; and the manners and customs of antient nations, are the subject of the last.

On each of these heads things are stated with all the plainness and precision imaginable, from the most antient and authentic Authors, cited with great accuracy and fidelity. Imagination has no share in this work, and it is very rarely that even conjecture finds admission. Whenever it does, it appears with propriety, in the Author's learned notes, in which he modestly discusses those embarrassed and perplexed points which would have very much disturbed the order of his work, if the solution or explanation of them had been undertaken in the text. This account may serve to give the English Reader a competent idea of the learned Author's design, which, in the opinion of foreign Writers, he has executed with such indefatigable labour, unaffected candour, and wonderful perspicuity, that, together with the apparent utility of the performance, will secure it a lasting reputation.

*Histoire de Zenobie, Impératrice-Reine de Palmyre. Par M. Euvoï de Hauteville, B. D. C. &c. A Paris, chez les Freres Esienne, 1758. 12mo. pp. 480: That is,*

The History of Zenobia, Empress-Queen of Palmyra.

The general respect and admiration, which in foreign countries as well as our own, have been paid to the description of the ruins of Palmyra, published by the ingenious Mr. Wood, has created a singular attention to the history of that antient city, and particularly to this great Princess, who both raised it to the sum-

summit of prosperity, and was also the cause of its destruction. Upon these motives, our Author believed the Public would afford a favourable reception to the history of Zenobia; which, with great care and diligence, he has collected from various antient Writers, disposed the facts in a natural and easy order, and related them with great life and spirit.

Zenobia was descended from the Royal House of the Ptolemy's in Egypt, and the spouse of Odenatus; or, as it is written in some Authors, Odenathus; who, for any thing that appears before his marriage, never rose to any higher dignity than chief magistrate in his own city. He was unquestionably a person of great merit, and extraordinary abilities, both in peace and war. After the Emperor Valerian was taken prisoner by the Persians, Odenatus espoused the cause of the Romans, and not only protected the frontiers of the empire, but even invaded the Persian dominions, and penetrated as far as Ctesiphon, which was then their capital. On this account, the Emperor Gallienus associated him in the empire, and gave him the title of Augustus, which he bore for about four years.

Odenatus, though happy and honoured in his life, was miserable and unfortunate in his death, being murdered, with his eldest son, Herodes, whom he had by a former wife, by a kinsman of his, whose name was Mæonius. Our Historian is at great pains to vindicate his heroine from the imputation of being an associate in this conspiracy, with which she is expressly charged by Trebellius Pollio. It is, however, certain, that after the decease of her husband, she herself assumed, and bestowed the imperial title upon her son Waballathus. It may not be amiss to remark, that it is from inscriptions and coins only, that we are acquainted with this young Prince's name, who is mentioned only by one Historian, Vopiscus, and then by the name of Balatus.

Zenobia, to whom our Author, after this period, always gives the title of Empress-Queen, extended her dominions on every side, and at length subdued Egypt, which she held during the short reign of the Emperor Claudius Gothicus; but when Aurelian assumed the purple, he refused the title of Augustus to Waballathus, though it seems he would have permitted him that of Vice-Cæsar, and Governor of the Eastern Empire. This was a dimunition the haughty spirit of Zenobia could not bear, and thereupon a war ensued, wherein her armies were several times defeated by Aurelian, and a great part of her dominions were conquered. She was at length besieged in her capital; which, however, was so gallantly defended, that Aurelian offered her terms, which she rejected in a very spirited letter. The place, notwithstanding, was afterwards taken; and the Emperor also made him-

himself master of the person of Zenobia, in an attempt by which she endeavoured to escape.

We are told by Zofimus, that she threw the blame of the letter, which irritated Aurelian extremely, upon the famous Longinus, Author of an admirable treatise *On the Sublime*; from which our Author endeavours to vindicate her. This, however, is certain, that Longinus was put to death. Zenobia was carried to Rome, and led in triumph by Aurelian. In respect to religion, as Athanasius tells us, which is likewise confirmed by Photius, Zenobia was a Jewess. The famous Heretic, Paulus Samosatenus, was at her court, and some, particularly St. Chrysostom and Theodoret, think, that it was out of complaisance to her, that he published those opinions for which he was condemned in the council of Antioch (of which city he was Bishop) anno Domini 270. This Princess lived at Tivoli in peace, and even with a certain degree of magnificence; but that she was married to a Roman Senator, and that, the Emperor espoused one of her daughters, are facts to which our Author, (following therein the sentiment of Baronius) affords no credit. Few pieces of antient history have appeared in a more florid or elegant dress than this of Zenobia; in which, however, Mr. de Hauteville has adhered closely to facts, though from the vivacity of his stile, which is rather too much ornamented, one might be tempted to suspect the contrary.

*Dissertation sur l'Origine et le Progrès de l'Art de Graver en Bois; pour éclaircir quelques traits de l'Histoire de l'Imprimerie, et prouver que Guttemberg n'en est pas l'Inventeur. Par Mr. Fournier le jeune, Graveur et Fondateur de Caractères d'Imprimerie. A Paris, chez Barbou. 8vo. pp. 92.* That is,

A Dissertation on the Origin and Progress of the Art of graving in Wood, in order to explain some things relating to the History of Printing, and to prove that Guttemberg was not the Inventor.

There have been few points more warmly disputed, than who was the Inventor of the noble and useful art of Printing; though the opinion which is at present thought to be best founded, ascribes it to John Guttemberg, a gentleman, or, as some say, a Knight of Mentz. In regard to the date, it seems to be pretty much agreed, to have been about the middle of the fifteenth century. Mr. Fournier has, however, undertaken to overturn both these notions, and not only to deprive Guttemberg of the honour of this invention, but also to place it much higher in point of time. In the management of this controversy, he draws great advantages from his being an artist, as well as an Author, and

having



having thereby a more accurate and distinct conception of the lights that might be received from the practice of Graving in Wood, and its relation to the first attempts in Printing.

He lays it down, that a person cannot be said to have invented, or introduced a new art, if the operations essential to that art actually existed, and were in common use before his time. Now this, he says, was in reality the case, with respect to Guttenberg's essays in Printing; for the art of Graving in Wood was in his days a discovery of long standing, and yet this comprehended every thing that was requisite to his method of Printing; and therefore Mr. Fournier concludes, that notwithstanding the common opinion, he has no just title to the honour paid him.

It must be acknowledged, that in this Dissertation there appears a great power of reasoning, as well as a profound acquaintance with the subject, by which Mr. Fournier has rendered his notion very plausible, and his performance equally elegant and entertaining. But towards the close he introduces a distinction between Typography and Printing. The former, in which the impression was made from tables cut on, or in, wood, is all that he allows to Guttenberg; and he shews very fully, that something of the like kind had been practised in regard not only to pictures, but inscriptions, even in the thirteenth century; the other, which is properly the Art of Printing, consists in the use of moveable characters; and though it is generally admitted, that these also were introduced by Guttenberg, yet as they were still of wood, Mr. Fournier insists, that he only changed the object, by applying that to the printing of books, which had been already applied to the casting off prints with inscriptions: and this was therefore, as he would have it understood, rather an improvement than an invention. According to this Writer, the Art of Printing, as it is now practised, is to be ascribed to Peter Schoëffer, who, in conjunction with John Faust, made use not only of moveable, but of metallic types, in 1457. After all, it may be very well doubted, whether this account of the matter, though very specious, and interspersed with many curious particulars, ought to affect the claim of Guttenburgh; since, however different their method might be, these men only perfected what Guttenberg confessedly began; and from our Author's own position, cannot from thence pretend to the title of Inventors, because the arguments he employs against him, militate, in every respect, and to the full as strongly, against them.

*Essai sur les Grands Evénemens par les Petites Causes, tire de l'Histoire. A Geneve, et se trouve a Paris, chez Hardi, 1758. 12mo. pp. 346.* That is,

**An Essay on Great Events, which have arisen from Trivial Causes. Illustrated from History.**

The ingenious Author of this little work proposes to shew, that in regard to the moral and political world, it is not always great and adequate causes, that produce strange and surprizing events; but that, on the contrary, they may be, and often are, the result of things seemingly small, and utterly disproportionate, to their effects. In order to prove this, as is very natural, he has recourse to facts, and exhibits fifty relations from history, in support of his thesis. To transcribe these, would be to translate his book, of which, however, no idea can be given, but by producing an instance.

At a time when an implacable war had long subsisted, between the rival republics, Venice and Genoa; fell out the following event. A beautiful widow in the last mentioned city, by a train of inevitable accidents, sunk into the lowest state of indigence, and unable to bear the sight of her children starving, threw herself, in a fit of despair, on a Nobleman, whose illicit solicitations she had rejected with disdain in the time of her prosperity. This Senator, whose name was Luchio Vivaldo, behaved upon this occasion, with dignity and honour. He respected her virtue, and not only relieved her present, but set her above the reach, of future distress. The citizens of Genoa, struck with the generosity of this action, in private life, thought they could not entrust the public concerns to a better man; and in consequence of this, gave him full powers to treat with their Sister-State of Venice. His negotiation had all the success they could wish, and he concluded a peace acceptable to both commonwealths, because consistent with both their interests.

Mr. Richer, to whom the public stands indebted for this very neat and agreeable performance, seems to have intended it chiefly, if not purely, as an amusement; and considered even in this light, it is an elegant entertaining piece. But the subject might be so managed as to serve superior purposes; that is, to inform, and to instruct. To this the Author is certainly equal in point of abilities; but amusement is the fashion in France, and the great ambition of our Author was to please.

*Creta Sacra, sive de Episcopis utriusque Ritûs Græci et Latini, in Insulâ Cretæ; accedit series Præsidum Venetorum illustrata,*

*Autore Flaminio Cornelio. Venetiis 1755. Jo. Bapt. Pasquali. 4to. Tom. I. pag. 327. Tom. II. pag. 458. That is,*

The Ecclesiastical History of Crete, containing the Succession of the Prelates, both of the Greek and Latin Communions. To which is added, the Series of Venetian Magistrates who governed that island.

This work, which comprehends more than the title promises, is divided into four parts. The first under the title of *Prolegomena*, contains an historical relation of several voyages of the Venetians into the Levant, with an historical and geographical description of the island of Candia, the modern name of Crete, by Christopher Buon del Monti, a Florentine; but corrected, augmented, and enriched, with very learned notes, which leave the Reader without the smallest doubt as to any remarkable place in that island, once adorned with no fewer than one hundred cities.

The second part includes the history of the Greek Bishops, beginning with Titus, the beloved disciple of St. Paul, and continued to the time that island was yielded by the Emperor Alexis IV. to Boniface, Marquis of Montferrat, who in Ann. Dom. 1204, resigned it to the Serene Republic of Venice. At this period came in the Latin Bishops, of whom an account is given in the third part.

It was at this juncture also, that many Venetian families transported themselves into this island, in order to settle and cultivate it. This brings the Author to the civil and political history of this noble island, which is the business of the fourth part. He gives us here an ample account of the principal families who established themselves in Crete, and the magistrates, who under the name of *Rettori* and *Duchi*, governed in the name of the Republic. He draws next a fine picture of the flourishing state of the Venetians; the jealousy of the Genoese, on seeing their rival become mistress of the Archipelago; and, in fine, the efforts made for the space of twenty-five years, by the Turks, to dispossess the Venetians, in which they succeeded at last; chiefly by the perfidy of those who, under the colour of coming to their defence, abandoned them in the most critical conjuncture, and left them to sink under the oppressive weight of the collected force of the Ottoman empire.

## MONTHLY CATALOGUE,

For JUNE, 1758, continued.

## POLITICAL.

Art. 1. *A Plan for regulating the Marine System of Great Britain. In which the Service of the Navy, the Interest of the Merchant, and the Contentment of Seamen and their Families, are impartially considered; and each endeavoured to be provided for, &c. &c. By Capt. John Blake, who was in the fleet under Sir Charles Wager, at the siege of Gibraltar, anno 1727; commanded a ship in the Mediterranean in 1733, and afterwards the ships Halifax and Lincoln, in the service of the East India Company.* 8vo. 1s. 6d. Millar.

**T**HERE are many articles in this Plan which seem well calculated for the benefit of the Navy, by tending to improve the morals, secure the health, and engage the ready service of Seamen.

The scheme proposed is too tedious and complex to find room in a Catalogue article, and perhaps a more particular analysis would be dry and unentertaining to the generality of Readers. But as the subject is highly interesting to every Briton, we recommend the perusal of the pamphlet to all who would wish to see our Navy put under such regulations, as may best promote the public utility, and the interest of those valuable members of the community, the Sailors.

We cannot, however, omit the following reflection, which we are afraid is too well warranted by fact. The Captain proposing, that the extraordinary charges (if any) attending the execution of his Plan, may be defrayed by a drawback from the produce of the prizes taken from the enemy, observes as follows.

‘It is well known,’ says he, ‘when a prize is taken by his Majesty’s ships, no less than three-eighths of the whole, or 7s. 6d. in the pound, goes to the Commanders; by which some of them have jumped at once into such riches, that they have ungratefully thrown up, or on some pretence or other excused themselves from the service, or at least become very cautious of risking their persons in it afterwards. This point therefore seems to deserve the animadversion of the Legislature; mean time, as the Commander takes to himself 7s. 6d. out of every nett pound the prize sells for, can he think it hard to be obliged to contribute Nine-pence, or Four-pence Half-penny, which is ten or nine per cent. out of his Seven Shillings and Six-pence, to the carrying on of this Plan, from which he will reap so many advantages?’

We agree with the Captain, that this point deserves the animadversion of the Legislature; and we are of opinion, that the opportunity of acquiring such sudden and vast accumulations of wealth, has rather been of prejudice than service to the Navy.

- Art. 2. *The Old Englishman's Letters for the Poor of Old England; in which is proved, that, independent of relieving the poor and middling People of England, it is the true Interest of England as well as Ireland, to allow the free Importation of Tallow, Cattle, and Hides from Ireland; and that nothing will distress the common Enemy more.* By William Homer. 8vo. 1s. Comyns.

We are very sorry every body else was not of Mr. Homer's opinion: the nation had not then lost the benefit intended it, by the (*rejected*) Bill, for answering the good purposes so earnestly and judiciously contended for by this honest Writer.

#### MISCELLANEOUS.

- Art. 3. *A plain Narrative of Facts, or the Author's Case fairly and candidly stated, by way of Appeal to the Public.* By W. Webster, D. D. 8vo. 6d. Noon.

Dr. Webster, of Ware, complains, that notwithstanding the great service he has, for near half a century past, rendered both to Church and State, by his (*invaluable*) writings\*, he is still but *poor Dr. Webster of Ware*.—When we consider this Reverend Author's case, and character, we are naturally reminded of the following passage in the Dunciad.

————— And am I now threescore ?  
Ah why, ye Gods! should two and two make four ?

\* Particularly the Weekly Miscellany ; a work many of our Readers may remember.

- Art. 4. *The Curiosities of Paris, in nine Letters. Containing the Manner of Travelling from Calais to Paris, and the Description of the Towns, &c. on the Road. Description of Paris, Course of the Seine; Bridges, Fountains, &c. Palaces, Paintings, Gardens, Statues, Cabinets of Curiosities, and an Execution on the Wheel. Hospitals, Churches, Relics, and Processions. Squares, Statues, and Inscriptions. Different Orders of the Religious, Orders of Knighthood, Equipages, and Theatres. Amphitheatres, public Libraries, Colleges, Nunneries, &c. and the Ceremony of taking the Veil. Description of St. Cloud, the royal Mausoleum of St. Dennis, and Regalia of the Crown. Description and Curiosities at Versailles, Trianon, Marli, Waterworks, and Machine, Gardens, Statues, Procession of the Knights of the St. Esprit, &c. &c. Interpersed with useful Observations, and particularly adapted for the Perusal of chirurgical Students, and the Traveller.* By A. R. 8vo. 2s. 6d. Owen.

This appears to be genuine, and is the most modern, as well as the most entertaining performance of the kind that we have met with.

**Art. 5.** *A Catalogue of the Collection of Pictures, &c. belonging to King James II. To which is added, a Catalogue of the Pictures and Drawings in the Closet of the late Queen Caroline with their exact Measures; and also of the principal Pictures in the Palace at Kensington.* 4to. 10s. 6. Bathoe.

The Preface, which is said to be written by a person of distinction, informs us, that these Catalogues were purchased by the Editor, at the sale of Mr. Virtue, [so the Prefacer expresses himself] as was also that of King Charles's collection; see Review, vol. XVII. page 278. 'That of King James's collection was transcribed from a book in the possession of the late Earl of Oxford, with the King's arms on the covers, which probably was for his Majesty's own use.—' The catalogue of Queen Caroline's closet was taken by Mr. Virtue himself, in 1743.'

**Art. 6.** *Memoirs of the Military Transactions of Sir John Burroughs, Knt. Colonel-General of the King's Army in the Expedition to the Isle of Rhea: Of his landing, attacking, and beating the French Troops with twelve hundred Men, and being killed before the Castle of St. Martyns: With a List of the Officers of Note, who set out in that Service, under the Command of the Duke of Buckingham: Together with his Character by Way of Elegy, written before St. Martyns, in the Year 1627. By Captain Robert Markham, an Officer in that Expedition.* 4to. 1s. 6d. Owen.

'Sir John Burroughs, Colonel-General of the King's army, whose family is now little known, served in all the successive wars of his time. He commanded in, and was Governor of the city of Frankendale, during the longest, and perhaps one of the hottest, sieges that had ever been known. He was employed in the service of the States, and was in the memorable battle with the King of Denmark near Stade, against Tilly: He was engaged in the famous expedition against Cadiz; and also in that against the isle of Rhe, where he was killed with a musket-ball, on the 11th of September, 1627, in the forty-first year of his age.' Pref. p. 4.

**Art. 7.** *An humble Address to the Public, together with some Considerations on the present critical and dangerous State of the Stage in Ireland. By Thomas Sheridan, Deputy Master of the Revels, and Manager of the Theatre-royal.* 8vo. 1s. 6d. Faden. Re-printed from the Irish Edition.

Those who have been attentive to the controversy at present subsisting between Mr. Sheridan and Mr. Barry, occasioned by the latter's project for a new Play-house in Crow-street, Dublin,—will find some entertainment in the perusal of this pamphlet; which may be considered as Mr. Sheridan's apology for his conduct, ever since the Theatre-royal fell under his management: and, indeed, the distress he is

threatened with, from the promising success of Mr. Barry's scheme seems to have justly entitled him to the compassion of the public.

Art. 8. *The History of London-Bridge, from its first foundation in the year 994, to the destruction of the Temporary-Bridge by fire, on the 11th day of April 1758, &c. To which is added, A brief history and description of the several Bridges built over the river of Thames within the memory of man, viz. 1. Of Datchet-Bridge. 2. Of Fulham-Bridge. 3. Of Walton-Bridge. 4. Of Westminster-Bridge. And 5. of Hampton-Court-Bridge. With copper-plates of London and Westminster Bridges, a large map of London, with a view of the river Thames, and one plate of the view of London. And also of the following designed ones, viz. At Blackfriars, (with a copper-plate thereof) Kew, and Richmond.* 8vo. 1s. 6d. Cooper.

When the public attention is excited by any popular subject, then is the season for ready Writers to shew their address. Thus, a late catastrophe has set an industrious Scribe to work, in collecting scraps from Stow, Maitland, and others, for old materials; and from the news-papers for fresh ones; which, with the embellishment of two or three old Magazine prints, compose this history of London Bridge.

Art. 9. *Stenography; or, Short-hand improved. Being the most compendious, lineal, and easy method hitherto extant. The persons, moods, teneses, and particles which most frequently occur, are adapted to join with ease and accuracy at pleasure: the rules, are laid down with such propriety, consistence, and perspicuity, that the practitioner will need no other assistance. The whole illustrated with an alphabetical Praxis, adapted to all purposes in general, but more particularly to the three learned professions, Law, Physic, and Divinity. By John Angell, who has practised this art above thirty years.* 8vo. 7s. Millar, &c.

The reputation which successive plans of Short hand have enjoyed in their turn, appears to have proceeded from a cause which does not necessarily prove the excellency of their methods, although taken as an earnest of it; and this is the manual dexterity of the Author, acquired by long practice in his own way. Nor does our veracity run any hazard from this observation, since the dead Letter has generally given place to the living Writer.

We dare not, however, extend this remark to the Author before us; for the character of his performance, drawn by himself in his title-page, does not give us the least liberty to question its excellence. It appears, indeed, as though this treatise was penned by an *Angel* in the literal acceptation of the word. Be this as it will, the title shall not bias our judgment of the book.

After a dedication to the Duke of Richmond, is a preface, containing a history of Short-hand Writers; wherein the Author falls in with

with the notion of those, who, fond of deducing every thing from the Jews, make Moses teach letters to them, and they to all the rest of the world. He is pretty full in the accounts of the several Writers upon Brachygraphy, Stenography, Radio-Stenography, Tachygraphy, Zeitography, Cryptographie, Semigraphy, and Polygraphy, the elegant names for short-hand, which we pass over.

The alphabet this Author adopts, is, he tells us, principally Mr. Masfon's; he has been very careful in laying down rules and distinctions relating to vowels, double and triple consonants, prepositions, terminations, &c. too much so, we imagine; they appearing too complex ever to be all regarded: since it is natural to suppose, that the alphabet and some few fundamental rules once attained, learners will insensibly contract each his peculiar method of practice, rather than toil and submit to the drudgery here required of him.

Without entering into any particular criticisms upon Mr. Angell, it will suffice to say of Short-hand Writers in general, that their alphabets are constructed in an arbitrary manner; trivial, or no reasons being given, why letters of *uncouth* or *compounded* forms are so contrived; nor why they sometimes depart from their own rules as arbitrarily as they appoint them.

Short-hand is so useful an art, that we should be pleased to see some ingenious person, first properly retrench our present alphabet, and after a judicious selection of essential letters, substitute the simplest characters possible to express them by; adapting the most simple and easy to those which, upon calculation, are found to occur the ofteneft. When this is done, it may then be said, that a Short-hand is composed upon a rational foundation: a character not merited by any Short-hand that has yet appeared.

Art. 10. *The King of Prussia's Criticism on the Henriad of Mons. de Voltaire. Translated from the original. With a preface, containing a short account of the disgrace and retreat of that Favourite.* 8vo. 6d. Rivington.

It is a mistake to call this piece a *Criticism*; it being a mere panegyric on the *Henriad*; written at a time when the Prince of Prussia's affections were young and warm, and when his youthful imagination was dazzled with the glitter of Voltaire's flowery genius. But, take the present Editor and Translator's own account of it.—

' In 1736 the Prince Royal of Prussia (now the King) gave orders to Mr. Algaroti, who then resided in London, for a pompous edition of the *Henriad*. It was to have been engraved, with decorations to each page. For this edition, the Royal Patron and Friend of the Arts had drawn up the following preface. He was willing to leave a monument of his love for letters in general, and of the *Henriad* in particular. But the death of the King, his father, the war which succeeded, the departure of Mr. Algaroti, who left London, interrupted the design, and this edition came to nothing.



'The last editions of M. Voltaire's works were in 1756; one at Geneva, and another at Paris, the same year. In these editions this address is given to the public entire. A fragment, indeed, had some time before come from Mr. Marmontel, in his preface to the *Henriad*: here you have it complete, as it came from the pen of one of the most distinguished men of this, or perhaps of any other age. It may not only be considered as a valuable literary curiosity, but as giving a public example to the Great Ones of the earth, not only to protect and reward the finer arts and sciences, but to encourage them by their examples, and to advance them by their works. This, as it is so uncommon among the sons of men, appears with more dignity in so great a King.'

As to the *short account* here said to be given of Mr. Voltaire's *disgrace and retreat* from the Court of Berlin, it is a short account, indeed, containing only a very small part of what every body knows already.

Art. 11. *Observations on Mr. Fielding's Plan for a Preservatory and Reformatory. To which is added, A Scheme for establishing and perpetuating this noble Charity, &c. &c. By Mr. Marchant.* 8vo. 6d. Reeve.

Those who have taken Mr. Fielding's scheme into consideration, will find some things in Mr. Marchant's pamphlet worthy their attention also.

Art. 12. *Authentic Memoirs of the Life and Treasonable Practices of Dr. Florence Hensley, who received sentence of death on Wednesday the 14th of June, 1758. at the King's-Bench Bar, Westminster, for High Treason, in holding a traiterous correspondence with France.* 8vo. 1s. Burnet.

Cobbled up from the News-papers, and ek'd out with wise observations, and reflections, by the Cobler.

Art. 13. *Tombo Chiqui: or, the American Savage. A dramatic Entertainment, in three Acts.* 8vo. 1s. Hooper and Morley.

Entertaining to read, but not rightly adapted for succeeding on the *English Stage*. It is taken from a French piece, entitled, *Harlequin Sauvage*. It was never offered to our theatrical Managers; and doubtless, as the Author, or rather Editor, or Translator, observes, 'the rightest thing that could be, was, not to offer it.' The performance, notwithstanding, has considerable merit, as a satire on the foibles of those European nations, who deem themselves superior to the rest of the world, on account of their *polite* accomplishments: which, in the opinion of the honest American Savage, are only vicious deviations from the original simplicity and integrity of nature.

Art. 14. *A Genuine Narrative of the Enterprize against the Stores and Shipping at St. Malo's, from the letters of a Person of Distinction*

- inction in the service, &c. &c. Dedicated to the Right Hon. William Pitt, Esq;* 8vo. 1s. 6d. Staples.

A mere catch-penny, the dirty work of some fawning pamphlet-maker, who has chiefly filled this piece of *genuine* manufacture with the most profuse and fulsome encomiums, upon those who conducted the late affair at St. Malo's, and who are, no doubt, heartily ashamed of such nauseous panegyric as they are here loaded with.

- Art. 15. *Serious Thoughts on the Trial of Mr. Barnard. With a State of the Conduct of the D\*\*\* of M\*\*\*\*\*, and the Magistrate; and some Particulars not before published, relating to an Incident at Byfleet, which tend to give Light into the Affair, and perhaps may lead to a Discovery of the real Author of the Letters. Addressed to a Person of Honour.* 8vo. 6d. Coote.

Nothing in it.

- Art. 16. *An Extract of Pausanias, of the Statues, Pictures, and Temples in Greece; which were remaining there in his Time.* 8vo. 4s. Shropshire.

To this Catalogue of the Temples, Statues, and Pictures of ancient Greece, is prefixed the following Advertisement, to shew the Extractor's design in this publication, viz.

'The contents of these sheets, being a faithful transcript of all that is to be found in Pausanias, in relation to the Temples, Statues, and Paintings remaining in Greece, when he travelled over all its States, about the 177th year of the Christian Æra, in order to describe them; it may reasonably be presumed, that an accurate Bill of Fare of so sumptuous an Entertainment, with a particular description of the noblest and most elegant parts of it, will meet with a favourable reception.'

- Art. 17. *A Dissertation on adulterated Bread, and the great Benefit of Hand-Mills.* 8vo. 2s. Cooper.

This appears, to the best of our memory, to be no other than a different edition of a pamphlet entitled *Syboroc*. See Review for May, page 493.

MEDICAL.

- Art. 18. *Pharmacopœia Meadiana. Part III. Faithfully gathered from original prescriptions, and illustrated with remarkable cases; also an account of morbid appearances upon dissections of several of the subjects. Interspersed with practical remarks. To which is added, An Appendix, containing Prælectiones Meadianæ, or Medical Lectures, 1. On the stone in the bladder. 2. On cancers. 3. On struma, or scrophula. 4. On muscular motion.*

*motion. Published from original manuscripts. 8vo. 1s. 6d. Hinton.*

Having very freely declared our sentiments concerning the two former parts \* of this collection, little more need be said about this third, than that it carries with it as few tokens of legitimacy as its predecessors. The Editor, indeed, informs us, that 'the original manuscript ' from which the several parts of this book are compiled, is fairly ' written, in a folio volume, with the Doctor's own hand; and was ' by him presented to a *young physician*, for his improvement.' We cannot, indeed, absolutely contradict the truth of this assertion; nevertheless, we must observe, that this young physician has been guilty of the highest ingratitude, in suffering a publication so little redounding to his patron's honour.

\* See Review, Vol. XIV. p. 461. and Vol. XVI. p. 582.

**Art. 19.** *A Second Letter to an Apothecary at Windsor, concerning a late very extraordinary Physical Transaction at Eton. By Charles Bateman, Surgeon at Chertsey. 8vo. 6d. Coote.*

In our Review for February last, we mentioned the *first* letter published on this unhappy affair; unhappy, indeed, to Mr. Bateman, according to his state of the case. As the practice, however, of Mr. K——r, the Apothecary to whom these letters are addressed, may be greatly affected by what Mr. B. has alleged against him, it may be improper for us to descend to particulars;—at least till Mr. K. shall vouchsafe to answer his correspondent. To this he is very urgently called upon by Mr. B. and if he does not comply with *such* a call, we apprehend the world will be apt to conclude him either too indifferent about his reputation, or too conscious of the real merits of his cause.

#### P O E T I C A L.

**Art. 20.** *The Insolvent: or Filial Piety. A Tragedy. Acted at the Theatre in the Hay-Market, (By Authority) under the Direction of Mr. Cibber. Written by the late Aaron Hill, Esq; Author of Merope; partly on a Plan of Sir William D'Avenant's, and Mr. Massenger's. 8vo. 1s. 6d. Reeve.*

The Editor's account of this performance, is delivered as follows, in his preface.

' Above thirty years ago, Mr. Wilks (then one of the Patentees of the Theatre royal) gave an old manuscript Play, called, *The ' guiltless Adulteress; or, Judge in his own Cause*, to Mr. Theophilus ' Cibber, who was then Manager of what used to be called, the Sum- ' mer Company.——

' By the hand, and the long time it had been in the possession of ' the Managers, it was supposed to have been one of Sir William ' D'Avenant's (formerly a Patentee) and, by the opening of the

‘ piece, palpably was founded on a play of Massenger’s, called *The Fatal Downy*.—Mr. Wilks recommended it to Mr. Cibber to be got up in the summer, with some alterations—It lay by some time.—In the year 1733, it was intended for the stage in the summer—But the performers were then shut out of the theatre, by the then Patentees of Drury-lane.——

‘ On a revival, it was judged to want some alterations—Accordingly Mr. Cibber requested his kind friend the late Mr. Hill (who was never happier than when he had an opportunity to do a friendly office) to correct it—How much he was taken with the play, will appear on a perusal of some letters of his relative thereto, (published in this collection) and sent to Mr. Theophilus Cibber, about the year 1746.—Let it suffice here to add, Mr. Hill almost new wrote the whole; and the last act was entirely his, in conduct, sentiment, diction, &c.

‘ It was brought on the stage at the theatre in the Hay-market early this year, 1758—When his Grace the Duke of Devonshire humanely considered the unfortunate, extraordinary condition of a Comedian (who has had more frequent opportunities of happily entertaining the town) and gave him liberty to try his fortune, awhile, at the little theatre in the Hay-market.

‘ But what mighty matters could be hoped from a young, raw, unexperienced company, hastily collected, and as hastily to be employed.—Mr. Cibber was out of pocket by his undertaking.’

Such is the history of this unhappy Insolvent; as for the play itself, it has more merit than some of our late admired tragedies; and certainly deserved a better fate: but it may be truly said to have fallen into *bad hands*.

Art. 21. *Dido to Æneas. From Ovid. By Miss Elizabeth Caroline Keene. 4to. 6d. Kinnerley.*

We are told, this is the performance of a very young Lady:—it is pity she did not keep it from the press till she grew a little older, when she might probably have corrected the most material imperfections we have observed in it: and then, perhaps, it would not have been deemed much inferior to Mr. Dryden’s translation of the same Epistle.

Art. 22. *A Rhapsody in the House of Commons. Inscribed to the Right Hon. William Pitt, and Henry Bilson Legge, Esqrs. Folio. 6d. Wilkie.*

A poetical compliment to the Gentlemen mentioned in the title; and of equal value with most other compliments.

Art. 23. *Reason. A Poem. To which is prefixed, A Notion of Poetry: An Essay. 4to. 1s. Cooper.*

‘ ——— Not Poetry, but *Prose rux mad.*’

Art.

- Art. 24. *The Images of the Antients, particularly those in the University of Oxford. With some Reflections on Virtue, ancient and modern, &c. A Poem. By a Tradesman of Oxford.* 8vo. 6d. Scott.

This Oxford Tradesman, who signs his name G. S. Green, and who, according to a whimsical kind of Advertisement at the end of his pamphlet\*, is a Watchmaker,—has frequently put himself to the trouble, and, as we guess, the expence too, of appearing in print. He seems to be a conceited man, without genius, learning, or even the knowledge of his mother tongue: but fancying himself a Wit, L—— help him! he will be teasing the public with his miserable verses.—Yet, after all, why should not one Tradesman contribute to the advantage of another?—were it not for such Authors as Mr. G. S. Green, waste paper might become a scarce commodity; to the great loss of the Cheesemongers, Grocers, Trunkmakers, and other industrious dealers, the only people who ever enquire after such works as this account of certain Images of the Antients, or ancient Statues at Oxford and Wilton.

\* Which Advertisement, by the way, we take to be borrowed wit; having seen the original many years ago, on the sign of a Clockmaker, if we mistake not, at Nottingham. Its merit consists solely in describing the various kinds of clocks and watches in the most scientific terms that could be picked out of the Dictionary:—it has also been in the Magazines—and therefore we shall not repeat it here.

- Art. 25. *A Collection of Free Masons Songs: Containing several new Songs never before published. With compleat Lists of all the regular Lodges both in England and Scotland, down to the Year 1758. For the Use of the Lodges. By James Callendar, M. M.* 12mo. 1s. Wilton.

These we do not understand.

#### RELIGIOUS and CONTROVERSIAL.

- Art. 26. *A new Office of Devotion adapted to the present Times. To which is added, the Prayer of a true Catholic, or of a consistent Protestant.* The whole being calculated for general Use, and to promote a further Reformation. 8vo. 1s. Noon.

Tho' this performance is happily free from that Enthusiasm and fanatical cast which is so conspicuous in the expressions, not to say, on the very faces of the *over-righteous in our day*, yet we could wish it had, on the other hand, as much of the spirit and fervour of devotion as it has of just and rational sentiment: but, indeed, as in this lies the main difficulty of such kind of compositions, so in almost all the Forms of Prayer extant, we are sure to find either a tincture of Enthusiasm, and false sentiments; or just and natural sentiments delivered in a manner too formal and spiritless for real devotion.

Besides

Besides erring in this last respect, we think our Author greatly deficient as to propriety of style and language in prayer. This ought to be as simple as possible, and yet should never sink into any thing mean and vulgar. Instead of this, he often uses philosophical and metaphysical terms. These occur chiefly in his *adorations*, such as '*per se*', '*moral resBitude* : thou hast an *original, independent, unalienable right*. Treating us and all mankind according to our *moral character* and desert,' &c. In his *petitions*, his style is frequently such as would better suit the practical application of a sermon. The following is much more in the manner of an exhortation to duty, than an address to the Deity.

' Let the *religion of Jesus*, let the *reformed interest* be always supported, and carried on in the world upon truly *catholic* and *christian* principles ; not by menaces and threats, or by any harsh and sanguinary laws, but by sober argument and gentle persuasion, and by all the fair, open, and honourable methods of rational evidence and conviction.—As we are all united and embarked in one common interest, and do all stand in need of each other, as members of the *body politic*, may we all in like manner consider ourselves as members of the *church militant*, of the visible church and kingdom of Jesus here on earth, and be ready to do all good offices of compassion, kindness, and charity, ready to help and relieve, to advise, assist, and comfort one another. Let prudence and meekness always take place amidst our different sentiments in matters of religion, that there may be no alienation of hearts and affections, amongst the disciples of the same Lord ; no *unnatural faction* or *antipathy* in that body of which Christ is the supreme head and Governor.'

In his confessions, which are very scarce, and consist chiefly in some random reflections on the peculiar sinfulness and degeneracy of the present age, (which, we trust, is too much taken for granted) he sinks into the mean and vulgar, and descends to those particularities which cannot fail to disgust the more judicious.

' Ah! how poorly is the worship of God supported in our *houses, families, and public assemblies*? And how greatly does the power of godliness, where the form and appearance of it is yet preserved! God be merciful to us all, from the highest to the lowest. We are at the best a degenerate and sinful nation, an unprofitable, murmuring, ungrateful, and discontented people.'

After all, we should be sorry, if these free animadversions should be thought too severe, or give any uneasiness to an Author who, we doubt not, sincerely intended them ' for general use, and to promote a further reformation.' And it may be proper to assure our Readers, that the freedom we have used in remarking on this performance, is not intended to represent it as peculiarly defective in the above-mentioned respects, but only to point out, (having this opportunity) such faults in the style and manner as are common to many other Offices of Devotion, which, like this, are in the main rational, and consistent with the principles of the Christian religion.

N. B. A pamphlet, by the same Author, (as we have been informed) appeared in the year 1757, intitled, *A select Form of Prayer, or Offices of Devotion made use of in the last solemn and public Fast, &c.* 8vo. 6d. Henderson. This piece happened to escape our notice at the time when it was published. All we shall now say of it is, that it hath the like defects, as to style and manner, but evidenceth the good intentions, and rational principles of the Writer.

Art. 27. *A Letter to Mr. A——d, concerning his Motives for renouncing the Popish, and re-embracing the Protestant Religion.* 8vo. 6d. Needham.

This Letter appears to have been written by a Roman Catholic, zealous to wipe off the reproach cast upon his religion by Mr. A——d. See Review for March last, page 284.—Whether Mr. A——d will vouchsafe to make any reply to this Letter, we have not yet heard; but there are many things in it, which seem to bear very hard upon his character; and we rather wish than expect him to come off with honour in this contest.

Art. 28. *Remarks and Observations on the Morality and Divinity contained in Dr. Free's Certain Articles, proposed to the Court of Assistants of the Worshipful Company of Salters. In a letter to the Rev. Dr. Free.* 8vo. 3d. Dilly.

It appears that this Remarker is the person attacked by Dr. Free, under the character of a *Methodist*, see Review for May, 1758. page 499; and he apprehends himself to have been very ill treated by the said Doctor: whose assaults he endeavours to repel with the united force of argument, remonstrance, ridicule, quibble, and conundrum. In page 7, he gives the following curious *history*, as he calls it, of Dr. Free's Certain Articles, &c.

‘ 1st. Here is a Tuesday-lectureship in the gift of the Worshipful Company of Salters, which Dr. Free thinks worth his applying for, therefore,

‘ 2dly, Offers himself as a candidate, and makes interest for the same, but

‘ 3dly, On application finds the Rev. Mr. —— has the favour of some of the worthy Gentlemen of the Court of Assistants, on which he tells them Mr. —— is a Methodist. But, not thinking this sufficient to prejudice the minds of these Gentlemen against Mr. ——; therefore,

‘ 4thly, In an extreme ill humour, you set about drawing up certain Articles, which you present to the Gentlemen, in order to asperse, blacken, and villify this opposing candidate. How far you have succeeded herein, these few sentences set forth; you assert, “ he acts in open and scandalous opposition to the church of England

\* Specimens of our Remarker's excellence at this kind of wit may be seen in his 6th page, and even in the manner of printing his motto.

“ —with

“—with blasphemy and impiety—diabolical phrenzy—gives our Saviour the lie—an enemy to all good works—decries virtue and morality—acting like a Mahometan, or Infidel, or the Devil himself—releasing men from their natural fears of a Deity—making room for all manner of vice and villainy—Not only guilty of Atheism, but treason also against the state and government, &c. &c. &c.” And after all this, who would wonder to find that hint (as a specimen of your moderation and charity) for dispatching a person so obnoxious in your eyes, as being not fit to live; for you say, *Atheists in some countries have been put to death, as persons very dangerous to a State.*” And,

5thly, All through these Articles, you admonish the Gentlemen, that they cannot, as members of the church of England, be concerned in promoting such a person—nor as good subjects to the State, for fear of the magistrates censure of their characters,”—“incurring the censure of the Bishop;” and page 15 you suppose the Gentlemen to be governed by *private interest*, and influenced by aversitious views in *dealing* (not very delicate, not very genteel, this I think, Doctor) you tell them, “if they fall under the Bishops censure, the best excuse they can make” (too much supposed, and too much implied, indeed, Sir) is, *that they had UNWARILY promised an Acquaintance with whom they had some DEALINGS OF PRIVATE INTEREST, that they would, at all ADVENTURES, be serviceable to such a person.*”—What, all this to Gentlemen of common prudence, Doctor? Then you shew the Gentlemen a pretty knack of departing from a PRECIPITATE PROMISE (what, at them again, Sir!) after having introduced a quotation from a letter of the late Bishop of London, with the preservation of the life of Mr. B——n, and the disappointment of the arts and schemes of this crafty Enthusiast, you take your leave of the Gentlemen, and are their humble servant. And

‘Lastly, While this peccant humour was operating, and being ready to run a tilt, (as you say) I chanced to fall in your way, and so you vented some of your anger and resentment upon me as a Methodist.’

Here ends the history of Dr. Free’s *Certain Articles*, and Postscript: and ‘thus much for the morality of them,’ says the Remarker, ‘Let us next attend to the divinity they contain:’ but, for this *divine* part of the squabble, we refer to the tract itself.

Art. 29. *The Tryal of the Vicar of St. David’s Spirit. Containing candid remarks on his History of Modern Enthusiasm. In a letter to the Author. By a Moderate Son of the Church.* 8vo. 1 s. No Publisher’s name, but advertised by Wilkie.

A tedious course of animadversions on Mr. Evans’s angry History of Enthusiasm\*. If the righteous spirit of the good man was before

\* See Review, Vol. VI. p. 153.



moved against the Methodists, this very wordy defence of them must surely prove a severe *trial*, indeed! Perhaps, the word spirit crept in by the Printer's mistake: if so, we may, in all future advertisements of this pamphlet, read, *The Trial of the Vicar of St. David's Patience*.

SINGLE SERMONS *since May.*

I. **P**Reached by the Rev. Mr. John Conder, May 11, 1758, at the Ordination of the Rev. Mr. John Stafford to the Co-pastorship with John Guyse, D. D. in the Church of Christ meeting at New Broad-street. Together with the introductory Discourse, by the Rev. Mr. Thomas Gibbons. The Church's Recognition of their Call. Mr. Stafford's Acceptance of it, his Confession of Faith, and an Exhortation delivered to him by the Rev. Mr. Thomas Hall. 8vo. 1s. Dilly.

II. *The Beauties of Spring.* Preached at the parish church of St. Saviour's Southwark, in May, 1756. By T. Jones, M. A. Chaplain of the said parish. 8vo. 6d. Dilly.

III. *The Vessels of Mercy and the Vessels of Wrath delineated, in a new, uncontroverted, and practical light.* Preached in New Kent, Virginia, Aug. 22. 1756. By Samuel Davies, A. M. 8vo. 6d. Buckland.

IV. *The Duty, Objects, and Offices of the Love of our Country.* Before the House of Commons, May 29, 1758, being the anniversary of the Restoration of Charles II. By George Fothergill, D. D. Principal of St. Edmund-hall, Oxford. 8vo. 6d. Rivington.

V. *The People's Duty when the Host is gone forth against the Enemy:* Preached June 11, 1758, in the parish churches of West-Ham, Essex. and St. Olave's, Hart-street, London. By William Dodd, Lecturer of those parishes. 8vo. 6d. Davis and Co.

VI. *The two-fold Evidence of Adoption.* Before the University of Oxford, at St. Mary's, on Monday in Whitfun-week, May 15, 1758. By John Allen, M. A. Vice-Principal of Magdalen-hall. 8vo. 6d. Rivington and Fletcher.

VII. Two Sermons, before the University of Cambridge; the one on the 29th of May, the other on the 22d of June. By Samuel Ogden, D. D. Fellow of St. John's College, and Vicar of Dameron in Wiltshire. 4to. 1s. Rivington, &c.

ERRATA. Page 634, line 16 from the bottom, for *word*, read *breath*;  
P. 603. l. 14 from the bottom, after the word *godliness*, insert *abate*.

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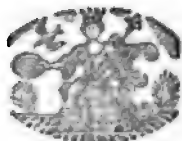
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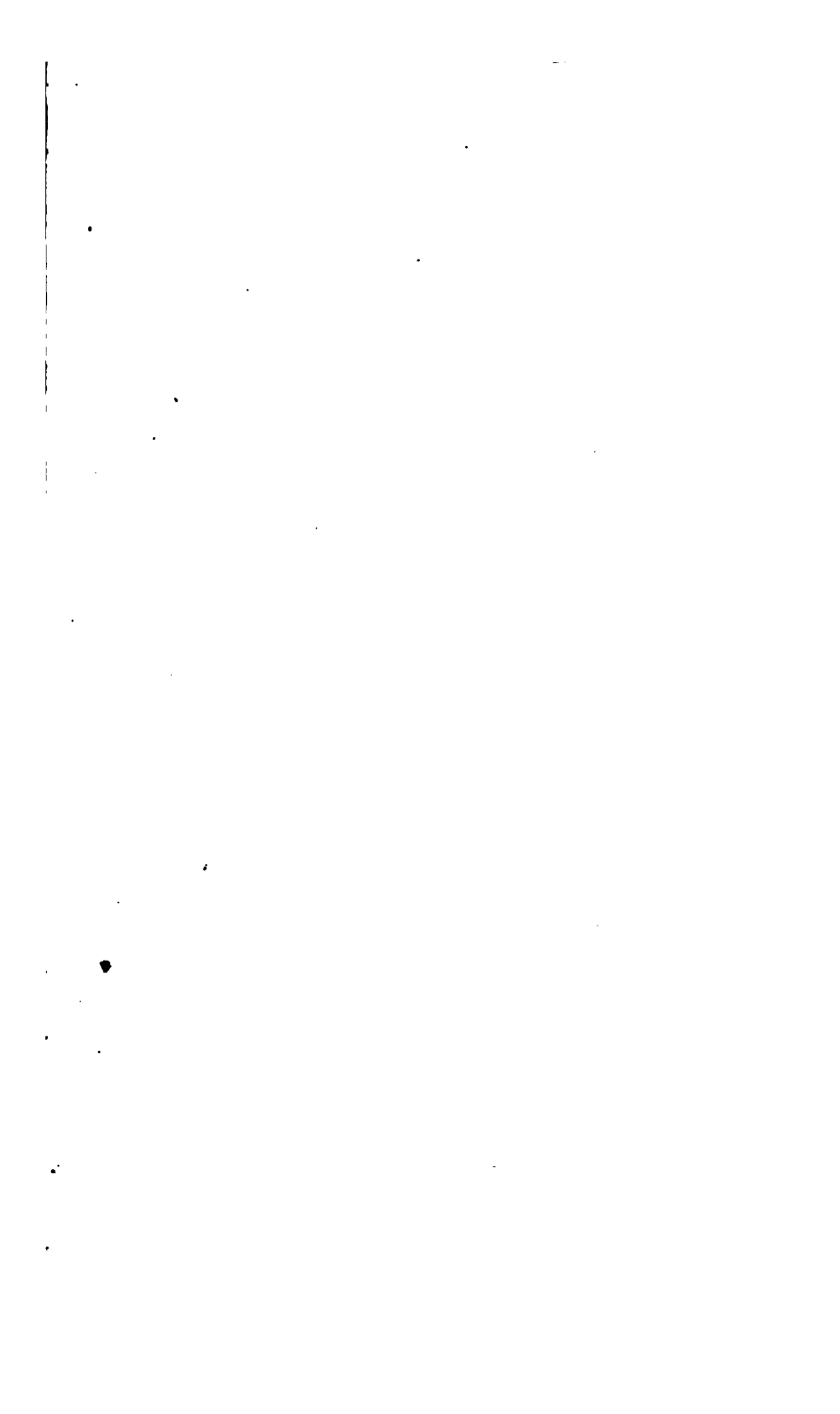
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